He Sendeth His Word



and Healeth Them.

LEAVES OF HEALING

VOLUME SIX.

From October 28, 1899, to April 21, 1900.

EDITED BY THE

REV. JOHN ALEXANDER DOWIE,

General Overseer of the Christian Catholic Church in Zion.

CHICAGO:

ZION PUBLISHING HOUSE,

1107 MICHIGAN AVENUE.

1900.

239222

INDEX.

ADA, OHIO, account of special meetings 110
Ada, Ohio, report of Zion's work in 572
Adams, Mr. J. A. D. 208
Mrs. J. R., testifies 85
Elder James R., reports Zion's work on north side of Chicago 476, 736
Elder James R., testifies to son's healing from scarlet fever 726
Adultery legalized 52
practically man's universal guilt 50
the act of Eve 50
Advent of Zion, Apostate Churches tremble at 602
Advertisers control policy of paper 301
Advertisement in THE COMING CITY must be clean 764
of quack medicine in *North-Western Christian Advocate* 20
of shameful character in *Ram's Horn* 304
Africa, account of Zion's work in 8
little boy in, sends greeting to Doctor Dowie 352
African turned aside from his right 205
Aged men need repentance 508
Aged women should be rebuked 508
Agnew, Mr., gives testimony 247
Agreement of Land and Investment Association legal 103
Alexandria, Nebraska, Zion at, meets physical opposition 151, 248
Allen, Henry, testifies 597
All day and all night with God 331
Allington, Mrs. Maud, writes of healing of babe 550
Alma, Wisconsin, work of Zion in 247
Amstutz, Rev. Jasphet, testifies 346
Amusement, harmful influence of 142
Anderson, Deacon E. S., testifies 569, 807
Miss Annie, writes of healing 59, 605
Miss Mary 501
Mrs. R., testifies 779
Officer Thomas J., writes of blessing and healing 134, 285
Andrus, Mrs. M. L., testifies 87
Angel means messenger 561
Anniversary testimony of healing of Mrs. W. O. Ruhy 794
Announcement of General Overseer"s mission in Philadelphia 823
Apostasy of churches shown by their view of authorship of disease 468
of denominational churches exemplified 343
meaning of 770
Apostate churches and Zion, contest between 770
fighting Zion, reason for 698
have broken the Covenant 609
Apostles, possessed the nine gifts 110
Apostolic church was wealthy 109
office perpetual 530
Applebee, Mrs. Lottie, writes of healing 435
Application for membership, form of 445
Arabic version of "Do You Know God's Way of Healing?" 804
Arends, Mrs. Fannie, writes of healing of troublesome tooth 748
Armstrong, Ada B., writes of healing 577
E. Anna, testifies 779
E. R., testifies to healing 590
Mrs. J. F., testifies 692
Rev. John R., testifies 576
Rev. J. R., writes from Japan 230
Articles of agreement for subscribers to capital stock of Zion City Bank 838
Ashley, Burton J., speaks at conference 339, 680
Auburn, Nebraska, report of Zion's work in 83, 574, 608
Ausherman, David, testifies 346
Austin, Mrs. Lottie, writes of healing 355
Australasia, account of work in 7
Australia blessed through Zion teaching 135
Authority, lack of, the curse of the Church 676
in Zion is divinely imposed 673
of General Overseer given by God 533
of Zion proven from fruits 362

B——, ANNIE, testimony of 453
Bacon, Mrs. M. C., writes of healing 416
Bad books a cause of adultery 143
Bad books accomplish ruination of young women 364
incite to deeds of murder 363
Bad oath must be broken 173
wife a curse 530
Bailey, Mrs. C. H., testifies 315
Baker, George, writes of deliverance from tobacco 541
Mrs. J. S., testifies 626
BAPTIZED AT—
Ada, Ohio, November 1, 1899 96
Ada, Ohio, December 20, 1899 416
Alexandria, Nebraska, November 19, 1899 160
Auburn, Nebraska, November 28, 1899 192
Auburn, Nebraska, January 15, 1900 416
Auburn, Nebraska, January 21, 1900 448
Auburn, Nebraska, April 1, 1900 784
Auburn, New York, July 26, 1899 64
Ballard, Washington, November 4, 1899 128
Baltimore, Maryland, November 29, 1899 224
Bluffton, Ohio, October 26, 1899 64
Cedarville, Ohio, February 14, 1900 752
Cedarville, Ohio, November 12, 1899 192
Cleveland, Ohio, January 21, 1900 448
Cleveland, Ohio, March 18, 1900 720
Cleveland, Ohio, April 15, 1900 848
Dodge City, Kansas, December 10, 1899 256
Detroit, Michigan, October 22, 1899 64
Detroit, Michigan, November 20, 1899 224
Findlay, Ohio, November 18, 1899 160
Grand Rapids, Michigan, February 11, 1900 552
Lima, Ohio, January 2, 1900 480
Litchfield, Michigan, December 3, 1899 224
Mansfield, Ohio, February 18, 1900 616
Milan, Michigan, November 18, 1899 160
New Whatcom, Washington, November 4, 1899 224
Philadelphia, Pennsylvania, February 16, 1900 752
Plymouth, Indiana, November 20, 1899 160
San Francisco, California, January 4, 1900 448
San Francisco, Cal., January 21, 1900 489
Spearville, Kansas, April 15, 1900 848
Seattle, Washington, December 2, 1899 256
Seattle, Washington, December 17, 1899 320
Spokane, Wash., February 20, 1900 616
Tokyo, Japan, October 8, 1899 688, 224
Vancouver, British Columbia, November 19, 1899 224
Vancouver, British Columbia, November 20, 1899 224
Vancouver, British Columbia, December 7, 1899 288
Vancouver, British Columbia, December 12, 1899 288
Vancouver, British Columbia, January 4, 1900 448
Vancouver, British Columbia, January 14, 1900 448
Victoria, British Columbia, October 26, 1899 96
Victoria, British Columbia, January 3, 3, 1899 416
Victoria, British Columbia, January 12, 1900 448
Victoria, British Columbia, January 26, 1900 520
Zion Tabernacle, Waupaca, Wisconsin, February 18, 1900 616
Zion Tabernacle, Waupaca, Wisconsin, April 15, 1900 848
West Unity, Ohio, May 3, 1899 64
Wooster, Ohio, November 18, 1899 160
BAPTIZED IN CENTRAL ZION TABERNACLE—
October 25, 1899 32
November 1, 1899 64
November 8, 1899 96
November 12, 1899 128
November 22, 1899 160
November 29, 1899 192
December 6, 1899 224
December 10, 1899 256
December 13, 1899 256
December 20, 1899 288
December 27, 1899 320
January 1, 1900 352
January 10, 1900 384
January 15, 1900 416
January 17, 1900 416
January 24, 1900 448
January 31, 1900 480
February 7, 1900 520
February 11, 1900 552
February 14, 1900 552
BAPTIZED IN CENTRAL ZION TABERNACLE—
February 21, 1900 584, 616
March 1, 1900 616
March 7, 1900 688
March 11, 1900 688
March 14, 1900 688
March 21, 1900 720
March 28, 1900 752
April 4, 1900 784
April 8, 1900 816
April 11, 1900 816
April 18, 1900 848
BAPTISM—
failure of obedience causes relapse in sickness 248
of fire, Christ came to bring 709
of first eight centuries is triune immersion 534
one hundred and nine obey God in 559
primitive mode is triune immersion 147
Baptize, Greek meaning of 140
Barker, Isaac, writes of healing 504
Barnard, Charles J., explains business transaction of Mr. Upton 647
Charles J., speaks at conference 340, 680
Barnes, Mrs. H. M., testifies 834
Basinger, Elder E., writes of Zion's work in Bluffton, Ohio 433
Baster, Robert, writes of healing 748
Bassett, Mrs. Samuel, writes of healing 59
Baumgartner, Mrs. D. E., testifies 382
Bayler, Mrs. Nancy, testifies 778
Beatley, Mrs. Cora, testifies 249
Beauty and suitability of site 339
Beck, Mrs. Catherine, testifies 381
Benton Harbor, Michigan, report Zion's work in 773, 248
Bereister, Mrs. Anna, writes of healing 188
Bible best of books 365
Bible most interesting book after true conversion to God 365
Bird, Mrs. Ida, writes of husband's healing 249
Bissett, Arthur, writes of salvation and healing 772
Blessed hope of Christ's coming, inspiration for service 513
Bluffton, Ohio, report of Zion's work in 56, 151, 313, 433, 541
Boetcher, Master Eugene 280
Bolton, Miss Mary E. A., writes of healing of dislocated shoulder joint 729
Bomb-shell of *Ram's Horn* 635
Bow, Peter Clarence, testifies 84, 85
Bower, Mr. and Mrs. W. I., write of healing 564
Bowley, Mrs. Bertha, writes of remarkable healing 781
Boyd, Mrs. C. A., testifies 381
Bradley, Mrs. Anna M., writes of wonderful blessing 252, 686
Brainard, Mrs. Rhabie, writes of experience with swine's flesh 341
Royalton, Minnesota 737
Rev. D. H., testifies 87, 347, 381, 685
Brannen, B. W., writes of Zion's work in Brasefield, Professor, commended 100
Brauckmann, Minnie, writes of healing 818
Breaw, Miss Amanda, writes of healing 318
Brengelman, Henry, testifies 254
Brieger, Deaconess Marie, testifies 86, 214, 542, 806, 834
British Columbia, account of work in 7
Brooks, Mrs. L. E., testifies 62
Brooks, Rev. Eugene, writes of power of LEAVES 455
addresses conference 595
writes of all-night with God at Victoria 405
reports work 58
describes mob at Malcolm 572
speaks at conference 608
writes of blessings received through LEAVES OF HEALING 297
writes of vote of confidence of Victoria branch 121
sends testimony 247
testifies 560, 734, 740, 741, 807
Evangelist Sara Leggett testifies 596, 603, 741, 807
Brown, Henry S., testifies 834
Mrs. H. L., writes of healing 868
Mrs. Mary E., testifies to healing 33

Buckingham, W. T., testifies 85
Buckley, Dr. J. M., states his views on Masonry 235
Buckner, F. M., writes of healing 410
Buehner, Louise, writes of Torrey's reference to Dr. Dowie 641
Burns, Elizabeth, writes of healing 654
Bushong, Daniel L., writes of deliverance from tobacco 541
Bussian, Officer Henry L., writes of blessing and healing 133, 284

C——, ANNIE, testimony of 451
Cabeen, Elder J. W., gives report of work in South Side Zion tabernacle 432
Caldwell, Mrs., writes of healing 757
California, account of work in 7
Calkins, C. E., writes of answered prayer 591
H. E., writes of immediate answer to prayer 654
Catley, Mrs. J. M., testifies 501
Callow, Mrs. William 279
Cambridge, Ohio, report of Zion's work in 706
Campbell, Douglas, testifies to blessing 598
Campbellite minister investigates Zion 707
Cancer, remarkable healing of 34, 428
Cantel, Evangelist H. E., at one time secretary of Y. M. C. A. of New Orleans 806
Capital must be supplied by the men of wealth 767
Capitalists should encourage profit sharing industries 702
Carlson, B. J., testifies 454
A. J., testifies 315
J. A., testifies 214
W. L., testifies 215
Carroll, L. D., testifies 254, 597, 740
Carruther, John B., writes of daughter's healing of consumption 88
CARTOON—
Fashionable Paths to the Grave 408
Happy New Year, A 298
Humbly Submitting to the Devil's Will 726
Masonic Covenants with Death and Agreements with Hell, Opposed by Zion 694
Methodism and the Dowie Teachings have Nothing in Common 72
Modern Baal Worshipers Trying to Curse Zion 592
Modern Mockers of Apostolic Preaching in Zion 528
Real Baptism a Seal of a Real Church, A 558
The Vision of the Blessed Hope and the Glorious Appearing of the Great God and our Saviour Jesus Christ 506
This Union is Strength 762
Zion Confronts Modern Pharaoh 16
Zion Confronting the Horns of an Apostate Church 626
Zion's Buzz-saw and the Ridiculous Mice 42
Zion's Conflict with the Apostate Churches — Methodism Clinging to Mah-Hah-Bone in the Darkness of Masonry 796
Zion's Conflict with the Apostate Churches—The False Covenant Set Forth 768
Zion's Conflict with the Apostate Churches—The Masonic Covenant Revealed 769
Zion's Discovery of Masonic Bedfellows 824
Zion's Greeting to La Belle France 666
Zion's Mission to the Afflicted 464
Zion's Mission to the Fallen 452
Zion's Witness Against an Unclean, Ungodly and Criminal Press 360
Zion's Witness Against False Swearers 202
Zion's Witness Against Oppressors 158
Zion's Witness Against the Adulterers 106
Zion's Witness Against the Oppressors of the Widow and the Fatherless 170
Zion's Witness Against Those Who Leave God out 238
Cartoon brings healing 693
Casey, Mrs. Mary 267
Casperson, J. L., testifies 501
Castro, Don Victor, robbery of by lawyers 205
Cathedral of Milan, superscriptions on 73
Catholic News comments on call to prayer in M. E. Church 728
Cedarville, Ohio, account of Zion's work in 571
Celibacy, evils of enforced 698
Censorship of press demanded 309
Cessation of hostilities, Zion knows no 770
Challenge of General Overseer to educational institutions 76
Chambers, David A. testifies 346
J. A., writes of blessing received when full obedience is remembered 519
Mrs. Olive, writes of blessing 539
Chandler, Miss Mary 154
Miss Nellie ,testifies 214
Change in R. A. Torrey's letters due to bad writing 826
Chapman, Carrie E., writes of healing 22
Charge to candidates for baptism 503
Charge to Seventies 537
CHEERING WORDS FROM ZION'S GUESTS 23, 62, 84, 154, 214, 315, 346, 478, 501, 542, 576 610, 620, 740, 778, 806, 834, 597
Chicago, progress of Zion's work in 7, 149 220, 247, 312, 377, 404, 476, 571, 772
Child faith is best kind 828
China, map of 438
Chinese Bible class, account of its work 830
Chinese medicine less harmful than western medicine 595
China, work in future 371
Christ conquers through His people 333
Christ is glorified 113
Christ is satisfied with those who are satisfied with Him 114
Christ's love was effective in Hell 334
Christ no longer a man of sorrows 78
Christian Catholic church needs a baptism of fire 802
not a denomination 370
pre-eminently a practical institution 181
is work of God for the evangelization of the world 756
Christian is known by life 511
Christian marriage, what God requires in 141
Churches often leave God out 242
Churchill, E., testifies 474
Child, Rev. E. A., speaks on holy living 597
testifies 595
Cincinnati, Ohio, report of Zion's work in 57 82, 249, 477, 607
Circumcision not analogous to baptism 145
City builder, God as a 676
City of God, a, by W. H. Parsons 565
Clark, Mrs. Jessie, testifies 62
Clendinen, Mrs. H., testifies 249
Cleveland, Ohio, report of Zion's work in 186
Clifford, Mrs. Lavina, testifies 733
Clough, W. C., writes of healing 188
Cole, Mrs. Fannie, writes of blessing 341
Cole, W. B., confirms testimony of Mrs. Shobar 742
Colber, Mrs. Martha M., writes of instantaneous healing 550
Commencement and program of Junior Seventies 517
Commission of forerunner of Christ 535
Compound fracture of leg healed 729
Conditions confronting strikers 765
of God's covenants cannot be changed 698
Conference following all day and all night meeting 342
Conferences of the church report of 666
on Zion city 679
of Zion Seventies 607
Conferences on Zion's educational work 609
Conqueror of temptation is Christ through suffering 332
Constitution of U. S. leaves God out 334
Continuous meeting of twenty-four and one-half hours 242
Contradictions in *Ram's Horn* attack 331
Cook, Hattie, writes of healing 631
Jno., testifies 480
Mrs. Maria H., writes of healing 381
Co-operation of God's people, the solution of labor difficulties 318
Co-operate, members of church must 181
Corkey, C. I., testifies 701
John L., testifies 62
Cosgrove, Mrs. Maggie Dinius, written testimony of healing 380
Cove, Arkansas, account of work in 418
Covenant of Divine Healing is over 3,000 years old 185
Covenants of God are foundations of Dr. Dowie's ministry 695
Cowan, Attorney David, testifies 362
Cowell, Miss Hattie, testifies 214
Craig, James, writes of healing 834
Cramer, Mrs. C. J., writes of mother-in-law's healing of insanity 153
Crane, Mr. J. W., writes of baby's healing when dying 188
Cross, Charles W., testifies 705
Croskill, Mrs. Rachel, writes of healing 155
Crothers, Dr. T. D., reads paper on morphinism 577
Crowd gathered in Australia by Dr. Dowie 860
Crowns of thorns of General Overseer 394
Crucifixion of Christ too terrible for expression 113
Jesus was in accordance with law 530
Crull, W. J., writes of blessing through reading LEAVES 455
Culbertson, Miss Joan, testifies 315
Curtiss, Asa, testifies 473, 478
Mrs. Lentha, testifies to healing 23

D——, ALICE, testimony of 453
Dailey, Mrs. Adeline, writes of blessing 543
Daily News convicted of lying in reporting Dr. W. D. Gentry 48
Daly, Mrs. Dr., surrenders her surgical instruments and medicines 111
Darms, Rev. Antonius, testifies 703
Darst, J. W., writes to Rev. Torrey 646
Date of LEAVES OF HEALING explained 600
David has left a bad record 530
Davis, Edna S., writes of healing 318
Dawson, Mrs. Myrtle 279
Death is conquered through Christ 333
is not God's work 471
rate in Zion Home marvelously small 638
should be hated 471
Delay shall be no longer 562
Delegates of labor unions defied 509
Delfs, Mrs. C., testifies 382
Deliverance, remarkable of Evangelist Brooks from mob at Malcolm 572
Deming, Mrs. Emma, testimony of 386, 387
Denominational church denies the privilege of defining position 591
Deny strong drink and drugs 512
Destruction of bad must precede construction of good 209
Detroit, Michigan, report of Zion's work in 121, 222, 573, 707, 831
Deutsche, Anna M. writes of blessing through Zion 686
Devil's opposition affords opportunity of knowing God's will 765
"Dictionary of Christian Antiquities" quoted from 534
Difference between Zion and denominational churches 535
Dinius, Elder, writes of Zion's work in Hammond, Indiana 121, 432
Rev. W. O., written testimony of healing and blessing 420
Mrs. S. V., writes of healing and blessing 421
Dirmeyer, Mrs. Emma, writes of blessing and healing 88
Dislocation of shoulder joint healed 729
Disobedience, penalty of, is Death 697
Distinguishing characteristics of Zion 396
Distribution of Zion literature, extent of 499
Divorce permissible only upon one ground 51
Do you know God's way of healing 36
Doctors and medicines 409
Doctrine of M. E. church has nothing in common with Zion 19
Domestic trouble, cause of 142
Dodge City, Kansas, report of Zion's work in 541
Douglass, Attorney A. H., writes letter of congratulation 221
Dowie, Dr., attempted murder of, at Oak Park 55
mobbed at Hammond 54
mention of name creates opposition 389
Judge J. M., testifies 87
Mrs., speaks at all night meeting 340
Mrs. testifies 478
Elder Jane, speaks 594
Mrs., suffered from cruel attack 798
Miss Mary, testifies 576
Drake, Miss Ella, writes of questionable practice in Eastern Star 176
Drug business a most subtle and damning business 586
Duffy, Mrs. Mariah, testifies 154
Dutch LEAVES OF HEALING in South Africa 28

EARTH, the, belongs to God not man 569
Easter services in Central Zion Tabernacle 830
Eastern Star breeds immorality 175
Eau Claire, Wisconsin, report of Zion's meetings in 540
EDITORIAL NOTES—
Aged members leaving the Methodist church and entering Zion 790, 791
All day and all night with God in Zion Tabernacle 322
An instance of confession and restitution 555
An epidemic of falsehood concerning Zion in the Press 792
Announcement for Lord's day, April 1st 725

EDITORIAL NOTES—
Announcement of reply 589
Apostasy of the Methodist Church 758
Arrangements for excursion to Zion City site on February 22 503
Attack of the *Ram's Horn* 588, 589
Australian *Southern Cross* copies lies of New York *Independent* 789, 790
Baptism not essential to salvation 526
Baptismal service at Central Zion Tabernacle, Lord's day, February 11 525
Baptisms in Zion in three years 665
Be glad ye children of Zion 230
Blessed be the Lord out of Zion 12
British soldiers join Christian Catholic church in Zion 722
Call for co-operation in circulating reply to *Ram's Horn* 661
Causes for decadence of the Methodist Episcopal Church 461
Champe's, Mr. Charles, cartoons 821
Chicago a Mount Carmel in May 724
Christmas Greetings 258
"Come" to Zion City 296
Comments on letter 424
Concerning approaching quadrennial conference of the M. E. Church in Chicago 461-2
Concerning David Bixler 664, 665
Concerning comments of the press 323
Concerning Amos Dresser, Jr. 589
Concerning fourth anniversary 458, 459
Concerning general letter 328
Concerning the General Overseer's tour 325
Concerning Dr. J. H. La Grange 589
Concerning statistics for the churches for 1899 460, 461
Concerning Bishop Thoburn 589
Concerning war in South Africa 722
Concerning work in Zion college 324
Concerning work of Overseer and Elder Wilhide in Australia 791
Concerning Zion's financial institutions 324
Concerning Zion's messenger from Paris 556
Contemptible and lying attack of Dr. Ashmore 662
Cries from distant lands 358, 359
Decay of Methodist and Baptist churches 524, 525
Defiance to Baal worshipers 725
Departure of Elder Pos for Europe 590
Despair of the *Chicago Record* 457
Direction to correspondents 325, 327
Echoes of the fourth anniversary conferences 588
Employes of Zion Printing Works free from sickness 821
End of Volume VI., LEAVES OF HEALING 820
Expert opinion on value of investment in Zion City 503, 504
Exposure of Mr. Newell's duplicity 691
Farewell to Zion's first messengers to the Orient 324
Flashlight photograph of interior of Central Zion Tabernacle to be taken 589
Fourth anniversary conferences 504
Fourth anniversary excursion to Zion City 392
Fourth anniversary of Christian Catholic Church 555
Foolish and self-stultifying correction in Mr. Torrey's attack 660
Fulfilment of Wesley's prophecy 624
Futile sneers and screams of rage of the apostasy 724
General Overseer's proposed visit to Philadelphia 759
General Overseer's mission to Philadelphia 792
General Overseer's proposed visit to Toledo 759
Glorious entrance upon spring work 758
Good news from Elder and Evangelist Viking 759
Great increase in value of Zion City site 759
Heathen prayer by a Methodist bishop 623
Heckler's, Charles J., hypocritical letter 663
Hypocrisy of Rev. R. A. Torrey 690
Hypocritical appeal of Bishop Fowler 758
Importance and growth of work of Zion Publishing House 822
Industries for Zion City 458
Interest in Great Britain in General Overseer's proposed visit 760
Interest in the new paper 759
Interesting statistics concerning applications for fellowship in Christian Catholic Church 524

EDITORIAL NOTES—
Itinerary Zion's messengers to China and Australia 260
"I Will Bring You to Zion" 198
I will place salvation in Zion 788
Last Lord's day in Central Zion Tabernacle 504
Laying on of hands at Zion Seventies rally 504
Let us go up to Zion unto the Lord our God 164
Let them be ashamed and turned backward all they that hate Zion 622
Letter from Asa Curtiss giving valuable information concerning murder of Morgan by Freemasons 423-4
Letter from Mrs. Haworth, telling of her husband's abandonment of medical practice 789
Letter from Elder W. de Ronden Pos 791
Letter from Dr. Scott deploring practice of medicine 789
Letter from Mr. John Thomson, South Africa 722, 723
Letter from the Transvaal 625
Letter of repentance from a once bitter enemy of Zion 791
Letters of sympathy and confirmation received 690
Letters to Zion from all lands 722
Looking forward to Zion City 295, 296
Mah-hah-bone, the sun god, worshiped by Freemasons 623
Malevolently and ridiculously false editorial in the *Ram's Horn* 661
Masonry not the only key to decay of Methodism 759
Methodist bishop's appeal for a season of humiliation, fasting and prayer 623
Methodist "Humiliation" too late 624
Miserable remedy suggested by Masonic bishop 624
Necessity for early purchase of stock 457, 458
Necessity of American Elder in South Africa 723
Newell's, Mr., gross insult to Elder Inouye 690, 691
No members or friends lost by Zion through *Ram's Horn* attack 661
Numbers of people saved, healed and cleansed through reading LEAVES OF HEALING 822
One confession of crime prompts another 665
Ordained officers hear reply to *Ram's Horn* 625
Orderliness a power 556
Our cartoons 623, 758
Our illustrations 324, 325
O, Zion, let not thine hand be slack 136
Parkhurst, Rev. Frederick, writes a shameful letter 198
Polyglot character of LEAVES OF HEALING 821
Pos, Elder W. de Ronden, to sail for Europe 556, 759, 760
Practical effects of Zion's teaching 459, 460
Praise waiteth for thee, O God in Zion 68, 322
Preparation for the coming contest 759
Press lies concerning Dr. Dowie's wealth refuted 391
Progress in organizing Zion's industries 759
Quadrennial conference of Methodists warned 624
Ram's Horn's attack rebounding upon itself 691
Real baptism, a, one of the seals of Zion 554
Rapid purchase of stock in Zion Land and Investment Association 457
Remarkable testimony of eminent scholar to triune immersion as the Apostolic form of baptism 525
Removal from Eldership of A. A. de Rehbinder 759, 760
Replies to *Ram's Horn* still in demand 792
Reply to criminally libelous letter of Rev. Kittridge Wheeler 662, 663
Reply to false editorial 661, 662
Reply to the *News* 664
Resignation of Rev. J. Buehler 723
Restfulness of winter 357
Review of Sixth Volume 822
Review of winter's work 723
Rice, Conductor, and Zion choir 625
Ruby's, Mrs. W. O., first anniversary testimony 789
Scriptural ground for the production of the beautiful 458

EDITORIAL NOTES—
Services on Lord's day, March 4 622
Shameful fabrication by the *Chicago Record* 422
Shameful lie of the Chicago *Daily News* 663, 664
Silence of the Press a confession of judgment against it 622
Sloan's, Deacon Daniel, special mission 792, 823
Smith, A. J., of Hawthorn, Victoria, Australia, writes of his healing 790
Startling facts disclosed by letter written by W. R. Moody 690
Statistics of composing room, Zion Printing Works 821
Statistics of output of Zion Printing Works 820, 821
Stevenson, Deacon Samuel, leaves for England 792
Temple site to be dedicated July 4 588
Terrible condition of Apostate churches—Letter from George Clark, fifty-five years a Methodist preacher and elder 788, 789
Terrible condition of the Apostate churches—Letter telling of three weeks revival with no converts 788
Terrible condition of the Apostate churches—Zion's conflict not with flesh and blood 789
Testimonies in this issue 760
Thanks be to God, which giveth us the victory through our Lord Jesus Christ 38
Thanksgiving 823
The attack of R. A. Torrey in the *Ram's Horn* 589
THE COMING CITY 625
The coming contest of Zion with the Masonic-Methodist Apostasy 724
The coming of spring 723, 724
The command to be baptized likened to Ithurial's spear 554, 555
The contributors to departments of LEAVES OF HEALING 821
The crime of war 723
The Devil too late to silence Voice of Zion 392
The editor at his country home 690
The end of the year 294
The excursion to Zion City site 588
The General Overseer at White Lake 357
The General Overseer's mission in Philadelphia 823
The General Overseer returns to Chicago 725
The General Overseer returns to headquarters 422, 456
The General Overseer to preach by graphophone 391, 392
The golden year 294, 295
The graphophone as a reproducer of sermons 823
The great demand for LEAVES OF HEALING containing reply to the *Ram's Horn* 660
The incessant toil required in preparing LEAVES OF HEALING 821
The Little White Dove flies through battle smoke 625
The Lord loveth the gates of Zion 102
The Lord shall bless thee out of Zion 758
The *Ram's Horn's* avalanche (?) of praise 662
The parable of the tares 390
The people lose interest in the *Ram's Horn* 660
The persecution and victory of 1899 358
The times of restitution of all things to follow 724, 725
Tribute to Mother Stewart 692
True baptism administered in Zion 526
True baptism not a form of Godliness without power 525
True significance of Christian baptism 525
Ultimate victory of Zion in building city assured 392
Value of Zion City site 555
Valueless opinion of one E. W. Weedon 663
Viking, Elder and Evangelist, now in Shanghai 791
Viking's, Elder, itinerary 200
Visit to site of Zion City and meeting with original owners 503
Visitors from England interested in Zion City 423
Wonderful defense of General Overseer by saintly "Mother Stewart" 691, 692
Work of Zion Literature Mission 821

EDITORIAL NOTES—
Work of Zion Printing Works and Zion's Publishing House 555, 556
Zion City 259
Zion in the winter of 1893-1894 357
Zion in the year of persecution 358
Zion in travail for all nations and the birth of Zion City 356
Zion literature in Arabic 760
Zion revealed anew in the Christian Catholic Church in Zion 725
Zion, thy God reigneth 690
Zion's final triumph 792
Zion going forward 692
Zion's glorious future 259, 260
Zion's hands not slack 722
Zion's industries being planned for 792
Zion's inroads upon the apostate denominations 691
Zion's members exhorted not to fight 722
Zion's messengers in San Francisco 463
Zion's messengers to the Orient and Australasia leave San Francisco 423
Zion's motto for 1900 259
Zion's new paper—THE COMING CITY 759
Zion's part in the consummation of the Age 390, 391
Zion's Seventies going forward 462
Zion's special messenger for Zion City 759
Zion's weapons not of the flesh 723
Egypt, LEAVES OF HEALING in 163
Eins, Mrs. Margaret, testifies 741
Eldership, conditions of 508
Eldred, Wyatt B., testifies to healing 818
Elijah shall come again 430
Elroy, Wisconsin, account of special meeting in 404
End of dispensation is at hand 536
Enemies of Zion commend establishment of Zion City 497
Ernest, Mrs. Caroline, writes of healing of insane boy 310
Ernst, Mrs. August, testifies 703, 741
Rev. August, testifies 382, 597, 703, 778
Every cause of persecution 40
Every man has a right to have God as a physician 140
Exclusion of liquors, etc., from Zion City, how accomplished 338
Excursion to Zion City site 570
Eythehison, R. D., writes of healing 148

FAC-SIMILES, are letters of R. A. Torrey in LEAVES OF HEALING 826
Fair, Geo. Armor, assertion concerning Financial Institution refuted 103
False statement about financial institutions disproved 49
Fallen women can be reclaimed only by winning them to God 143
Farewell of Zion to her first Messengers to Asia and Australia 369
Farquhar, Rev. C. C., testifies 154
Farley, O. W., testifies to blessing 598
Farnfield, Deacon J. C., testifies 215
Farnham, Mrs. M. J., testifies 778
Farrar, S. G., writes of interest in Australia 550
Fiddis, John, testifies 83
Final judgment rests with God 561
Final scenes, Three, of Christ's teachings 562
Financial loss occasioned by strike enormous 180
Finch, Matt., writes of healing 253
Mrs. E. A., writes of healing 253
Finland, Europe, remarkable healing in 153
Fire burns up false systems 800
Fisher, Evangelist E. P., testifies 84
Rev. E. P., testimony of, referred to 84, 640
Fletcher, D. J., Elder, reports Zion work 25, 81
testifies 381
Fockler, Rev. C. B., reports work in Mansfield 25, 83, 669
testifies 347
writes of healing in Mansfield 737
Fogwell, Deacon S. P., testifies 346, 381, 740
Foolish Virgins not lost 244
Forbes, Mrs. Mary, testifies 23
Foreign Work of Zion 7
Forest City, Iowa, report of Zion's work in 378, 477
Foundation must be deep 44
Fourth Anniversary and Conference 515, 116
Fourth Gospel reveals life 829
Fractured bone instantaneously healed 794
France, Rev. Wm. De Doudon Pos, consecrated Elder in charge of 675
Fretz, Mrs. M. A., writes of healing 654
Friend, Rebecca, writes of healing 686
Friesen, Peter J., writes of blessing received through German LEAVES 737
Fritz, George W., testifies 834

GARDNER, MISS PHOEBE, testifies 608
Gathering of friends of Zion 444
Gay, C. A., testifies 215, 254
General Overseer gives touching personal testimony 610
illness of, disproved 638
is a working man 765
special letter from 14
appeal 261
call to Australia 399
Gentry, Dr. W. D., denies *Daily News* interview 48
German LEAVES is a blessing 737
Germany, account of Zion's work in 8
Gilgore, Mrs. A. D., writes of son's healing 577
Gillis, Miss Grace, testifies to blessing 598
Girl, beautiful, fall of, described 209
Gleason, Mrs. D. W., writes of healing 550
God has done it all 336
God in Zion, is a big God 672
God's Way of Healing 11, 87, 760
GOD'S WITNESSES TO DIVINE HEALING—
Anderson, Thos. J. 132
Bussian, Officer Henry L. 130
Cosgrove, Mrs. Maggie Dinius 417
Deming, Mrs. Emma 385
Dinius, Mrs. S. V. 421
Eldred, Wyatt B. 817
Herschberger, Miss Ella 97
Kelchner, C. F. 585
Lehr, Mrs. H. S. 193
Lehr, Miss Harriet M. 195
Lehr, Miss Sarah L. 195
Lusk, Mrs. Nellie 353
MacCormac, Evangelist F. W. A. 657
McCormack, Mrs. Hattie 65
Pedersen, Mrs. P. M. 289
Peterson, Miss Annie 99
Reeves, Mrs. Mary A. 161
Reid, Miss Katherine Mott 35
Reid, Mrs. C. R. 33
Reynolds, Mrs. Elizabeth 225
Rice, Conductor Burt M. 617
Sloan, Deacon Daniel 753
Tate, Hubert 521
Tate, Miss Ella 521
Van Woerkom, Arie 785
Vettin, Officer C. 131
Wolter, Officer Gustave A. 129
Gordon, Rev. P. Campbell, writes of Zion's influence in Australia 135
Gorman, Mrs. Emma, writes of healing 22
Gowdy, Mrs. Arthur, writes of healing 22
Graham, E. B., testifies 85
Grand Rapids, Michigan, Elder Pos holds special meetings in and reports 573
Zion's work in 82
Grandall, Deacon, testifies 597
Granger, Mrs. H. W., testifies 620, 779
Graphophone, address of General Overseer eagerly listened to 429
Grauer, Prof. O. C., writes to Japan concerning General Overseer 230
Graves, Elder F. A., testifies to healing 87, 254, 740
Evangelist Vina Peck, testifies 569
Greek Church does not promote marital purity 51
Greer, Mrs. C. L., writes of deliverance of dying daughter 781
Gridley, George W., writes of healing 67
Grieve, Mrs. Fannie, writes of healing 435
Griffiths, Martha L., writes of healing 831
Group of Officers of the Christian Catholic Church 510, 514
Growth of Zion in Chicago wonderful phenomenal 395
601

H——, HATTIE, testimony of 453
——, Mattie, testimony of 453
Hall, Mrs. Mary, healed of typhoid fever 57
of Seventies, Tuesday morning, February 27, 1900 675
Silas O., writes of healing 249
Hamilton, Mrs. Mary, writes of healing 22
Hammond, Elder, addresses Conference 668
Elder, installed 81
Elder, testifies 347, 620
Elder, writes of work in Philadelphia 186, 249, 541, 772
Indiana, account of work in 5, 121, 432
murderous weapons used in riot 184
Hammond, Indiana, riot described 54
Hampson, Mr. and Mrs. E. J., write of healing 34, 781
Hann, Eli H., writes of deliverance from tobacco habit 223
Hanson, Dr. C. B., testifies 806
Hardie, James, writes of healing 318
Harding, Lewis, testimony of 57
Harkness, Mrs. Isabelle 278
Harriman, J. H., writes of how his boy was delivered 591
Harris, Miss E., healing of 135
Mrs. Alice H., sends message for Bishop Thorburn 137
Mrs. Maggie J. 271
Mrs. W. T., writes of blessing 354
Harrison, Carter H., General Overseer's letter to 69
Lena, writes of healing 188, 435
Mr. David M. 260
Hayden, Elder Martin, testifies 346
Elder, reports condition of work 26, 81, 477, 573
Elder, writes of remarkable conversion 404

HEALING OF
abdominal weakness 520
abscess 359, 453, 448, 418, 281, 196, 577
accident 26, 25, 381, 477, 249, 62, 620, 794
acne rosacea 195
acute bronchitis 432
acute pneumonia 607
acute rheumatism 748
aggravated lung trouble 577
aggravated sore throat 421
amaurosis 276
anaemia 754
aortic aneurism 270
appendicitis 132, 347, 410, 737
articular rheumatism 431
asphyxiation 734
asthma 254, 474, 577, 599, 607, 654
baldness 23
bilious attacks 155, 606
bladder trouble 153, 477
bleeding piles 66, 283, 606
blindness 154, 420, 587, 731
blood poisoning 99, 270, 574, 736, 737
bloody diarrhoea 59
boils 22, 188, 355, 435
bowel trouble 86, 88
brain fag 754
Bright's disease 62, 195, 269, 354
broken arm 281
broken leg 280
broken ribs 433
broken spine 281, 794
bronchial trouble 275, 381
bronchitis 279, 355, 432, 733, 780
burns 736
cancer 34, 66, 83, 85, 86, 266, 276, 278, 281
366, 416, 420, 594, 684, 685, 733, 794, 818
cancerous growth 88, 254, 781
cancerous tumor 705
canker 522, 577
catarrh 62, 67, 194, 195, 286, 341, 381
420, 520, 586, 597, 773, 835
catarrh of bowels 155
catarrh of stomach 734
catarrh of stomach and bowels 286
cerebro-spinal meningitis 780
childbirth 26, 88, 134, 448, 577, 586, 831
chills 748, 780
chlorosis 100
cholera morbus 573
chronic constipation 212, 282, 686
chronic dyspepsia 520
chronic headaches 598
chronic neuralgia 522
chronic weakness 366
cocaine habit 599, 618
colic 779
compound fracture of the leg 729
congestion of bowels 418
congestion of liver 790
congestion of lungs 740
constipation 35, 154, 194, 355, 421
522, 608, 620, 735, 754
consumption 82, 88, 100, 226, 283, 286
341, 382, 387, 469, 619
convulsions 550, 608
corn 154, 577, 608
cramps 279
cripple 435, 539
croup 355, 477, 794
curvature of the spine 252, 269
dead limb 740
deafness 153, 267, 286, 347, 416, 425
520, 573, 597, 831, 834

HEALING OF—
deaf and dumb 453
debility 707, 794
decayed bone of leg 277
defective eyesight 269, 286, 606
diphtheria 155, 432, 598
diseased eyes 87
diseased knee 550
diseased leg 222, 435
dislocated shoulder 729, 839
displacement of womb 286
double rupture 606
drink habit 594
dropsy 86, 87, 264, 354, 598, 806
dry catarrh 88
dying condition 711
dysentery 343, 731
dyspepsia 35, 81, 83, 282, 283, 354, 355, 381, 606, 754, 790
eczema 420, 773
eleven years infirmity 188
enlargement of liver 66
epilepsy 254, 279, 451
erysipelas 87, 252, 253, 586
excessive burns 212
eyes, diseased 382, 522, 773
eyes, aggravated disease of 435
exfoliation of the mucous membrane 736
fatal illness 343, 705, 707
female trouble 22, 23, 420, 608, 681, 757, 831
fever 15, 82, 155, 188, 318, 355, 389, 410, 465, 522, 541, 550, 573, 608, 659, 693, 737, 808, 835
fibroid tumor 271, 453, 806
fits 215, 269, 736
flux 82, 249
fractured bone 794
gall stones 705
gangrene 794
gash 794
gastric fever 418
gathering on breast 59
general debility 282, 389
gout 82, 389, 736, 775
granulated sore eyes 455
grip 196, 347, 381, 501, 543, 573, 598, 619, 654, 681, 693, 734, 737, 740, 748
growth on side 25, 215
hair falling out 740
hard breathing 831
head trouble 212
headache 269, 275, 279, 381, 654
heart disease 23, 62, 83, 86, 148, 222, 249, 263, 264, 274, 279, 354, 574, 577, 597, 734, 757, 778, 780, 794, 831
heart palpitations 188
helpless arm 381
hemorrhage 154, 214, 283, 421, 734
hemorrhage of the bowels 162, 598
hemorrhoids 23, 212, 598, 620
hereditary consumption 88
hernia 275, 618
hip disease 86, 278
hydatids 263
hypertrophy of the heart 269
indigestion 214, 474, 522, 620, 735, 754, 790
inflammatory rheumatism 279, 431, 453
inflammatory and muscular rheumatism 474
inflammation 275
inflammation of bladder 66, 283
inflammation of bowels 253
injured finger 659
injured kidney 433
injured leg 620
injured thumb 248
injuries 591, 808
insomnia 252
insanity 135, 188, 310, 382
internal abcesses 794
internal trouble 62, 87, 155, 279, 606, 773
invalid 215
issue of blood 280
itching piles 420
jaundice 577
kidney disease 23, 82, 88, 275, 286, 405, 730, 733, 748
laceration 618
lame back 318, 703
lameness 318
laryngitis 474
limbs helpless 794
liquor habit 276, 284, 285, 382
liver trouble 215, 263, 693, 743
lumbago 284, 737
lung fever 432, 705, 839
lung trouble 86, 249, 522, 597, 779
malaria 59, 66, 318, 550
measles 99, 432, 453, 574, 686, 737, 808
spinal meningitis 705
misplaced bone 748
morphine habit 154, 270, 354
muscular rheumatism 249, 286
nausea 188
nervous exhaustion 754
nervous headache 597
nervous prostration 62, 214, 254, 299, 522
nervousness 212, 249, 269, 286, 315
neuralgia 134, 155, 270, 285, 286, 348, 432, 606, 654, 737
neuralgia and rheumatism 431
osteosarcoma 736
pain 779
neck, severe pain in 82
pains in the stomach 115
paralysis 196, 214, 254, 270, 279, 283, 347, 354, 420, 431, 432, 451, 684, 740, 773
paralysis of internal organs 598
partial blindness 215
peritonitis 418, 606
physical wreck 154, 594
piles 22, 654, 743, 831
pleurisy 155, 654, 741
pneumonia 134, 214, 215, 285, 573, 574, 737
poisoned mouth 352
pulmonary consumption 542
rheumatism 32, 87, 130, 134, 154, 194, 248, 268, 283, 284, 285, 315, 347, 404, 424, 453, 474, 550, 597, 606, 608, 620, 658, 733, 737, 754, 806, 834, 835
running sores 25, 88, 591
rupture 67, 133, 271, 283, 355, 522, 586, 608
salt rheum 681
scald 86, 382, 705
scarlet fever 83, 222, 227, 432, 433, 476, 598, 681, 729, 773
sciatica 23, 284
scrofula 550
septic poisoning 755
severe cold 834
severe cough 573
severe headache 794
severe illness 705, 731, 851
short limb 25, 86, 731
shoulder joint, dislocation of 729
sick headache 154, 286, 731
skin disease 608
smashed fingers 608
smothering spells 433
snuff habit 131, 253, 352
sore 735
sore eyes 26, 285, 253, 693
sore throat 215
soreness 577
spasms 188
spinal irritation 275
spinal disease 148, 154, 214, 282, 347, 385, 733, 780
spitting blood 819
sprained ankle 381, 215
stiff limb 214
stomach trouble 26, 82, 148, 215, 381, 451, 607, 654, 741, 743, 773, 835
stone cancer 282
stricture 737
sunstroke 263, 420
swollen face 477
swollen hands 217, 341
swollen knee 86, 253, 348
synovitis 265
teething 808
throat trouble 86, 194
tobacco habit 223, 248, 276, 284, 285, 382, 416, 501, 573, 577, 599, 608, 740, 773, 780
tonsilitis 839
tooth ache 574, 654, 734, 740, 834
tuberculosis 82, 248, 366, 781
tuberculosis of bowels 88, 197
tuberculosis of throat 733
tumor 22, 59, 162, 270, 283, 318, 347, 354, 405, 421, 455, 577, 620, 736
typhoid fever 57, 82, 99, 134, 264, 318, 346, 435, 599, 597, 574, 550, 618, 736, 742
typhoid grip 598
typhoid pneumonia 480
ulcers 130
ulcerated tooth 748
ulcerations on the brain 405
urinal trouble 779
valvular affection of the heart 474, 618
varicose veins 266
vertigo 263
violent chronic headache 480
wasted lungs 252
weak eyes 286
weak heart 282, 522
weak lungs 275
weak stomach 454
weakness of mind 185
white swelling 737
whooping cough 736
womb trouble fatal 59
worms 195
writers cramp 599
Health of Zion remarkable 597
Heck, Mrs. Anna, testifies 741, 779
Mrs. Dora, testifies 779
Mrs. Elzaria, testifies 82
Heiler, Jacob M., writes of physical and spiritual blessing 115
Helm, Geo. L., testifies 573
Mrs. Cornelia, testifies 86, 154, 703
Help, Zion's remarkably kept from disease 97
Henderson, Rev. T., writes of healing 433
Herschberger, Miss Ella, writes of blessing and healing 97
Mrs. D. P., writes of healing 217
Hertrich, Deaconess Sophia, addresses conference 668
testifies 501
Highmiller, W. H. and G. S., write of many healings in the family 839
Higley, L. A., writes of healing 212
Hill, Deaconess Sarah E., testifies 254, 501, 543
Hilton, Mrs. H. H., writes of healing 448
Holden, Miss Ruth, testifies 734
Mrs., testifies to healing 597
Holmes, Elder D. C., testifies 501, 595
Hope, Deacon, writes of work in Westmount 185
W. D., testifies 346
Holy living as an expression preferable to holiness 596
conference on 596
War in Chicago inaugurated 17
Home Life of Jesus 141
life strength of nation 141
of Hope, blessing received from 350
Honest newspaper in Zion 309
Hong, G. S., testifies 214
Honolulu, Lady in, compelled to take medicine 389
Hood, Robert, writes of entrance into God's way of healing 835
Hoover, Chas., testifies 542
Horter, Dr., writes of blessings received in Zion 608
Howe, Miss May, testifies 86
Howell, J. W., writes of blessing 67
Ralph R., writes of blessing 67
Hoy, Elder C. A., testifies 381, 594, 834
Mrs. C. A., testifies 215
Hullinger, H. W., testifies 806
Humanity, redemption of, in Christ alone 472
Hunter, Harry R., writes of healing 410
Mrs. Sarah J., writes of healing 410
Hurley, Mrs. Fannie, testifies 474
Huston, Thomas, testifies 733
Hypocrisy of legislators denouncing Roberts 398

ILLINOIS revised statutes quoted proving legality of Articles of Agreement 103

ILLUSTRATION—
A Happy New Year with God's blessing of salvation, healing and holiness through faith in Jesus to all 298
Anderson, Officer Thomas J. 132
Auditorium, The 3, 485
Baptismal scene in Zion's Tabernacle, Chicago 32
Bussian, Officer Henry L. 130
Cartoons—see Cartoons.
Central Music Hall 2, 483
Central Zion Tabernacle 485
Coming City, The 481, 589
Cook, Mr. M. A. 263
Cosgrove, Mrs. Maggie Dinius 417
Deming, Mrs. Emma 315
Dinius, Mrs. S. V. 421
Dinius, Rev. W. O. 419
Divine Healing Home No. 1 3, 485
Divine Healing Home No. 3 3, 485
Dowie, Miss Esther 2
Dowie, Mrs. Jeanie 262
Dowie, Mr. Alexander J. G. 2
Dowie, Rev. John Alexander 262
Dowie, Rev. and Mrs. John A. 1, 482
Eldred, Wyatt B. 817
Farnfield, Deacon J. C.

ILLUSTRATION—
General Overseer and family and party on Temple site 603
General Overseer and his Business Cabinet 321, 491
General Overseer and his family 328, 484
General Overseer and Mrs. Dowie and band of Zion's first messengers to Asia and Australasia 257
General Overseer and Officers on observation tower 602
General Overseer and Zion's first messengers to Asia and Australasia 489
God's hand on the walls of Zion 553
Group of officers 486
Herschberger, Miss Ella 97
Interior Central Zion Tabernacle 493
Kelchner, Deacon C. F. 586
Le Dz Eng, Evangelist and family 493
LEAVES OF HEALING 4
Lehr, Miss Harriet M. 193
Lehr, Miss Sarah L. 193
Lehr, Mrs. H. S. 193
Looking north-west to temple site 498
Looking west to temple site 498
Lusk, Mrs. Nellie 353
MacCormac, Evangelist F. W. A. 657
Map showing location of Zion City 337, 374
McCormack, Mrs. Hattie 65
Middle of site 494
Mutch, Mr. Stuart 265
Natural Park at end of Plaisance 499
Nelson, Mr. Theodore 264
North Side Zion Tabernacle, Chicago 5, 487
Pederson, Mrs. P. M. 289
Peterson, Miss Anna P. 99
Portion of party of visitors at Zion City site 604
Portion of the friends of Zion, London, England 607
Reeves, Mrs. Mary E. 161
Reid, Miss Catharine Matt 35
Reid, Mrs. C. R. 33
Reynolds, Mrs. Elizabeth 225
Rice, Conductor Burt M. 617
Simcock, Mr. and Mrs. S. 263
Sloan, Deacon Daniel 753
Small stream 495
Some of the gods of modern idolatry 757
South line of site 494
South Side Zion Tabernacle 488
Special private car 496
Supplement to Vol. VI., No. 20 flash light view of interior of Zion tabernacle
Tate, Ella and Hubert 521
Temple site looking south-west 497
Thomas, Miss Claudia 264
Van Woerkom, Arie 785
Vettin, Officer C. 131
View from Sheridan road 498
View of woods and stream 497
View on shore of Lake Michigan 494
Viking, Baby Grace 383
Walter, Officer Gustave H. 129
West Side Zion Tabernacle, Chicago 5, 487
Zion City 323
Zion college building 4, 487, 721
Zion Home 4, 485
Zion Home of Hope 487
Zion Tabernacle 4
Zion Tabernacle, Ada, Ohio 6, 490
Zion Tabernacle, Auburn, Nebraska 8, 492
Zion Tabernacle, Cincinnati, Ohio 5, 492
Zion Tabernacle, Detroit, Michigan 494
Zion Tabernacle, Findlay, Ohio 8, 492
Zion Tabernacle, Forest City, Iowa 494
Zion Tabernacle, Grand Rapids, Michigan 6, 492
Zion Tabernacle, Lima, Ohio 6, 490
Zion Tabernacle, Mansfield, Ohio 6, 488
Zion Tabernacle, Marion, Ohio 5, 492
Zion Tabernacle, Milan, Michigan 494
Zion Tabernacle No. 1 2, 483
Zion Tabernacle No. 2 2, 483
Zion Tabernacle, Sturgis, Michigan 7, 490
Zion Tabernacle, Vancouver, B. C. 7, 490
Zion Tabernacle, Victoria, B. C. 7, 488
Zion Tabernacle, Wolcottville, Indiana 7, 488
Zion unveiling the Coming City 330
Zion's first messenger to Asia and Australia 368
India, Message of healing from 587
Zion teaching is received with deep interest 163
Indian chief writes to Dr. Dowie 650
chief's testimony to Divine Healing 619
Witness, article in 136
Indiana, account of work in 6
Industries of Zion City, plan of 498
Infidel converted because of view on Divine Healing 468
Infirmary, inmates in, welcome LEAVES OF HEALING 761
Influence of Zion is world wide 601
Inman, Mrs. Zora, writes of blessing 605
Inonye, Elder John Alexander, testifies 62, *155, *239, *576, 594, *684
writes concerning surrendered Japanese sword 240
Instrument, specially prepared, God always uses 603
Interior of Central Zion tabernacle 272, 273
Iowa, description of work in 5
Irader, Mrs. writes of healing from consumption 341

J——, HANNAH, testimony of 453
Japan, first baptism in 688
physician in, burns his medicine 455
Salvation Army officer in, writes of Zion 28
Japanese sword and idol given up 240
tract reproduction of, concerning Zion's mission 842
Jarrett, Mrs. Pauline, writes of healing 654
Jensen, A. C., testifies 87
Jenson, Elder C. J., addresses conference 668
reports meetings in Waupaca, Wis. 607, 773
testifies 154, 254
Jesus Christ above constitution of U. S. 533
John the Baptist ignorant of his being Elijah 108, 429
Johnson, John, testifies 608, 703
Mrs. Geo. Z. 278
Rev. S. W., testifies 741, 778
Jones, Joseph K., writes of healing 431
Rev. Elijah B., B. D., writes to Dr. Dowie 105
Mrs. Maggie writes of healing 577
Jubilee in Mansfield over legal victory 221
Judd, Deacon H. W., address conference on Zion City 679
address of at all night meeting 340
writes of Mr. Upton 647
Junior Seventies 22, 89, 156, 213, 255, 311, 383, 411, 441, 578, 579, 655, 713, 841
Justice Court of Chicago a scandal 70

K——, AGNES, testimony of 453
Kansas, account of work in 60
Karr, Mrs Clara, writes of healing 781
Kelchner, Deacon C. F., addresses conference 668
writes of providence of God in coming into Zion 586
Kelly, William P., writes of healing 448
Kelsey, Mrs. W. W. 275
Kemp, Mrs. Mary E, testifies to healing 607
Kemman, D., writes of withdrawal from church 591
Kennedy, Elder E. B., testifies 595
writes of hypocrisy of Dr. La Grange 637
writes of meetings in Orrville, Ohio 119
writes of riotous experience in Orrville 151
Evangelist Sarah Lehr, testifies 741
Mrs., healed when dying 135
Mrs. Sarah Lehr, testifies 596
Kenyon, Mrs. M. H., testifies 155
Kerr, Mrs. Rebecca 266
Kessler, Mrs. A. R., testifies 154
Rev. Homer, testifies 576
Kibbey, Deacon, writes of blessing in Windom, Minnesota 707
Kilbur, L. W., testifies 86
Kimhall, Mrs. Mary, testifies 62
Kindle, Deacon W. D., testifies 346
King, Jay, testifies 741
Mrs. Delilah 276
testifies to healing of cancer 428
Kitano, Paul Dowie, testifies 85
Rev. P. D., speaks in Japanese 240
Kittell, Mr., testifies 740
Klein, John D., writes of healing 773
Miss Dora, testifies 543
Rev. J. H., testifies 62
Klevin, N., testifies 779
Knudson, J. K., testifies 86
Kraling, George, testifies 779
Kuwasch, Mrs. Henrietta, writes of healing 318

L——, MRS. AMELIA, testimony of 453
Labor and capital leave God out 243
Unions drive capital out of Chicago 776
Lack of faith, temptation to 537
Lackey, J. W., writes of healing 318
LaFayette, Indiana, report of special meetings in 540
LaFayette, Indiana, Zion's work in 312
La Grange, Dr., guilty of criminal libel 639
in questionable association and probable connection with Freemasonry 637
Dr. John H., championed by *Ram's Horn* 632
Dr., cause of removal from office 632
Dr., deceives General Overseer 633
Dr., letter of dismissal from Eldership in Christian Catholic Church 634
Dr., seeks divorce from his wife 634
Dr., vilely attacks his wife's character 636
Mrs., deposition of 634
Mary C., writes to General Overseer 636
Lake, John G, reports Zion's work in Sault Ste. Marie 773
Lambert, Mrs. Almira, writes of healing 455
Lance, Mrs. Geo. C., writes of healing 115
Lander, Arthur H., writes of answers to prayers 705
Lard, A., substitute for 297
Larsen, Miss Anna S., writes of conversion of brother in answer to Zion's prayers 318
Larsh, Mary, testimony of 451
Latimer, Mrs. T., writes of healing 182
Latter days are upon us 771
Law, Horace, testifies 779
Miss Fannie, testifies 347
reign of is eternal 771
Laws do not recognize God 249
Lawyers oppress widows 204
Leach, Edward M., writes of healing 59
writes of healing of baby 574
LEAVES OF HEALING bear fruit after many years 85
intense love for 126
publication of 9
reading of brings healing 126
Leavett, Joseph L., writes of healing 654
Lee, Deacon Abraham F., speaks of work among Seventies 668
testifies 86, 543, 740, 779, 807
Leggett, Miss Sara M. 270
writes of all night with God at Malcolm Wm., testifies 404
Lehr, Miss Harriet M., writes of healing 83
Miss Sarah L., writes of healing 100
Mr. H. S., writes of remarkable healing and blessing 195
Lemon, Wm., writes of wife's healing 104
Leonard, Elder Isaac, testifies 705
Leper, Christ commands 23, 62
Leprosy, testimony to healing of 696
Lewis, K. W., writes of healing 697
Letter of dismissal from church 577
Lewis, Mrs. Julia L., writes of instantaneous healing 392
Lichty, W. H., writes of answer to prayer 711
Liemer, F. T., writes of healing 686
Life for God can never die 188
is a plan of God 429
is from God 399
Lill, Mrs. Jane, testifies 829
Lindsay, S. D., testifies 740
Litchfield, Michigan, report of blessing in 86
report of Zion's work in 26, 404, 573
Loblaw, William T., writes of answer to prayer in business 343
Logansport, Indiana, report of special meetings in 541
London, England, Zion's work in 606
Long, Lydia, writes of son's healing 88
Loss occasioned by strikes is heavy 776
Lots, price of in Zion City 678
Love, B. S., testifies 154
Lower, Mrs. L., writes of healing 743
ZION INDEX—Aug. 3 DEP Eleven
Lusk, Mrs. Nellie, writes of healing 354
Lying advertisements 395

M——, EMMA, testimony of 451
Mack, J. M., testifies 154, 382
Macken, Mrs. Johanna, writes of blessing 348
Magnusson, John H., writes of blessing and healing 153
Mahaffy, Thomas, testifies 608
Malcom, Mrs. Maggie, writes of blessing 819
Malcolm, Ontario, report of Zion's work in 404
riotous proceeding at meeting 572
Man should not be alone 472
Mansfield, report of work in 25, 83, 151, 220, 404, 433, 737, 830
Many homes are without God 243
Map showing location of Zion City 412, 436
Maplethorpe, Mrs. J. H., writes of healing 705
Marion, Ohio, report of healing at 831
report of Zion in 82, 476, 737
Marshall, Mrs. Nellie Louisa, testifies 731

Mason, a christian who is a traitor to his calling 174
Emma K., testifies 542
Mrs. G. L., testifies 154
Overseer G. L., describes meetings in Ada, Ohio 572
testifies 542
threatened by a mob at Bluffton 433
address of 372
gives account of Zion's victory in Philadelphia 150
testifies 594
Masonry denounced by prominent Freemason 618
has received its death blow 395
not attacked by D. L. Moody 644
Matthews, Mrs. Flora B., writes of healing 188
Mrs. W. F., testifies 214
Matz, Harmon S., testifies 778
Maynard, Henry W., testifies 154
MacCormac, Evangelist F. W. A., writes of meeting held in Eau Claire, Wisconsin 540
writes of meetings at Windom 434
written testimony of 658
McCabe, Mrs. J. M., writes of healing 608
McCall, Miss, testifies 779
McClain, Ida, writes of blessing 313
McClure, Mrs. Phoebe 254
McClurkin, Rev. A. W., speaks at conference 667
speaks on private life of General Overseer 597
writes of Zion in Cincinnati 83, 248, 477
McConnell, Mrs. E., testifies 23
McCormick, Christopher, testifies of healing of fractured leg 729
Mrs. Hattie 65, 283
McCreery, Elder A. J., writes of Zion in Benton Harbor 248, 773
writes of healing 620, 808
Rev. Mary R., testifies 684
McDonald, Mrs. Ann, silly attack on Zion answered 648
testimony to blessing in Zion 650
McFarlane, Elder Archibald, speaks at conference 596
testifies 346, 620
writes of remarkable case 248
reports Seventy work in Nebraska 668
McGinnis, John, writes General Overseer 636
McKerlie, Robert, writes of dying boy's healing 781
McPherson, Eli, writes of healing 550
McPhillips, Owen, saved from life shame 595
Mears, Fayette, testifies 347
Medical fraternity, no real respect for 112
missions, a criticism upon 711
profession challenged 47
MEETINGS IN CENTRAL ZION TABERNACLE.
students led on by professors 47
Lord's Day, October 15, 1899 17
Lord's Day, October 22, 1899 46
Lord's Day, November 5, 1899 111
Lord's Day, November 12, 1899 144
Lord's Day, November 19, 1899 203
Lord's Day, November 26, 1899 239
Lord's Day, December 3, 1899 243
Lord's Day, December 10, 1899 300
Monday evening, December 11, 1899 303
Lord's Day, December 17, 1899 361
Lord's Day, afternoon December 24, 1899 393
December 31, 1899, January 1, 1900 331
Tuesday evening, January 2, 1900 369
Lord's Day afternoon, January 7, 1900 396
Lord's Day afternoon January 21, 1900 427
Lord's Day morning, January 28, 1900 473
Lord's Day afternoon, January 28, 1900 465
Lord's Day afternoon, February 4, 1900 507
Monday evening, February 5, 1900 535
Lord's Day, February 11, 1900 529
Lord's Day afternoon, February 17, 1900 559
Thursday evening, February 22, 1900 594
Friday afternoon, February 23, 1900 596
Friday evening, February 23, 1900 596
Lord's Day afternoon, February 25, 1900 600
Monday afternoon, February 26, 1900 667
Monday evening, February 26, 1900 669
Tuesday afternoon, February 27, 1900 677
Tuesday evening, February 27, 1900 679
Lord's Day afternoon, March 4, 1900 627
Lord's Day evening, March 4, 1900 635
Lord's Day, March 11, 1900 701
Lord's Day afternoon, March 18, 1900 695
Lord's Day afternoon, March 25, 1900 727
Lord's Day evening, March 25, 1900 733
Lord's Day afternoon, April 1, 1900 763
Lord's Day afternoon, April 8, 1900 797
Lord's Day afternoon, April 15, 1900 825
In North Side Zion Tabernacle—
Lord's Day, October 8, 1899 43
Friday evening, December 15, 1899 309
In South Side Zion Tabernacle—
Lord's Day afternoon, October 29, 1899 75
Lord's Day evening, October 29, 1899 107
Lord's Day evening, November 5, 1899 139
Lord's Day evening, November 12, 1899 178
Lord's Day evening, November 19, 1899 207
Lord's Day evening, November 26, 1899 241
Lord's Day evening, December 10, 1899 302
Thursday evening, December 14, 1899 307
Lord's Day evening, January 28, 1900 472
In West Side Tabernacle—
Wednesday evening, October 25, 1899 73
Thursday evening, November 9, 1899 171
Lord's Day morning, December 10, 1899 299
Wednesday evening, December 13, 1899 305
Members, list of, received in C. C. C. February 25, 1900 605
Men receive every good gift from God 249
Mercer, Rev. F. A. S., testifies 806
MESSAGE—
Number 2, Zion and Her Enemies 122
Number 3, "What Then?" a Question for all Men 123
Number 4, Do Thyself No Harm 124
Number 5, Whence Comest and Whither wilt Thou Go? 379
Number 6, Home, Sweet Home 380
Number 7, Story of Ten Thousand Homes 414
Number 8, Immediate Salvation for Thee 415
Number 9, He was Lost and is Found 518
Number 10, Kind Words for Weary Hearts 578
Messenger of the Covenant, God has revealed the General Overseer to be 430
is a man, not Jesus Christ 362
must be called of God 362
not Jesus Christ 646
Messengers of Zion in San Francisco 403
to every nation in 1900 400
Methodism in London corrupt 523
Methodism's hatred for Zion 17
Methodist church, apostasy of, commented on by Roman Catholic press 728
conference expels two ministers 18
has become apostate 770
hymns teach Divine Healing 20
Meyer, Dr. J. C., writes of healing 343
Mr. and Mrs. T. D., write of healing 435
Wade, testifies 62, 87
Michigan description of mission in 6
Midnight hour, cry is near 245
prayer by General Overseer 336
Miller, Albert, testifies 86
Mrs Amelia, testifies 74
Millstead, Mrs. Narcissus, writes of blessing 67
Ministerial critics warned 799
Minneapolis, Minnesota, report of Zion's work in 222, 831
Minnesota, account of work in 7
Missionaries and vaccination 576
Missionary in South Africa blessed through LEAVES OF HEALING 795
Mittlestadt, Master Carl 277
Mob forms at Ada, Ohio 572
rule in Oak Park 55
violence a confession of weakness 48
Moeller, Mrs. Geo. P., testifies 834
Moller, Mrs. Lizzie, testifies 620
Monogamy is God's plan 50
Monroe, Indiana, report of Zion's work in 540
Montreal, Canada, progress of work in 185
report of Zion's work in 514
Moody, Dwight L., apparent repentance of on death bed 470
death of 393
determination of, to fight Zion 470
Elder Viking's letter to 84
illness of 203
in Heaven with God 394
or any man placed aside when disobedient 363
refused to learn God's great truth of Divine Healing 470
Zion's contest with 604
on death bed apparently saw the truth of Divine Healing 604
Evangelist W. E., testifies 576, 740
institute will not permit Divine Healing to be taught 699
Miss Minnie Caroline, testifies 729
Mrs. R. T., writes of healing 743
Mr. W. R., writes at his father's dictation concerning Divine Healing 699
Moody's Coronation Day—Extracts from Record of Christian Work on 470
Moore, D. Wilson, testifies 684
Moore, Mrs. Amanda J., writes of answer to prayer 520
Mrs. Clara, writes of healing 574
Moot, Elder S., testifies 595
writes of condition of public mind in Ada 119
Morgan's abduction and murder as confessed by an accomplice 473
Mormon apostacy denounced 397
Morphinism prevalent among physicians 40
Morris, Mrs. Elizabeth, testifies 86
Moses, Dr. Dowie compared to, as a leader 338
Motto of Zion for 1900 332
Mt. Morris, Illinois, report of mission to 706
Mudgett, C. I., testifies 62
Ernest, testifies 381
C. I., testifies 62
Mrs. Maggie, testifies 62
Murderous nature of Masonic body 663
riot at Hammond 54
Murphy, Mrs. M. G., writes of healing 808
Murrel, Brother, healed 26
MUSIC
Malachi, 3:8-12 191, 750
Singing from the heart 311
The Ship of Zion 735
Muzzy, Miss Henrietta, writes of place Divine Healing has in missionary work 587

NAILING down the lies of the pulpit and press 344, 544, 613, 812
Nanni, Mrs. Rudolph, writes of healing 188
Naegele, Eugene, writes of remarkable deliverance from tobacco habit 201
Native minister in India blessed through LEAVES 693
Nebraska, account of work in 6
Nelson, T., testifies 315
Miss Ella, testifies to healing 734
Netherlands, account of Zion's work, in 8
New Jersey, account of work, in 6
New Year's Gift to God, an appeal for 101, 138
New York, account of work in 7
Newell, W. R., branded as a hypocrite 699
Newell's, W. R., confession to General Overseer 700
Newspaper advertisements answered result in evil 307
attacks on Zion continuous and bitter 116
Nichols, Miss Sadie E, writes of blessing 795
Nickerson, Miss Fannie, testifies 62, 448
Noble, Mrs. J. H., writes of blessing received through LEAVES OF HEALING 743
Nord, Henry, testifies to blessing 598
Norris, Mrs. Lydia A., testifies 778
North Side cottage meetings, report of success of 606
North Side Zion Tabernacle, services in connection with 736
Zion's work in 81
NOTES from Zion's Harvest Field 53, 80, 116, 149 185, 220, 247, 312, 342, 376, 403, 476, 540, 571, 706, 736, 772, 830
of Thanksgiving to Zion's God 59, 153, 188 212, 253, 318, 343, 435, 550, 577, 591, 654 686, 705, 780, 808, 835

OAK PARK, description of mission in 5
mob surround the tabernacle in 56
riot at, editorially referred to 39
Oath may be good or bad 172
of Masonry the cause of Elder Pos' withdrawal from order 672
of ordination of ministers most solemn 172
Obedience brings joy and deliverance 672
essential to blessing 697
in baptism not optional 562
is the first law of God 509
Oberlin, Geo. W., writes of *Ram's Horn* attack 780
OFFICERS ORDAINED—
Deaconesses:
Brieger, Mrs. Marie 594
Wooldridge, Mrs. Lizzie Snow 594
Deacons:
Gellinger, Andrew 593
Gould, Harvey A 593
Grandall, Frederick 593
Hamilton, William 593
Huber, Walter C 593
Kessler, Homer 593
Peterson, Herman 593
Stevenson, Samuel 593
Stockholm, John G. 593
Elders:
Armstrong, Rev. John R. 593
Brooks, Rev. Eugene (late Evangelist) 593
Child, Rev. Eli Alex 593
Ernst, Rev. August 593

OFFICERS ORDAINED—Elders:
Kennedy, Rev. Edward B. (late Evangelist) 593
Osterhus, Rev. Christopher S. 593
Richert, Rev. Frederick J. 593
Evangelists:
Armstrong, Rev. Anna 593
Brooks, Rev. Sara Leggett 593
Kennedy, Rev. Sarah Lehr 593
Moody, Rev. William A. 593
Ohio, descriptions of mission, in 5
Ohlson, C. A., writes of healing 416
Mrs. C. A., testifies 315
Olsson, Emilio, gives impressions of a week's stay in Zion 746
Emillio, writes to Dr. Dowie and Dr. Dixon 728
Rev. Emileo, testifies 731, 778
Ontario, Canada, Zion's work prosperous, in 83
Opium curse in China 367
Opperman, Owen, testifies 215
Oppression by the Labor Unions 117, 178
by the rich 117
Organization, compactness of, evidenced in results 536
of Christian Catholic Church 336
Organizations, destructions of necessary 628
Orient account of Zion's work in 8
Origin of human suffering 467
Orrville, Ohio, Elder Kennedy conducts meetings in 119
Zion meeting in, opposition in 150
Ortman, Mrs. Mary, testifies 346
Osborn, Elder S. B., writes of blessing in Dodge City 541
speaks at Conference 668
Evangelist Claudina L., testifies 620
Mrs. Rachael, testifies 346
Osterhus, Elder C. S., testifies 598, 620, 741
Ostrom, Mrs. Julia M., writes of blessing 743
Owatonna, Minnesota, Zions work in 151
Ouerbacher, Mrs. Lydia, writes of healing 737
Overseers are Bishops 372
O Zion let not thy hands be slack 722

P——, EMMA, testimony of 458
Packard, Attorney Samuel W., address at all night meeting 338
commended by Dr. Dowie 338
address at conference 680
writes concerning legality of agreements of Land and Investment Association 103
Paddock, Deaconess Jennie, gives facts about Home of Hope 400
matron of Home of Hope 400
testifies 474, 806
writes of healing 454
Palin, Mrs. M. P., healed from insanity 135
Palmer, Eliza, writes of healing and blessing 22
F. H., testifies 87
Panorama of Zion 830
Paris, France, report of Zion's work in 313
Parsons, Carlyle, writes of healing 223
E. A., remarks of, before graphophone address 428
Paul, Mrs. A. J., testifies 249
Paulding, Rev. E. C., testifies 347
Paxton, Deacon James H., writes of Zion work in Forest City, Ia. 378
testifies 478, 569
J. H., testifies to healing 23
Peacock, Mrs. E. M. 271
Peatt, Mrs. Elizabeth, writes of healing 359
Peck, H. H., testifies 381
Miss Vina J. 269
Mrs., testifies 155
Mrs. Catherine, testifies 346
Peckham, Deacon William S., writes of progress of work in La Fayette 312
testifies 7, 40, 779
Mrs. W. S., testifies 740
Pedersen, Mr. Peter M., confirms wife's testimony 292
Mrs. P. M., writes of healing 290
Pence, Elder A. F., addresses conference 597
reports convention of Zion in Marion, Ohio 737
reports work in Marion, Ohio 82
Mary L., writes of healing 215
Pennsylvania, description of work in 6
Penrod, George H., testifies 346
People of God a peculiar people 511
Perkins, Jeremy, writes of healing 249
Peters, Mrs. J. F., writes of much blessing received in Zion 743
Peterson, Miss Anna P., writes of blessing 100
Mrs. Jessie, testifies 685
Pharmaceutical professor threatens Dr. Philadelphia branch visited by Overseer Mason 81
Church of, supports General Overseer 13
account of Overseers Mason and Wilhide's special mission to 150
Zion's work in 146, 186, 249, 541, 573, 608, 772
Photograph copies of Rev. Torrey's letter to Dr. Dowie 642, 643
Physician seeking to abandon his practice 761
Physicians addicted to the habit of opium 40
Physicians, testimony of, adverse to their own profession 409
Picture of Rev. John A. and Mrs. Dowie 1
Pillsbury profit sharing system referred to 568
Piper, Mrs. W. H., testifies 155, 740
Overseer W. H., addresses conference on holy living 596
speaks at thanksgiving service 594
speaks 372
Pittaway, E. J., writes of son's healing 318, 550
Pixley, Mrs. Sarah 274
Plank, Mrs. John, testifies 454
POETRY—
Captive Cathay and Zion 406
Man 11, 58, 162
Purity 36, 79, 168
The Future Hides in It 335
Work and Despair Not 382
Police Officers healed and saved 130
protection given Dr. Dowie at Oak Park 56
Pontius, Mrs. I. E., writes of baby's healing 835
Poor in Zion abundantly cared for 649
Pope Pius IX., secretary of state of, an adulterer 51
Porter, Mrs. W. P., writes of immediate healing 808
Pos, Elder W. de Rondon, writes of Zion in Grand Rapids 573
addresses Zion Seventies 669
denounces Masonry 672
gives up tobacco 671
narrates experience in Zion 671
testifies 85, 315, 348, 352
providences of God in bringing him to Zion 674
Mrs., testifies 675
Possessions of many to be sold to get to Zion City 531
Potter, Elias C., testifies 62
Potts, A. L., testifies 214
Poverty is a curse 178
not a blessing, but a curse 117
Power, D. W. C., writes of healing 188
Power of Christ's name 78
Powers, Dr. C., testifies 866
Practical, Zion is intensely 400
Preparation for Christ's return must precede His return 244
Presbyterian ministers foolishly oppose Divine Healing 839
Press ashamed to own God 301
controlled by mammon 301
dare not attack Dr. Dowie's moral character 309
in league with criminals 300
of Chicago always oppose Zion 302
have been beaten by one man 302
incites to murder 306
prostrates itself for money 306
shameful lies of, concerning so-called "Dowie seceders" 165
Priess, George, writes of healing 366
Private hospital, murderers abetted by the press 308
Programme of anniversary gathering 527
of and call to all day and all night assemblies with God in Zion 211, 229
Progress of Zion's holy war in Chicago 80
Prophets, have always sealed their testimony with their blood 108
Proprietors of Chicago press deserve sentence in the penitentiary 300
Prosey, Miss Lelia, testifies 347
Prospect of 1900 for Zion 398
Publishing house, rapid growth of 378
Purchase of land for Zion City, from God 338
Purdie, Lillian, testifies 543
Purity in spirit, soul and body required 245
of the home essential to national strength 49
Purves, Thomas F., writes of healing of gangrene 795

RAILWAY accident, deliverance in a 58
Ram's Horn attack, contradictions in 631
attack, how regarded by outsiders 778
called Goat's Horn 628
M. E. minister writes condemning course 728
fraudulent advertisements 630
lies concerning General Overseer's personality 630
Ray, E. E., distributes literature 707
Reakirt, Miss Anna, testifies 347
Record of literature sent from free distribution bureau 557
Red Sea, crossing by Israelites analogous to coming out of people of God
Redding, W. A., article of, on doctors and medicines 409
Redeemer Christ as exemplified 472
Reed, Elder D. A., reports progress of Zion's work in southern Michigan 573
writes of Zion's work in southern Michigan 57, 736
Evangelist Mary E., speaks on holy living 597
testifies 346, 381
Reeves, Mrs. Mary E. 162, 283
Rev. S. T., expelled from M. E. church 18
writes of blessing 67
Reid, Miss Catharine, writes of healing 35
Mrs C. R. 33, 35, 282
Reiff, Elder J. C., gives report of Zion's work in Logansport, Indiana 541
gives report of Zion's work in Monon, Indiana 540
gives report of Zion's work in Wolcottville, Indiana 433
testifies 23, 86, 154
Anna C., gives report of successful mission at Mt. Morris, Illinois 706
Anna C., testifies to blessing 598
Mrs. J. C., testifies 346
Miss Sara, testifies 501
Reise, Mrs. Johanna 280
Rehbinder, Rev. A. A. De, writes of work in Paris 313
Relics of Zion Holy War 184
Religions, three of China 219
Religious newspapers need not depend on advertisements 305
Remedy for labor troubles is to obey God 776
Repentance is beginning of Gospel 533
meaning of 533
necessary to healing 756
Restoration of all things, occasion for Elijah to come 430
Rewards of Zion's progress, Dr. Dowie lay no claim to 601
Reynolds, Mrs. Elizabeth 286
Rice, Conductor Burt M., testifies to blessing 598, 733
written testimony of 618
Rich are great oppressors 179
Richardson, Mr. James, writes of healing 705
Mrs. Ida, writes of healing 366, 705
Robb, Mrs. Eli, writes of healing 253
Roberts, William, testifies 741
Robertson, David F., testifies 778
Mrs. A., writes of answered prayer 743
Robbins, Deaconess H. E., testifies 542
speaks at conference 597
Robinson, A. B., writes of healing 835
Frank, writes of healing 366
Rodda, Deacon R. E., testifies 381
Rogers, F. W., testifies 542
Rome the destroyer of marital purity 51
Roman Church produces adultery 51
Rone, Mrs. Robert, writes of boy healed when dying 705
Rood, Major Amos D., testifies 347
Root, Mrs. Julia R., writes of healing 188
Royalton, Minnesota, report of Zion's work in 737
Roby, Mrs. W. O. 281
anniversary, testimony of 794
permanency of wonderful healing of 794
Rules for Junior 255

S——, MARY, testimony of 453
erance from tobacco habit 573
Sachsenmaear, Chas., writes of deliv-
Salvation Army's false teaching in Divine Healing 28
Samuel, Emma, writes of condition of denominational churches 343
San Jose, California, report of Zion's work in 773
Sault Ste. Marie, Michigan, report of Zion's work in 773
Satterthwaite, Morris P. 834
testifies 215
Saylor, Annie, writes of blessing 212
Mrs. Laura, writes of healing 779
Mrs. S. M., writes of blessing 212
Sayrs, Dr. John H., writes of meetings in

Sayrs, Dr. John H., testifies 347
"Scab," proper definition of 767
Scandinavia, account of Zion's work in 8
Scharffer, Peter, testifies 347, 382
Schattschneider, William F., writes of blessing 693
Scherbinin, M., writes of healing 153
Schilschorn, Miss Belle, testifies 733
Schmalgemeier, Mr. August 268
Schmitz, Mrs. Mary 277
Schneider writes to Dr. Dowie 112
Schwerdt, J. H., writes of healing 743
Scott, Mrs. Carrie E., testifies 347
Seceders, from Zion, movement a failure 165
Second coming of Christ not as soon as some think 244
alone offers hope 513
Secret societies not rightly called benevolent in heathenism 176
Seductive temptation of the Devil 533
Seeger, Lewis, testifies 347
Self-made men do not exist 569
Sellwood, Oregon, Zion's work in 222
Senes, Mrs. F. E., writes of healing 352
Sense of smell restored in answer to prayer of faith 135
SERMONS AND ADDRESSES—
A Description of Zion City as God will make it 675
A Talk to Working Men 701
A True Baptism a Seal of a True Church 144
Bad Books and Bad Pictures Exposed as the Enemies of the Home, Church and Nation 361
"Because" 827
Christ Against the Vipers of the Press 302
Christ Crucified, Glorified, Satisfied 111
Christ is Conqueror 332
Christmas Crowns 393
Foundation of Gospel and Truth 44
God's Covenant 698
Holy Living 596
"Is There Anything too Hard for God?" Elder Pos 670
Lies of *Ram's Horn* of March 3 627
Past, Present and Future of Zion 335
Preparation for the Coming of Christ 507
Reap, for the Harvest of Earth is Over Ripe 20
The Associated Thieves of the Daily Press 305
The Baptism of Fire 799
The Beauty, Glory and Power of Jesus Christ 77
The Beautiful Gate of Divine Healing 107
The Coming City 677
The Everlasting Gospel 44, 73
The Hypocrisy of Many Religious Newspapers 303
The Need of Press Censorship and of an Honest Newspaper 309
The Shameful Prostitution of the Daily Press 307
The Voice of One Crying in the Wilderness 429
There Shall be Delay no Longer 559
What Hath God Wrought? 600
What Shall I do? 532
Who Controls the Newspapers, God or the Devil? 300
Zion and the Apostate Churches 770
Zion's Cry in the Midnight Hour 243
Zion's Plans for the Extension of the Kingdom of God Throughout the World in 1900 393
Zion's Witness Against the Adulterers 49
Zion's Witness Against the Adulterers 139
Zion's Witness Against False Swearers 172
"Zion's Witness Against the Modern Scribes of the Daily Press" 299
Zion's Witness Against the Oppressors 178
Zion's Witness Against Those Who Leave God Out 242
Zion's Witness Against Those Who Oppress the Hireling in His Wages 117
Zion's Witness Against Those That Oppress the Widow and the Fatherless and That Turn Aside the Stranger from His Right 204
PRELUDE—Bad Dreams of the Chicago Press 465
Concerning Death of D. L. Moody 393
Concerning Mormon Apostasy 396
An Exposition of the Twenty-fourth Psalm and Revelation Ten 550
Exposition of Titus, second chapter 507
Exposition of Second Chapter of Acts 529
Exposition of Scripture, Concerning the Covenant of Divine Healing 695
In All their Affliction He was Afflicted 467
In His Love and in His Pity He Redeemed Them 472
R. A. Torrey's Attempt to Disown His Letters 825
The Christian Workingman's Duty—"Shall Christ or the Labor Unions Control?" 764
Seys, Mrs. Mary E., testifies to healing 598
Shadow of the Cross fell early on Christ's path 828
Shaffer, A. E., writes of healing 435
Shareholders in financial institutions given opportunity to withdraw investment 49
Sheldon, Anna, writes of healing 341
Mrs. Sarah, testifies 347
Shetland Islands, LEAVES OF HEALING in 761
Shobar, Mrs. Charlotte M., writes of remarkable answer to prayer 742
Sikesh, Hugo, testifies 595
Simmons, Baby Roscoe Dowie 275
Elder R. M., reports work done 26
writes of Zion's work in Vancouver 378
writes of confidence of Vancouver branch in General Overseer 120
Sin is lawlessness 43
Sinclair, Mrs., testifies 734
Sindall, Elder C. J., testifies 620
writes of healing in Minneapolis 222
writes of Zion's work in Minneapolis, Minnesota 831
Sinners, all know themselves to be 532
Slindee, J. E., writes of healing 550
Sloan, Deacon Daniel, address of 679
address of at all night meeting 338
biographical sketch of 754
special mission in connection with Zion City 798
testifies to healing and withdrawing from M. E. Church 755
written testimony of 754
Smelcer, Mrs. Lovisa 270
Smith, Mrs. Daniel C., testifies 315
Mrs. Fannie E., testifies 347
Mrs. Lovisa, testifies 806, 834
Snow, Miss Amy, testifies 380
Grace, testifies 154
Snyder, Deacon, healed 26
Sollenberger, John, writes of healing 591
Solomon's character weak 531
Solution of labor problem is co-operation 118
South Africa, urgent call for Zion's messengers 787
South America, account of Zion's work in 8
Southern Michigan, Zion's work in 185, 573, 736
Sparrel, Mrs. Etta, testifies to blessing 598
Speicher, Overseer J. G., testifies 382, 542, 594, 703
article by, on Home of Hope 449
Sprague, Mrs. E. L., writes of healing 15
Sprecher, Albert, testifies 478
Sprecher, O. L., testifies 478, 807
Stacy, Mrs. D. E., writes of healing 591
Stanley, Annie, writes of wonderful healing in Detroit, Michigan 707
Starratt, Miss Mary, testifies 474
State laws encourage adultery 52
Stern, Carl Frederick, testimony of, to salvation and healing 775
Mrs. C. F., testifies to healing 23
Mrs., testimony of, to blessing 775
Sterner, D. L., writes of instantaneous healing 705
Stevens, Elder G. F., addresses conference 668
gives account of Zion in Grand Rapids, Michigan 82
Joel W., forbidden freedom of entrance in Zion meetings 79
Stevenson, Samuel, testifies 454, 474, 542, 685
Stewart, Mrs. Emily, testifies to healing 23
Mrs. J. E., testifies 214
Mrs. R. D., writes of healing 59
Stith, Elder W. J., reports 25
writes of healing 477
writes of progress of work 82, 573
Stockholm, John W., testifies 597
testifies to blessing 598
writes of meetings in Eau Claire 541
Stockstill, Mrs. Anna, writes of blessing 313
Stokes, Elder S. H., testifies 347
reports Zion's work in Detroit, Michigan 831
writes of progress of work in Detroit 121, 222
addresses conference 668
Story of Christopher 173
Strachan, Baby 274
Streib, Mrs. Ida, writes of remarkable healing 830
Strike, causes, much suffering 765
Stringer, Mr., writes of Zion beginning in London, England 606
enormous expense of 117
Strong, Mrs. A., writes of instantaneous healing 574
Studd, R. A., visits Moody 639
Stufflebeam, Mary Jane, writes of boy's healing 564
Success as a working man, upon what it depends 701
Sunday newspaper does much harm 364
Suspension of paper's publication, punishment for lying 309
Sutcliff, Mrs. M. M., testifies 154
Suitt, W. C., writes of Deacon Kindle's work in Cambridge and Caldwell 707
Swanson, August, testifies 778
Swine-killing, return of spiritual power 519
Swine's flesh causes fits 341
Swords, ancestral, Zion captures from Japan 240

TACKSBURY, MRS. L. E., writes of healing 808
Tashiro, A., testifies 684
Tate, Ella, writes of healing 522
Hubert, writes of healing 522
John, writes of children's healing 522
Mrs. John, testifies 381
Mrs., testifies in Zion Tabernacle 469
Taylor, Mary J., writes of healing 222
Mary T., writes of answer to prayer 705
Mrs. W. D., writes of remarkable deliverance in child-birth 88
Rev. W. D., expelled from M. E. Church 18
Tedford, Anna, writes of healing 217
Test of discipleship is abandonment of earthly possessions 537
Thanksgiving reception in Zion Home 183
Thanksgiving service 594
Thanksgiving service in Zion Home 166
The Christian, the world will hate 784
THE COMING CITY, announcement made concerning 764
The *Independent*, attacks of, replied to by Dr. Dowie 232
The oil is the Holy Spirit 245
Theatre prolific cause of adultery 142
Theocracy in Zion 628
Thief advertised by Chicago press 306
Thohurn, Bishop, attack on Zion appears in *Ram's Horn* and is again replied to 650
shameful lies repeated 136
Three Month's Holy War 496
Thurston, Mrs. I. J., testifies 85
Times-Herald condemns Oak Park riot 40
Tindall, Elder O. L., testifies 154
Tithes, blessing follows payment of 37
Tithing a means of blessing 349
obedience in paying brings blessing 780
Title to land purchased in Zion City absolute and complete 338
Tobacco habit, surrendered, a condition of praying the prayer of faith 247
Tobler, Mr. Chas. J. 276
Toelk, Miss Pauline, writes of healing 608
Toledo branch reported 82
Toledo, Ohio, account of healing in 737
Zion's work in 186, 477, 573
report of Elder in charge 25
Tompkins, Mrs. L. G., writes of healing 773
Toronto, Ontario, report of Zion's work in 574
Torrey, Rev. R. A., attacks business methods of Zion 646
attempts to disown letters 826
betrayed his trust 639
charges against 700
falsifies in regard to interview 640
quoted as speaking well of Zion 85
apostasy due to betrayal of God's Covenant of healing 699
letters to Dr. Dowie, photograph copy of 642, 643, 645
misinterpretation of Malachi 3:1 644
Trade Unions, domination of, by minority 180
Translators of the Bible were cowards 569
Treace, Adoniram Judson, writes of blessing 404
Mrs. Annie, writes of blessing 212
Tressler, Omar M., writes of healing received through LEAVES OF HEALING 748
Triune Immersion is a baptism of fire only form 800
True church teaches God heals the sick 534
consecration will result in bounteous return 409
Tucker, Will, testifies to healing 537
Tupper, Mrs. Maude, testifies 598

UNCHANGEABLENESS of God and of His covenants 696
Unions are Enemies of the Workingman 776
United Kingdom, Account of Zion's work in 8
Unity of Zion Her Strength 509
Upton, Mr., seeks sale of shares of Zion Land and Investment Association 647

V——, FREDA, testimony of 451
Vaccination is unscientific 575
more fatal than small pox 819
Value of Zion City site enhanced 628
Vancouver, B. C., announcement of Ex-Elder Fair's visit to 222
report of Zion's work in 26, 120, 378
Van Deren, Miss Ruth, testifies 478
Van Fossam, Mrs. E., writes of healing and withdrawal from Baptist Church 88
Van Woerkom, Arie, testimony of healing 786
Vengeance, the cry for, by the oppressor 208
Vessels borne by virgins are our bodies 245
Vettin, Officer C. 285
writes of transformation of home and blessing 134
Victoria, B. C., report of Zion's work in 26, 58, 120, 247, 404, 607
Viking, Baby Grace, Zion's messenger 383
Elder C. F., farewell address of 371
testifies 84
Evangelist Betty C. L., farewell address of 371
Vileness of using tobacco 397
Visit to Zion City's site 376
Voliva, Elder W. G., reports work on the North Side of Chicago 118
Rev. Chas., testifies 542

WADDINGTON, MISS FLORENCE, testifies 741, 834
Wagan, Nina, writes of healing 253
Walmsley, Mrs. Mary O., testifies 620
Wall, Mrs. Wm. 267
Walter, Officer Gustav A. 130, 284
Walton, Elder S. A., describes work in Waterloo, Iowa 121
writes of blessing in Waterloo 574
writes of work 58
War in Zion against all evil 21
Washington, account of work in 7
Washtler, Mrs. Annie E., writes of blessing 148
Waterloo, Iowa, report of Zion's work in 57, 121, 574
Watt, Evangelist James, testifies 155
Watterman, Frank H., writes of healing 480
Waukegan Daily Gazette reports Zion City trip 376
Waukegan Daily Sun gives an account of trip to Zion City 377
Waupaca, Wisconsin, progress of Zion in 248
report of special meetings in 607
report of Zion's work in 773
Wazau, Clara A., writes of healing 435
Wealth of Zion families, cause of 109
Webb, Mr. and Mrs. C. W., write of healing 411
Week's stay in Zion, a 746
Wehner, Lillie Annie, writes of healing 435
Williams H., writes of blessing 37
writes of healing 253, 352
Weltey, Jno. B., writes of healing 310
Welton, Leslie C., testifies 154
West Indies, friends of Zion in 8
West Side Zion Tabernacle, opening of 12
Wertz, C. H., writes of healing 550
Wheelock, E. D., unable to be present at all night meeting 338
White, Kelley B., testifies to healing 23
"Whom the Lord loveth He chasteneth," does not refer to sickness 471
Wolcottville, Indiana, report of Zion's work in 433
Woodhead, J. R., testifies 779
Woodward, Mrs. A., testifies 155
Woodworth, Mrs. Orpha J., testifies 215
Woolever, Philip, confirms testimony 253
Woolridge, Mrs. L., testifies 685
Workingman's friend, Dr. Dowie is 765
Workingmen prosper by co-operation 531
World may be prepared in twenty-five years for Christ's return 244
"*World*" of N. Y., General Overseer's letter to 68
World wide extension of Christian Catholic Church 499
Worline, H. C., testifies 501
Worldly lusts must be denied 512
Wilhide, Elder Elizabeth Atkinson, farewell address of 370
Wilhide, Overseer J. Thomas, confirms testimony 223
writes of deliverance from slavery 201
testifies 254
writes of successful mission 81
farewell address of 369
Wilhite, F. H., expresses confidence in Zion 253
Williams, Mrs. E., testifies 23
Williamson, Mrs. Mary Jane, testifies 215
Wilson, Mrs. Chas., testifies 594
Windom, Minnesota, report of special meetings in 434
report of Zion's work in 707
Wisconsin, description of work in 6
Wisdom and financial value of contract in purchase of land 338
Witness of Zion against an unclean, ungodly and criminal press 299
Wives should be industrious 702
Wyman, Albion, healed of consumption 469

YERGER, DEACON W. D., speaks at conference 667
testifies 346
Yoder, Jonas, writes of blessing 455
writes of Christian Catholic Church 343
Young, Rev. R. J., testifies 543
women instructed 508
Youth, Zion's teaching has influence on 349

Z——, CARRIE, testimony of 453
Ziehlke, Miss Annie, testifies 543
Zion Bible Calendar 29, 159
Zion cannot be fought successfully 394
Zion captures ancestral swords from Japan 239
Zion City as it is viewed by an outsider 565
is to be the Lord's forever 676
notes 27, 570, 709, 777, 793, 832
progress of, preparation for 432
regulations of 10
to be founded by God 675
unveiling of 497
will solve many difficulties 677
Zion College 10, 30, 127, 155, 190, 250, 350, 373, 440, 548, 609, 653, 712, 744, 810, 833
Zion has a real baptism 534
Home description of 8
Home of Hope Described 10
Home of Hope for Erring Women—An account of its first year's work 449
in Japan 815
in the Orient 219, 317, 329, 367, 406, 407, 439, 505, 575, 711, 842, 815
Literature Mission 9, 28, 37, 67, 126, 135, 163, 217, 252, 297, 343, 355, 389, 425, 455, 523, 557, 587, 619, 659, 693, 748, 761, 787, 819
Publishing House and Printing Works, description of 9
Seventies, account of work of 10
the Story of 1

ZION'S BIBLE CLASS—
A True Conception of Hell 246
Authoritative Words from God 402
Basis of Business of Success 148
Covenant Blessings with God 389
Facts About the Rapture 564
Faith Pleases God 61
Falsehood Told by a Faithless Church 687
God First, or the Cost of Being a Christian 189
God in Christ was Indignant 189
God's Holy City 687
God's True Way of Life 189
God's Unchanging Covenants 388
Holding on to Integrity with God 348
How a Religious World Treats the Prophets of God 348
How Faith Comes 784
How Pride Offends God 720
Money Obligations of Christians 148
Obligations to the Gospel 818
Prayer Before Mighty Undertaking 61
Preachers God Has no Use for 292
Promises Which Fail Not 816
Scenes at the Rapture 564
Signals and Helps for Life's Pathway 547
Subduing One's Will 590
The Administration of God's House 210
The Blessed Grace of a Lowly Christ 720
The Christ Sent of God 189
The City whose Builder and Maker is God 366
The End of the Age 818
The Foolishness of Worldly Wisdom 431
The Forgiving Mercy of God 403
The Forgiveness of God—How Obtained 403
The Full Salvation of God 246
The Glory Due His Name 590
The Greatness of God 15
The Greatest Thing in Life 15
The Hypocrisy of Modern Churches 92
The Marking Plan of Bible Study 539
The Meat-eating Question 547
The Messenger of God's Covenant 402
The Most Helpful Truth in Godly Preaching 687
The Scope and Effects of God's Laws 752
The Scope of God's Truth 539
The Wonder Working God 816
Tithes are God's Due 210
What a Godless World and a Depraved Church Said of it 92
What Gospel do You Preach? 292
What is God's Word to You? 431
What is the Church of the Living God 687
Which Day is the Sabbath? 752
Why Should Civic Separation of God's People take place? 366
Zion's Duty is to root up tares 21

ZION'S FINANCIAL INSTITUTIONS—
Zion City Bank 10, 60, 90, 125, 152, 187, 216, 251, 314, 375, 413, 437, 549, 556, 652, 708, 738, 739, 776, 803
Zion City Bank, Articles of Agreement for subscribers to capital stock of 838
Zion Land and Investment Association 10, 27, 60, 90, 125, 152, 216, 251, 314, 413, 437, 549
Zion Land and Investment Association, Articles of Agreement for Subscribers of Capital Stock of 836
Zion's Hall of Seventies, Services in 80
Holy War 43
Prayer Reminder 94, 426, 716
Retrospect of Year's work in 312
Saloon Seventies 621, 704, 745, 775, 840
Seventies 379
Zweizig, Mrs. Lou, writes of healing 654



He sendeth His word and healeth them.

PATIENCE

LEAVES OF HEALING

I am the Lord that healeth thee.

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

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

EDITED BY THE REV. JOHN ALEX. DOWIE.

VOLUME VI. NUMBER 1. CHICAGO, OCTOBER 28, 1899. PRICE FIVE CENTS.

THE STORY OF ZION.

ELEVEN YEARS OF PREPARATION, PERSECUTION AND PROGRESS, FROM 1888 TO 1899, IN THE ESTABLISHMENT OF THE CHRISTIAN CATHOLIC CHURCH IN ZION.

BY THE GENERAL OVERSEER.

ON JUNE 9, 1888, the two Christian Pilgrims whose faces here appear passed through the Golden Gate at San Francisco into the United States. They were, and are, on their way to Zion above, and they came here because they believed they were obeying their King's command—the King of Kings and Lord of Lords.

They were accompanied by their two children, Alex. J. Gladstone Dowie and Esther A. Dowie, whose faces are given on the following page as they were then and as they now appear. This son and daughter, and their mother, were born in Australia, and their father in Edinburgh, Scotland.

Dr. Dowie was, for many years, a Christian minister, ordained in the Congregational Church at Alma, South Australia, and exercising his ministry in Sydney, New South Wales, and in Melbourne, Victoria. As a teacher, preacher and public speaker he became widely known in the island continent of Australia, and became the founder of the Divine Healing Association of Australia and New Zealand.

Accompanied by Mrs. Dowie, he left his large Tabernacle in Melbourne long enough to conduct Special Missions in various cities of Victoria and adjoining Provinces of Australia, spending in 1886 nearly six months in the lovely islands of New Zealand. At last it became clear that it was his duty to visit Europe and America, and he determined to give *at least* five years to a Missionary Tour, in which he might teach, preach and practice the Full Gospel of Salvation, Healing and Cleansing for spirit, soul and body through Faith in Jesus Christ alone. For this purpose he left Australia in March, 1888, and after spending several months in New Zealand *en route*, he arrived with his family in America, without knowing personally a single citizen of this country.



THE REV. JOHN ALEX. AND MRS. DOWIE.
FROM A PHOTOGRAPH BY TABER, TAKEN IN SAN FRANCISCO IN JUNE, 1888.

But the little Pilgrim Band set about their Mission, conscious that God was with them, and that they had a Glorious Work to do.

Two years were spent on the Pacific Coast in a series of Missions from San Diego, Cal., on the borders of Mexico, to Victoria, B.C., founding Divine Healing Associations in San Francisco, Oakland, Los Angeles, Portland (Ore.), etc. During that period their headquarters were in San Francisco.

Arriving in the end of July, 1890, at Western Springs, Ill., they made their home in Evanston, Ill., just outside the city limits of Chicago. They formed a Branch in Chicago of what had now become the International Divine Healing Association. They held several brief Missions in Chicago; but for nearly three years gave much attention to the work in Canada, Minnesota, Pennsylvania, Maryland, etc., conducting Missions and forming Branches in many cities.



At last they determined, in 1893, to take Chicago earnestly in hand, and establish a Central Work there, choosing a location just outside the Gates of the World's Fair—within five hundred feet, in fact, of the Sixty-second Street and Stony Island Avenue entrance.

Here they built Zion Tabernacle No. 1 and a house of twenty rooms, which became afterwards known as Divine Healing Home No. 2, paying a high price for two years' ground rent, and spending about ten thousand dollars in buildings, etc. A reduced picture of these buildings is here presented and will at once be recognized by thousands who read these lines.



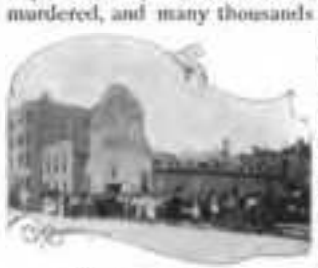
At first Chicago would not listen. She was drunk with the Polluted Cup of her Vanity Fair, and dreaming away the voluptuous hours, beside the plash of cool Fountains and Lagoons, lulled to sleep by music, only to awaken to the disgusting vices of the Midway or the Wild West Howlings of Buffalo Bill's tamed Indians' show, where Custer and his troops were daily "massacred" and the Deadwood Coach daily "robbed." Chicago was simply spiritually, and largely physically, drunk; and a large part of her is drunk still.

The Churches were "in the swim," too, their members often leading the revels, and many of them were "out of business" altogether for God, and attending diligently to the demands of the world, the flesh and the Devil.

Chicago laughed at Zion, and passed on to the White Dream City until its awful end, when it passed away in fire and blood. Her Mayor murdered, and many thousands of her citizens ruined, Chicago passed into the Financial Panic and Winter of 1893, and the bloody Riots of 1894, when it took nearly the whole standing army of the United States and the Illinois National Guard to keep the city from the control of the Revolutionists and the torch of the Anarchists.



CENTRAL MUSIC HALL.



Zion Tabernacle No. 1.

But Zion Tabernacle, that "miserable wooden hut," as one of Chicago's flattering ministers once called it, opened its doors and flung out its flag to the breeze, "Christ is All."

Ere the Winter of 1893-4 had passed, Zion Tabernacle No. 1 had become widely known, and when the Spring of 1894 opened, every inch of sitting and standing room was fully occupied, and often thousands came who could not get near its doors.

The glorious work of Salvation and Healing and Cleansing through Faith in Jesus, which had been going on quietly from the beginning, blazed forth, and almost every street in the city sent forth at least some of its sinful and sick inhabitants, and from all the towns and villages round about, and from distant States and cities, they came until they numbered thousands upon thousands weekly—meetings being held almost daily and often far into the night.



The wonderful stories of healing began to go through the city, and the miraculous healing of a cousin of the martyred President of the United States, Abraham Lincoln, who was brought in a dying condition from Clinton, Ky., and the restoration of hundreds upon hundreds from all kinds of sicknesses, made a deep impression upon all who heard of those things which had been done in Jesus' Name.

Crowded inside and out, all the year around, Zion Tabernacle became one of the sights of Chicago, and hundreds would stand for hours in the heat or the cold, glad to be within sight or hearing of the platform. Crutches, braces, high-heeled boots, cots on which the dying had been brought, etc., began to fill the walls of the Tabernacle; and Wonderful Scenes took place at the Monthly Praise and Testimony Meetings when Clouds of Witnesses would testify to their salvation and healing of almost every kind of sickness and infirmity.



A reduced view of a Praise and Testimony Meeting in Zion Tabernacle Number 1, at that time, is printed on another page.

To relieve the pressure on the Tabernacle, a series of meetings were held in Central Music Hall, the second largest hall in Chicago, on the Lord's Day afternoons in the Spring of 1894, and at the first of these thousands were unable to obtain admission. These down-town meetings continued into the summer, when they were removed to the Armory of Battery D, on the Lake Front. This place was found to be unsuitable, and when the Fall came the Sunday afternoon meetings were again held in the "Little Wooden Hut," where the almost daily week-day meetings had continued to be held and constantly attended by great throngs of earnest seekers for salvation and healing. Hundreds stood on the snow heaps at the windows who could not obtain even standing room in the Tabernacle.



In the Spring of 1895 Zion Tabernacle No. 2 was secured. Zion Publishing House had already been established in August, 1894, in a portion of the building, all of which was now leased. Thousands of dollars were spent in strengthening the building, and in seating it for about fifteen hundred persons. It was too small on its first opening in June, 1895, and was usually crowded far beyond its capacity on the Sunday afternoons. The throngs continued, and Dr. Dowie there prayed with and laid hands

upon an average of over one thousand sick persons every week.

The four walls were covered on every side with trophies of every kind "captured from the enemy," as Dr. Dowie says. A reduced engraving of a portion of the interior of Tabernacle No. 2 dimly shows these remarkable trophies of every kind, a mere catalogue of which would fill pages.



Interior of Zion Tabernacle No. 1.

The whole of the year 1895 was a Year of Persecution, and twice on the Lord's Day, July 21st, in the presence of thousands of devoted friends, Dr. Dowie was arrested by armed police and taken before a judge on false charges. He was arrested, in all, on about a hundred warrants, sometimes near midnight in his own home, and often when in the act of preaching or praying with the sick. He stood trial in scores of cases before Police and Superior Courts, winning victory after victory, until he finally won every case. The City Ordinance under which he had been persecuted was delared invalid and void by the Superior Court in Chicago.

The Doctors of Chicago, aided by a vile newspaper press, which from day to day fabricated wholesale falsehoods, caused Dr. Dowie's arrests. They did this, first, through the agency of the State Board of Health upon the ridiculously untrue charge of "practicing medicine without a license"; second, by tricking the City Council into passing a vile and illegal Ordinance, which the City Board of Health fathered, charging him "with opening and maintaining a hospital without a license"; and, third, by obtaining the co-operation of a few bad neighbors.

This illegal Ordinance was especially upheld by Mayor George B. Swift, to his disgrace, and the vilest modes of persecution were resorted to by his Law Department and by the Police with his personal approval—Dr. Dowie even being taken repeatedly from Zion Tabernacle in Police Patrol Wagons. On one occasion he was thrust into a dirty Police Ambulance, when his hired carriage stood at the door. On another occasion no less than thirty-two warrants were issued by Justice Porter for the arrest of Dr. Dowie, at the instance of the City Law Department and their foolish tools, *in one day*.

The Chicago *Tribune* and the Chicago *Dispatch* were the two vilest fabricators of lies daily during this Year of Persecution. The Postmaster of Chicago, the proprietor of a German newspaper, was easily induced to override the law, and throw our weekly paper, LEAVES OF HEALING, out of the second into the third class of mail matter, thus compelling us to pay fourteen times the just postage. This cruel wrong rested for two and a half years on our Little White Dove, until April 30, 1897, since which we have enjoyed the privilege of second class rates.



Divine Healing Home No. 1.

But, amidst all these vile calumnies and unprecedented persecutions, the Divine Healing Homes still continued to be blessed. Home No. 1, which was opened in May, 1894, was quickly followed by Home No. 2, the house next to Zion Tabernacle No. 1, and then by Home No. 3, in November of the same year. All these Homes were in the vicinity of the two Tabernacles.

People came from all parts of the United States, Canada, and also from Europe, Asia, and Australia, and were blessed in the Homes amidst the fiercest fires of the Persecution. Over twenty thousand dollars was spent, or lost, in defending the Homes and the right to pray to God for the healing of the sick, and, at last, after an entire year of conflict, on the day before Christmas, 1895, we were victorious in Judge Burke's Court; on January 2, 1896, in Judge Payne's Court, and on March 3d in Judge Stein's Court, three of the Superior Courts of Chancery and quasi-criminal jurisdiction, the infamous Ordinance being declared illegal. All our enemies were utterly defeated and put to shame, and our course was thus humanly and Divinely justified.



Interior of Zion Tabernacle No. 2.

Meanwhile the three Divine Healing Homes were far too small to accommodate the guests who came to see Dr. Dowie in ever increasing numbers, and on May 1, 1896, they were given up, and we entered the large and beautiful Home called Zion, of which we print a picture. It has been entirely renovated, and is now the largest and finest Home of the kind in the world. It has all the comforts and conveniences of a first-class hotel, with moderate charges for room and board accommodation only, no charges of any kind ever being made at any time or place by Dr. Dowie for his personal services. It is situated on the finest Boulevard in Chicago, at the corner of Michigan Avenue and Twelfth Street, almost on the Lake Front, and is of easy access to all parts of the city. Here guests have come in thousands from all parts, many having traveled over ten thousand miles to get here.



THE AUDITORIUM.

Zion is Dr. Dowie's private residence, the headquarters offices of the Christian Catholic Church and Divine Healing Mission, and it is a Christian, Temperance and Divine Healing Home. God is richly blessing it.

But meanwhile Zion Tabernacle No. 2 had become far too small to accommodate the throngs, and Dr. Dowie was forced once more to take the Sunday afternoon services into the largest place he could find in the center of Chicago. Zion's Onward Movement had become a tremendous reality. Accordingly, on his own personal responsibility, upon which he has acted throughout all the work, he rented the great Chicago Auditorium, the largest and finest public hall in the city, for six months on Sundays from 2 to 6 P. M., at a cost of three hundred dollars for each service, or seven thousand eight hundred dollars for the twenty-six services.



And God honored the enterprise, vast numbers being saved, healed and blessed.

Dr. Dowie's weekly Lectures in the Auditorium made a profound impression upon all classes, and, for the first time, commendatory articles appeared in a few leading religious papers, whose editors were present on many occasions. Large

numbers of ministers and students of Theological Seminaries attended, as well as professors and students of the Universities. It was estimated that there were five thousand five hundred persons present at the Reply to Ingersoll, and all of these, with but few exceptions, made open consecration of themselves to God. The Lecture on Doctors, Drugs and Devils made a widespread sensation by its bold impeachments and convincing proofs. These Lectures, and others delivered in the Auditorium, continue to be printed, and are in constant demand.

Prejudices were dissipated, and the falsehoods of the press and the malice of the persecution were demonstrated.

But the best result was the blessing of so many tens of thousands by the successful preaching of the Word of God.

The attendance on each occasion varied from three thousand to five thousand five hundred persons, and probably averaged from three thousand five hundred to four thousand—or an aggregate attendance of from ninety-one thousand to one hundred and four thousand persons.



ZION HOME.

Often hundreds went away who could not get a seat, and usually more than one thousand eagerly awaited the opening of the doors on Sunday afternoons. The Auditorium Meetings were held from October 27, 1895, to April 18, 1896, and finally demonstrated the fact that Zion Tabernacle No. 2 was far too small to accommodate the many thousands who desired to come.



ZION TABERNACLE.

But Zion Home had first to be established, as already stated, and then Dr. Dowie addressed himself to the question of a New Zion Tabernacle near the center of the city to accommodate the crowd.

The result was the Opening on Lord's Day, February 21, 1897, as a Zion Tabernacle, of the Splendid Auditorium, a picture of which is here given.

The building had been known as St. Paul's Church; but was abandoned by its congregation, which moved further south. It was used for business purposes for a number of years until Dr. Dowie leased the property in September, 1896. Possession was not given until November 11, 1896. Work was then immediately begun, the interior fittings were removed, and a splendid construction of steel galleries, great additions to the flooring space, now enabling about three thousand three hundred persons to sit and hear with comfort; prayer-rooms, and a large baptistry where thirty can be baptized at one time; rooms, and a refectory which can accommodate four hundred, and other conveniences were also added. This was done at a cost of between thirty-five and forty thousand dollars, including the many improvements since it was opened on Lord's Day, February 21, 1897. That day was the First Anniversary of the formation of the Christian Catholic Church in Zion.



It was a glorious opening, for the Glory of Jehovah seemed to fill the Tabernacle that day. At the three services more than seven thousand gathered within its walls, and more than six thousand persons stood up and made an entire consecration of themselves and their all to God at the various services. It is supposed that many thousands, who could not obtain seats, went away in the afternoon, for every seat was filled and many stood throughout the service. The story of what God hath wrought since that wonderful opening service in 1897, it is simply impossible for us ever to be able to record. The two and a half volumes of LEAVES OF HEALING, containing two thousand five hundred and forty-eight pages of double column, which have been published since that date, contain the record in only a very imperfect degree. And yet that record, when we look back upon it, is wonderful to our eyes, which have become so familiar with every step of the way.

On the first Sabbath after the opening we received one hundred and eighty-three members into fellowship, and at the first baptismal service on Lord's Day, March 14, 1897, we baptized one hundred and forty persons by triune immersion. It is impossible to tell accurately the exact number of members of the Church, but we believe that it may be said with truth that if we could perfect the registration we would find considerably more than thirty thousand members of the Christian Catholic Church today, including all its various branches throughout the world. And this is but a fraction of the vast throng who are in sympathy with Zion and are steadily drawing nearer to our fellowship, and who are really in Zion at heart.



ZION COLLEGE BUILDING.

Since the day we baptized the one hundred and forty persons above referred to, no less than four thousand two hundred and fifty-nine persons have been baptized in the same baptistry; that is to say, in a period of two years and seven months. Besides this, exactly one thousand persons have been baptized in outside places, making a total of five thousand two hundred and fifty-nine baptized up to October 22, 1899. The average, therefore, of baptisms, has been over two thousand per annum, an average of nearly forty per week.



But no statistics that can be given can ever represent the real nature of the work. Thousands upon thousands of persons have every year given public testimony to their healing, and tens of thousands to their salvation, throughout the widely extended work. The influence extending from that Tabernacle has been felt to earth's remotest bounds, and has deeply moved this city and the entire country. The doctrinal teachings of Zion have been received by tens of thousands of persons who are not yet in Zion, and their effect upon the teachings of the churches has been very marked, large numbers of ministers in all parts of the world modifying their teaching in the direction of Zion theology.



The congregations have been continuously large, and we have known as many as twelve thousand attendances in Zion Tabernacle in one week. On a recent occasion it was esti-

stated that there were four thousand five hundred persons on one Sabbath afternoon within the building, and that possibly several times that number went away, unable to get in. It is at these afternoon meetings, especially when the rally of members and officers of the Church from all parts of the city takes place, that the interest reaches its height every week. Some times these services are continued without intermission for as long as five or six hours. All-night prayer-meetings have been held, at which as many as two thousand five hundred persons have partaken of the Lord's Supper at the midnight hour, and it is a common sight to see two thousand persons at the monthly communion.



South Side Zion Tabernacle, Chicago.

Here Zion has become a mother of churches: for it has been during these two and a half years that the branches have been planted on every Continent and in almost every State of the United States of America. We feel, in telling the story, that it is utterly impossible to crowd even a fair synopsis of it into the space at our disposal, since the thousands of pages of LEAVES OF HEALING themselves contain, as we have said, only an imperfect record. But we must hasten forward and tell something of what God hath wrought, although it be only in most meager outline.

When this Tabernacle was opened, two years and seven months ago, there was not a single ordained officer, except the present General Overseer, the originator, under God, of this work. Now there are two Overseers, one Presiding Elder, forty-two Elders, sixteen Evangelists, twenty-five Deacons, and nine Deaconesses, besides a very large number of carefully selected Conductors of Gatherings of the Friends of Zion. There are many hundreds of earnest and able men and women acting as ministers to the members of the Christian Catholic Church and others. In addition to these there are the splendid battalions of Zion Seventies, now numbering more than a thousand trained workers, in Chicago and in other cities, who go in two, from house to house, street to street, and place to place, telling the glad tidings of the Everlasting Gospel of Salvation, Healing and Holiness, through faith in Jesus Christ our Lord.



Zion Tabernacle, Marion, Ohio.

The General Overseer has made many visitations and conducted missions and established branches in various States, the result of which can only be but imperfectly illustrated in this issue.

It is our intention to bring this Story of Zion, God willing, up to date, with fuller illustrations and more perfect record, in February next, in preparation for our Fourth Anniversary. But under much pressure, from want of time, we here gather together a number of interesting facts concerning the establishment of branches in various places.

Hammond.

Our first Zion Tabernacle outside of Chicago was established in August, 1897, at Hammond, Ind., where Rev. W. O. Dinius was placed as Elder-in-charge. A splendid work has been done here; hundreds of persons have been brought into the Kingdom of God and many healed, and there is no stronger Church in that hard place today than the Christian Catholic Church in Zion. When the General Overseer has visited there he has frequently spoken to two thousand persons, and at no time has any place in which he has spoken been large enough to hold the congregation. The good work goes on in the same excellent hands at Hammond as when first established. Deacon Hatch has been much help to the cause in that place, with many other faithful members of Zion.

Oak Park.

Our next Zion Tabernacle was established in Oak Park, Ill., and the Rev. W. Hamner Piper was installed as Elder-in-charge on September 6, 1897. He was followed, after his removal to Cincinnati, by Rev. Silas Moot, who was afterwards transferred to Lima, Ohio, and then by Rev. Rolland N. Bouck, who was afterwards transferred to Headquarters. The Rev. Gideon Hammond is now the Elder-in-charge, and, like all his predecessors, he is doing an efficient work. Oak Park has had many changes in its Elders, but has grown under them all and is today a strong Branch. Deacon C. J. Barnard and Deacon F. Wills, with many excellent members, have done splendid service. Large numbers have found, through faith in Jesus, a glorious salvation, healing and cleansing, and this Branch on the outskirts of Chicago has doubtless before it a great future.



West Side Zion Tabernacle, Chicago.

Iowa.

The next Branch of the Church was established at Waterloo, Iowa, March 28, 1898, under the care of the Rev. S. A. Walton as Elder-in-charge, to which was added Cedar Falls. In both of these places Zion Tabernacles are the centers of a telling work, and the Elder-in-charge extends his visits over a very wide district, including amongst these Forest City, where Deacon J. H. Paxton is doing excellent work.

Although not in chronological order, it may be stated here that another Elder is working in that great State, the Rev. E. L. Haight, whose headquarters are at Astor, Iowa. There are many Gatherings of the Friends of Zion also in Iowa. Elder Haight has done work blessed by God for nearly a year on the West Side of Chicago, preparing the way for the great work now going on there. He is a most patient and able worker with his good wife, Evangelist Haight, and we expect to hear of showers of blessing in that newly opened part of the field.



Zion Tabernacle, Cincinnati, Ohio.

Ohio.

On April 24, 1898, Zion invaded for the first time the State of Ohio, and a strong Branch was established, after a mission by the General Overseer, under the charge of Elder W. Hamner Piper, in Zion Tabernacle in Cincinnati. Elder Piper labored here with great success until April 26, 1899, when he was appointed Overseer of the Christian Catholic Church in the State of Ohio, and installed as such by the General Overseer in Cleveland, where a Zion Tabernacle was opened on April 27, 1899. Here Overseer Piper has done splendid work, but is now to be relieved and succeeded by the Rev. Rolland N. Bouck. Overseer Piper returns to Headquarters as Overseer-at-large, with special appointment to the oversight of the new South Side Tabernacle in Englewood, and with other duties in connection with the Christian Catholic Church in general. Deacon

Farnfield has also accomplished much for God in the city of Cleveland.

Although not in chronological order, we will complete our reference to Ohio by stating that the Rev. Silas Moot is doing excellent work as Elder-in-charge of the Zion Tabernacles at Findlay, Lima and Ada, pictures of which appear in this issue. In this wide field our brother is doing a good work, assisted by earnest members of the Church.



Zion Tabernacle, Mansfield, Ohio.

At Toledo, Ohio, the Rev. W. J. Stith is in charge of a Zion Tabernacle and a Branch of the Christian Catholic Church, where Zion is going steadily forward.

At Marion, Ohio, the Rev. A. F. Pence is doing successful work and gathering a large Branch in a Zion Tabernacle there.

At Mansfield, Ohio, the Rev. Cyrus B. Fockler has established a strong cause amidst much persecution, and has large congregations in our Zion Tabernacle there.

At West Unity, Ohio, a beautiful little Zion Tabernacle has been built entirely by the people, and there the Rev. R. W. L. Ely, as Deacon-in-charge, is doing faithful work in a most self-sacrificing manner.

At Bluffton, Ohio, the Rev. Ephraim Basinger is Elder-in-charge, and has done good work and is getting a firm hold, especially, among the Mennonites in that neighborhood. A new Zion Tabernacle there is about to be leased for a period.

Michigan.

We pass to the State of Michigan, where the Rev. Gerald Stevens began the work as the first Elder-in-charge at Detroit in June, 1898. The Rev. S. H. Stokes is now in charge of a beautiful little Tabernacle in Detroit, from whence he is extending the Kingdom of God with great zeal and patience in a large radius as far as Port Huron, where Deacon T. G. Howard, M. D., is the Deacon-in-charge, and where, as at Detroit, excellent work in Salvation Healing and Cleansing is being done.



Zion Tabernacle, Grand Rapids, Mich.

At Sturgis, Mich., where Deacon Rehm is in charge, with occasional help from Elder D. S. Fletcher, good work is being done and a strong Branch is growing in a Zion Tabernacle.

At Litchfield, Mich., where the Rev. Martin Hayden is Elder-in-charge, with a large district and many Gatherings, good work is being done.

At Benton Harbor the Rev. A. J. McCreery, with his good wife, Evangelist McCreery, are in charge of a nice little Tabernacle, where the Rev. David A. Reed and his wife, Evangelist Reed, also make their headquarters for the present, and from which they carry on work in many parts of the neighboring counties.

And, finally, at the center of our work in Michigan, the Rev. Gerald F. Stevens, with his wife, Evangelist Nellie Stevens, are in charge at Grand Rapids, with a widely extended district, as far north as Benton Harbor and extending south and east and west. There is a pretty little Zion Tabernacle there in a most central position. In addition to these branches in charge of Elders and Evangelists, there are many large and progressive Gatherings of the Friends of Zion in this State, as at Petoskey, Charlevoix, Epsilon, Sault Ste. Marie, etc.



Zion Tabernacle, Lima, Ohio.

Indiana.

Passing to the State of Indiana, the Rev. D. S. Fletcher is Elder-in-charge at Wolcottville, where there is a Zion Tabernacle, a picture of which appears with this article. His ministry extends over a large district.

There are also many Gatherings in Indiana, as at Elkhart, Goshen, Lafayette, Kendallville, etc. Deacon Snyder coöperates earnestly with Elder Fletcher, and Mr. W. S. Peckham, of Lafayette, conducts a Gathering of the Friends of Zion in that place, and will soon be ordained as a Deacon in the Christian Catholic Church.

Pennsylvania.

Passing to the State of Pennsylvania, we find a strong Branch of the Church at Philadelphia, where Rev. J. T. Wilhide has done most valiant service, and where there is a thriving Zion Tabernacle now under the temporary charge of Rev. George L. Mason, Overseer-Designate for China, who will be succeeded by the Rev. Gideon Hammond, now at Oak Park, Ill. This Branch has recently passed through the most trying episode in all our Church experience, the Elder-in-charge having been removed for cause. The members of the Branch stood nobly by Zion and the General Overseer, and have unanimously, at a recent conference, expressed their hearty concurrence with his action in removing the apostate Elder. A great future awaits this Branch, which has been the parent of much good work, not only in Pennsylvania, but in Maryland and elsewhere.



Zion Tabernacle, Ada, Ohio.

New Jersey.

In New Jersey our venerable patriarch, the Rev. Isaac Leonard, of Ionia, is in charge of the work, which is, as yet, in its infancy in that State, although there are many generous friends of Zion there, and a number of members of the Christian Catholic Church. God is blessing the faithful work of these brethren to many.

Wisconsin.

Although no Elder is in charge of any one station in Wisconsin, Evangelists Murphey and Kennedy have made visits to many Gatherings of the Friends of Zion there. At Waupaca, Marinette, Elroy, Alma, Galesville, and many other places there are thriving little Branches of Zion. We hope appoint an Elder at an early date for this interesting State in which there are so many earnest members.

Nebraska.

At Auburn, Nebraska, the Rev. Archibald McFarlane is Elder-in-charge, with a nice little Zion Tabernacle, of which a picture appears with this article. This Elder has done splendid service and ministers to many in a widely extended field.

Kansas.

At Spearsville, Kansas, the Rev. Stephen B. Osborn and his wife, Evangelist Osborn, began work and are now settled at Dodge City, where a Zion Tabernacle is being secured. These

officers of the Christian Catholic Church have been eminently useful and the prospects are excellent. Cries are coming from all parts of that great State, and Gatherings exist in many places where members of the Church are working heartily together for the extension of the Kingdom of God.



Zion Tabernacle, Walkerville, Ind.

New York.

In the State of New York there are a number of splendid Gatherings of the Friends of Zion, the Rev. Charles C. Stewart being Deacon at Auburn. Cries are coming from all parts of that great State, especially from the great metropolitan city, New York, where there are many members of Zion. As yet, however, little has been attempted by ordained officers. The General Overseer contemplates opening the work by a Mission himself in that city next year.

Minnesota.

In Minnesota there are many Gatherings of the Friends of Zion, and the Rev. C. J. Sindall is Elder-in-charge at Minneapolis and St. Paul, while Deacon Crane is working in many parts of the State, his headquarters being at Owatonna.

Washington.

In the State of Washington there are a number of earnest Friends of Zion, and Gatherings have been established at Seattle, Ballard and elsewhere.

California.

In California there are many members and friends who are awaiting an opportunity to be more fully organized, and this is the case in many States.

British Columbia.

Passing now to British Territory, we find the Rev. R. M. Simmons doing excellent work in a little Tabernacle at Vancouver, a picture of which appears with this article, where we hope a more suitable building can soon be secured. Meanwhile the Church is growing in power under his efficient ministry.

At Victoria, the capital of British Columbia, on the Island of Vancouver, the Rev. Eugene Brooks has strongly established a Branch in the Zion Tabernacle, which also appears with this article. He has done most excellent work there.



Zion Tabernacle, Vancouver, B. C.

The City of Chicago.

And now in connection with the City of Chicago. Great strides have been made recently, and large Tabernacles have been established. That on the North Side of the city, of which an interior view appears, is under the charge of the Rev. Wilbur G. Voliva, who is assisted by Elder James R. Adams and Evangelist Harry Castell.

On the West Side of the city a large Tabernacle has been opened, of which an interior view is also presented, on the corner of West Madison and Paulina Streets. This has been the scene of terrible riots by the medical and surgical students of the city, and severe attacks have been made upon the building, both inside and out, when the General Overseer was conducting services. Glorious victories have been won, and the work is now well established. The officers in charge of this Tabernacle have not been fully appointed, but Rev. Edward Williams is at present acting as Elder-in-charge, with the Rev. M. H. Loblaw, Evangelist, the latter of whom has been doing most effective work in that portion of the city.



Zion Tabernacle, Victoria, B. C.

The large new South Side Tabernacle, seating over three thousand persons, having been thoroughly cleaned, repainted, equipped with a heating plant and an electric lighting system, is to be opened by the General Overseer next Lord's Day at Englewood, on Wentworth Avenue, between Sixty-fourth and Sixty-fifth Streets.

Last, but not least, is the little Sionsky Stan, the Bohemian Zion Tabernacle, at 722 West Nineteenth Street, where Prof. Matthews, of Zion College, is in charge, with able Bohemian assistants.

Scandinavian and other Zion Tabernacles for the foreign population are also projected in other parts of the city.

Foreign Work.

Before turning away from this mere skeleton outline of the Branches of the Church, we must call attention to the fact that the Christian Catholic Church is also being established in other parts of the Continent of America and on other Continents and in Islands of the Seas.

Australasia.

In Australia there is a Zion Tabernacle and a Zion Divine Healing Home at Brighton, near Melbourne, in the Province of Victoria, where Presiding Elder Wallington is in charge, and where there is a flourishing church and many earnest workers. As will be remembered, the General Overseer lived in Australia for many years and conducted missions on that island continent and in New Zealand. There are many little Gatherings of the Friends of Zion in many parts of Australia.

Gatherings are in existence in Sydney, New South Wales, and in other cities and provinces.

Elder James Granger is in charge of a Gathering at Timaru, New Zealand, and there are many points where Zion literature is spreading throughout Australasia.



Zion Tabernacle, Sturgis, Mich.

The Rev. J. Thomas Wilhide has been appointed Overseer of Australasia, and will, it is expected, leave for his distant post, with his wife, Elder E. Wilhide, before the end of the year. Overseer Wilhide will visit several places where there are members and friends of Zion on his way to his great field of labor.

Between Australia and America, at the crossroads of the Pacific, in the Hawaiian Islands, Zion has many friends and a number of members. One of the most interesting little Gatherings there is at Kalaupapa, the Leper Settlement, on the

Island of Molokai, where Mrs. Feary, the wife of the Superintendent of the Island, conducts a Gathering in her own home, from whom we have had many interesting letters.

China, Japan and Korea.

In China, Korea, and Japan Zion has many friends and a number of members.

At Sung-ling there is a Zion Tabernacle where Evangelist Li, our first native minister in China, is ministering to a number of earnest Christians, and has no less than fifty awaiting baptism. The Rev. C. F. Viking has been appointed Pioneer Elder for China, and will leave, God willing, probably before the end of the year, for his distant post, preparing the way for the coming of Elder Mason, who will shortly be ordained as Overseer of the Christian Catholic Church in China. Overseer Mason is now in residence in Zion, with his wife, and three daughters who are in Zion College; and with Evangelist Fisher, Peter Clarence Bow (Bao Hyiao-jü) and George Hong, is preparing a band of Zion Missionaries for future work in China, that most needy and interesting field.



Zion Tabernacle, Findlay, O.

In Japan Zion has many friends and a number of members who are awaiting the arrival of Elder Viking on his way to China, to receive baptism and to be organized. In Zion College we have now the Rev. John Alexander Inouye, late of the Naniwa Presbytery; the Rev. Paul Dowie Kitano, also late minister of the Presbyterian Church, with Evangelist Inouye's son, little Daniel Dowie Inouye, all of whom are preparing for future work in Japan. We have recently accepted the applications for fellowship of several missionaries from Japan, who will be trained in Zion College for their work in these beautiful lands.

In Korea Zion has excellent members and friends, and some who are about to enter into closer relationship with us.

Hindostan.

In Hindostan we have many correspondents and Friends of Zion, some of whom are about to enter into closer relationship with the Christian Catholic Church.

Africa.

In Africa, at Cairo on the north, Cape Colony and Natal, Transvaal, and Orange Free State on the south, we have many members of the Christian Catholic Church. The Rev. J. Büchler, of South Africa, who has been Overseer of the Christian Catholic Church in that region, is now a guest in Zion Home, and is about to return to his sphere of labor, his wife and family being there. His condition has demanded his resignation of the office of Overseer; but he retains his membership and Eldership, although without definite charge. His work in Johannesburg and in that region has been especially useful, and we earnestly hope that when the present cruel war is over, he will again be a successful minister of Zion in that great country.

Europe.

In Europe, Elder A. A. De Rehbinder, at Paris, is doing excellent work, and his high social rank as a nobleman of the Russian Empire brings him into contact with many noble and royal families in Europe.

The Rev. W. De Ronden Pos, now an Elder at Headquarters in Zion Home, is preparing for work in Europe, and especially at Paris during the International Exposition of next year, and will coöperate closely with Elder De Rehbinder.

The United Kingdom.

In England, Scotland and Ireland there are many Gatherings of the Friends of Zion, especially in London, and in Leeds the work is growing very rapidly. The cry from the United Kingdom is very earnest, and we hope to send one or more Elders there early next year.

Scandinavia.

In Northern Europe, Denmark, Finland, Sweden, and Norway, Zion has many friends and a number of members. There is an increasing demand for Scandinavian literature, and we hope next year to be able to publish a Scandinavian edition of LEAVES OF HEALING.

The Netherlands.

In Holland and the Dutch Netherlands Zion has many friends, and a monthly edition of LEAVES OF HEALING is being published in the Dutch language.

Germany.

In Germany there is a considerable number of members, and a monthly issue of LEAVES OF HEALING in the German language is in course of preparation.

South America.

In the South American Republics and in Canada there are many members, and especially in the latter country, where there are some very strong Gatherings of the Friends of Zion, to which we hope to send Elders during the coming year.

Central America.

In Mexico, Peru, Chile, Brazil, Bolivia, Honduras, and other parts of South America, we have many friends and correspondents, and some members.

West Indies.

In Jamaica, the Bahamas, Trinidad, St. Martin (Dutch), and other Islands of the Caribbean Sea, we have many friends and correspondents, and some members.

In many of the United States, which we have not mentioned, we have many members and friends and Gatherings, all of them being in a formative condition, reminding us constantly of the prophetic Word of God concerning Zion in the latter days, in Jeremiah 3:14, 15:

Return, O backsliding children,
saith the Lord;
For I am a husband unto you:
And I will take you one of a city,
and two of a family,
And I will bring you to Zion:
And I will give you shepherds
according to mine heart,
Which shall feed you with knowledge and understanding.


Zion Tabernacle, Auburn, Neb.

But time would fail us to give anything like a detailed account of all the portions of the wide, wide world where Salvation, Healing and Holiness, through faith in Jesus, is being preached and practiced by those in sympathy or fellowship with Zion.

And now we turn once more to some other Institutions which have developed very rapidly within the last few years.

First of all is

Zion Home.

A few words by way of description of the Headquarters of the Christian Catholic Church and Zion Divine Healing Home. This institution, to which we have briefly alluded, has

now become the center of a great worldwide movement, as well as of ceaseless local activities, for Zion is always at work. Its members are ever somewhere awake, pursuing with the intensest joy their sacred service for God and for humanity.

Zion Home is, first of all, now the Headquarters offices of the General Overseer, who occupies a large portion of one of the floors for the work of the various departments.

The Department of Correspondence is increasing continually, and now requires the services of a large number of stenographers and typewriters.

The Literary Department has now become quite considerable, and requires the constant attention of a well-organized staff.

The General Recorder's Department, which includes the Department of Finance, of Audit, Tithes, Records of Fellowship and Seventies, requires now, also, a considerable staff of workers.

On the first floor, Zion Publishing House occupies a large section, in addition to the room taken in Zion College Building by the mailing department.

A large number of Elders and their families and of Evangelists have their residence in Zion Home, and specially attend to the work of teaching and preaching and healing, through faith in Jesus, in all parts of the city. They give attention to the constant demands of the work in the Home meetings for prayer and teaching and laying on of hands. It is also a training home for those who will be sent forth into great and important spheres of activity in different parts of this and other countries.

The Weekly Conference of the General Overseer with his large staff of resident ordained officers, both in the Home and in the city and surrounding suburbs, which is held on Saturday mornings, is a most important gathering for prayer and for consideration of many important matters connected with the local and general work.

And, then, Zion Home is, also, a place for God's sick ones who come hither from all parts of the world seeking healing, and for the most part receiving it, for the death rate of Zion Home is infinitesimal as compared with the death rates of the hospitals, even although so many of the dying set their faces Zionward when they have scarcely life to get there.

The Story of Zion is told from week to week in the Words of Cheer from Zion's Guests, in the department conducted by Deaconess Hill, in the Praise and Testimony Meetings in Zion Tabernacle, and in the special cases which are selected usually for the front page of the weekly issue, and in the Notes of Thanksgiving to Zion's God. The glorious fact is constantly demonstrated that Zion Home is beyond all question a Bethesda for multitudes of the sick and sorrowing who have here found in Jesus the "Fountain opened for sin and for all uncleanness." If we were to publish one-hundredth part of the loving words written to us concerning the blessings received in Zion Home, it would take every week many pages, and in some cases the entire issue, of this paper.

But ere we pass from Zion Home we must not forget the great department which has sprung into existence during the last two years, and which has now become one of the most powerful agencies in the extension of the Kingdom of God through Zion, namely, Zion Literature Mission. By means of a free distribution fund this department of Zion sends forth an average of about five thousand rolls of Zion literature every week, without charge, to all parts of the world. This fund requires a constant keeping up of at least two hundred dollars per week, and thus far God has supplied our needs; but with larger resources far greater things could be done. Deaconess Hill's work in connection with this has been, and is, of the highest order. Great administrative skill and untiring industry have been developed with "zeal according to knowledge" which has made this department a mighty power. She has associated with her a number of Deaconesses and helpers, enabling her to address wrappers and send forth mighty sacks of mail every day from her office. And in this connection it must not be forgotten that the other Deaconesses, the senior of whom is Deaconess Hertrich, who lives in Zion Home, are doing glorious work in ministering to the poor, the sinful, and the sorrowful and the helpless outcast.

And, indeed, it must further be remembered that every employee in Zion Home, from the humblest lad in the kitchen to our excellent brother, Rev. J. G. Speicher, the Manager of Zion Home, in his office, are all without any exception members of the Christian Catholic Church in Zion. They make their services in every department a service for God. Surely, then, this Home, where neither tobacco, nor drugs, nor unclean food, nor ungodly people are ever permitted to enter, ought to be a place of power from whence God can send forth blessing to all lands; and God is doing this, and for this we praise Him day and night. It is a hive of industry and yet a home of peace. Quietly, steadily, persistently, patiently the work goes forward, and this Home has been, is now, and will be a splendid preparation in the training of officers for the executive administration of Zion in its future abode in Zion City on earth and a glorious preparation for the permanent Zion above.

Zion Publishing House and Zion Printing Works.

Our stock of literature is now very large and constantly increasing. Our printing facilities, which have been increasing continually, are undergoing a process of expansion which will more than double their capacity in a very few weeks. Millions of pages of Zion literature are printed every year by our presses. Our Little White Dove (LEAVES OF HEALING) wings its way over land and sea, every week, to every continent, to a vast number of islands of the seas, and to almost every nation upon earth. There is scarcely a week that we are not called upon to reprint back issues of LEAVES OF HEALING, showing that the interest in the past volumes is just as keen as in the present.

The steady increase in our subscription list and in the immense number being sent out by our Free Distribution Fund, and in the purchase of copies at the various Tabernacles, has increased our weekly issue until we have printed as many as forty-five thousand copies of one number. Our regular weekly issue is, as yet, far below that figure; but the average grows steadily. Recently we have printed as many as twenty thousand copies of the first edition, and are likely to have to print twenty thousand more of the same issue. In the volume now just closed we have reprinted many separate editions of a particular issue, and this is not an uncommon experience: for many of the back numbers are in constant request.

"A VOICE FROM ZION," a monthly periodical, containing a selected sermon, is now growing steadily in favor and power, and the sale is increasing rapidly.

"Christ's Message to Chicago," which is now being issued weekly as an eight-page tract, is being sent forth in very large numbers by Zion Seventies, as many as one hundred and twenty thousand of Message No. 2 having been printed in two weeks. Message No. 1 has been printed and issued to the extent of at least a half million. Cards and leaflets and all kinds of announcements have been issued in millions. Song leaflets have been in great demand, and altogether the Printing Works is being constantly embarrassed by the demands for literature exceeding the capacity of the plant. We are about to add nearly ten thousand dollars' worth of machinery in the form of new presses, folder, and composing-room equipments. This arm of the work is Zion's strong left hand: for it sends forth

the Message with which we are cutting our way through the hosts of hell with the Sword in hand; that Sword of the Spirit which is the Word of God. Religious and secular papers are constantly quoting LEAVES OF HEALING in all parts of the world, and the clever cartoons of our Zion Artist are being recopied in literary journals and newspapers in New York and other cities. God is blessing, and Satan is cursing, Zion Publishing House. Hallelujah!

And now we turn to another branch of the work which, perhaps, is the most important and promising of all, namely,

Zion College.

In the beautiful building, of which we give a small picture, on Michigan Boulevard and Thirteenth Street, Zion College, with its Ministerial Training Department and its Preparatory School, is doing a magnificent work. No less than eighteen nationalities are represented in the College, and the diligence and earnestness and progress made by the students is most gratifying. Beyond all question, Zion College, which is but in its infancy, has become, and will continue to be, the hope of Zion, under God, for true Zion ministry.

Another large house at 1243 Michigan Avenue has just been leased for a Zion Junior School, and Home of Students, under the care of Professor and Mrs. Matthews. It is already full to overflowing, and is a most valuable adjunct to Zion College.

Zion Seventies.

In the same building our magnificent Hall of Seventies calls attention to that great department of the work, which is splendidly officered by Elders and Evangelists in charge of each Seventy, and also by Deacon Anderson, General Recorder of the Christian Catholic Church, and his assistant, Deacon Lee.

It would take a volume to describe that single arm of the Church, but when we say that we can and have within one week distributed fully one hundred thousand invitations to separate homes in Chicago alone, it will be seen that this organization enables us to reach at least one-fourth of the two millions of the City of Chicago in one week: for it is estimated that each Message is read, on the average, by at least five persons. We are perfecting this organization until it will be possible for us soon to reach every man, woman and child in Chicago within a week. The results of this splendid work, and of the untiring devotion of these Seventies, are most glorious. But we dare not attempt to describe it even in briefest outline.

Zion Home of Hope for Erring Women,

at 18 Sixteenth Street, under the superintendency of Deaconess Paddock, is an outcome of the Seventy work, and is kept continually full with a large number of fallen women. Many have been reclaimed, converted, and restored to God and to their friends. Many sweet babies, who would never have been permitted to live, or, had they lived, would have been consigned to the powers of hell for vile purposes, are now growing up amid good and holy influences. This department of the work will soon need much larger quarters and better surroundings than can be afforded by its present location.

And this leads us to the consideration of the two great Financial Institutions of Zion, which were originated for the purposes of safeguarding the savings of Zion and the establishment of Zion City.

Zion City Bank,

under the able management of Deacon Charles J. Barnard, Cashier, has increased its business steadily every day, every week, and every month, in the face of the most persistent attempts to create alarm in the minds of the public and of its depositors and shareholders. This is proved by the fact that its total business has increased by nearly ten times in seven months, and, despite all attacks, not one single dollar of long time deposit has been taken out, up to date, by a Zion depositor.

The future of this institution as a means of doing Zion's business for Zion's people in all parts of the United States, and in all parts of the world, is becoming better and better known. Agencies have been established not only in the principal cities of the United States, but in all parts of the world, and banking facilities equal to those of any other banking institution in Chicago are afforded by Zion City Bank. All its checks and drafts of every kind are cleared through the Commercial National Bank at the Chicago Clearing House. Every Zion City Bank check is good Chicago exchange.

Surely, if the members of the Christian Catholic Church only knew how much good could be done by the still greater strengthening of this institution, they would make it still more their agency for the transaction of all financial business. Accounts can as easily be kept in Zion City Bank by depositors in every city of the Union as in their local banks, and there are no facilities which are afforded by any bank in the country that are not afforded by Zion City Bank. Believing, as we do, heartily, in the command of the Lord, "Trade ye herewith till I come," we feel it to be our duty to commend this earnestly to the consideration of all Friends of Zion and members of the Christian Catholic Church in Zion throughout the world.

Zion Land and Investment Association

has been formed primarily for the purpose of establishing Zion City. And although it is not wise that we should say too much at this time, we will repeat what has been said by the General Overseer publicly, namely, that "Zion City is in sight," and steps are being taken to secure the land necessary for this great purpose.

Zion City will be a home for all who love purity, peace, prosperity, and progress. Every abomination that now curses the cities will be kept out, by the strictest legal restrictions, in the sale of the land. The moral, physical, business, educational and, above all, religious advantages, which will be presented by Zion City will be, we believe, incomparable. Here the General Overseer hopes to build, God helping him, a great Zion Temple, where multitudes can gather in common for praise and prayer, and hear, under the best and most helpful circumstances, the Everlasting Gospel. Here every educational institution, from the kindergarten to the college, will be established upon the largest and most systematically arranged basis, and will do its work in a thoroughly effective manner, preparing for all branches of usefulness. Here Zion manufactories, on cöoperative principles, will be established. A residential city that will give peace and joy and solid comfort, we hope, to all its citizens will be built up. God will be in it from first to last.

The progress of the Association has been steady and almost unexampled.

Zion City.

Soon we shall be able to make very important announcements, under the heading of "Zion City Notes." We ask our friends throughout the world to pray for this great undertaking. Tens of thousands in Chicago alone are looking forward to the establishment of this City, as well as hundreds of thousands throughout the United States and other parts of America, and a vast number throughout the whole world.

Within a very short time after its establishment, at least twenty thousand persons should be gathered in homes upon its soil.

The expansion of Chicago and its continuous prosperity, even in the worst of times, has compelled us to realize the fact that from a business point of view there is no investment that

could be found of a better nature than that of Zion City near Chicago. God, we believe, demands of us that this City shall be established, and be, we hope, the first of a great many in the neighborhood of other large cities throughout the world, which will be the dwelling places of a consecrated people who will live for God and love and serve Him in all things.

With this we bring our Story of Zion, for the time being, to a close. The joy that thrills our hearts as we look forward confidently to the future is begotten first by our retrospect of God's goodness in the past, and by the fact that we still see the "pillar of cloud and fire by day and by night," leading Zion onward to the fulfilment of her glorious Divine destiny.

"On! Towards Zion, on!
Glory awaits you there;
Crowns for the victor's brow;
Robes that the conquerors wear;
Thrones for the Sons of Might;
Harps for the Sons of Song;
Welcomes from Heaven's own King,
Greetings from Heaven's Bright Throng."



Signs, Wonders, Miracles and Gifts.

When the first preachers of the glorious Gospel proclaimed the great salvation, their words were accompanied by unmistakable proofs of their Divine Commission; "God also," it is written, "bearing them witness, both with signs, and wonders, with divers miracles and gifts of the Holy Ghost, according to His own will."

This was the way in which God swept away the unbelief from multitudes of hearts, and "confirmed" the words of His messengers. The early Church unitedly prayed to the Lord for continued manifestations of healing power to enable His "servants with all boldness to preach the Word"; and were answered by such a wave of Divine power that "the place was shaken wherein they were gathered together; and they were all filled with the Holy Ghost, and they spake the Word of God with boldness." (Acts 4:21-31.) Nor did it end there, for we read that (Acts 5:12-14) "by the hands of the apostles were many signs and wonders wrought among the people; . . . . and believers were the more added to the Lord, multitudes both of men and women." Salvation and healing go hand in hand. God has joined them together and only a faithless Church has put them asunder.

MAN.

GEORGE HERBERT.

Man is all symmetry,
Full of proportions, one limb to another,
And all to all the world besides:
Each part may call the farthest, brother:
For head with foot hath private amity,
And both with moons and tides.

For us the winds do blow;
The earth doth rest, heaven move, and fountains flow.
Nothing we see but means our good,
As our delight, or as our treasure:
The whole is, either our cupboard of food,
Or cabinet of pleasure.

The stars have us to bed;
Night draws the curtain, which the Sun withdraws:
Music and light attend our head,
All things unto our flesh are kind
In their descent and being; to our mind
In their ascent and cause.

GOD'S WAY OF HEALING.

BY THE REV. JOHN ALEX. DOWIE.

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

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

The Lord Jesus Christ is Still the Healer.

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

Divine Healing Rests on Christ's Atonement.

It was prophesied of Him, "Surely He hath borne our griefs (Hebrew *sicknesses*), and carried our sorrows: . . . and with His stripes we are healed"; and it is expressly declared that this was fulfilled in His ministry of Healing, which still continues. (Isaiah 53:4, 5; Matthew 8:17.)

Disease Can Never be God's Will.

It is the Devil's work, consequent upon Sin, and it is impossible for the work of the Devil ever to be the Will of God. Christ came to "destroy the works of the Devil," and when He was here on earth He healed "all manner of disease and all manner of sickness," and all these diseases are expressly declared to have been "oppressed of the Devil." (1 John 3:8; Matthew 4:23; Acts 10:38.)

The Gifts of Healing are Permanent.

It is expressly declared that the "Gifts and the calling of God are without repentance," and the Gifts of Healing are amongst the Nine Gifts of the Spirit to the Church. (Romans 11:29; 1 Cor. 12:8-11.)

There are Four Modes of Divine Healing.

The first is the direct prayer of faith; the second, intercessory prayer of two or more; the third, the anointing of the elders with the prayer of faith; and the fourth, the laying on of hands of those who believe, and whom God has prepared and called to that ministry. (Matthew 8:5-13; Matthew 18:19; James 5:14, 15; Mark 16:18.)

Divine Healing is Opposed by Diabolical Counterfeits.

Amongst these are Christian Science (falsely so-called), Mind Healing, Spiritualism, Trance Evangelism, etc. (1 Timothy 6:20, 21; 1 Timothy 4:1, 2; Isaiah 51:22, 23.)

Multitudes Have Been Healed Through Faith in Jesus.

The writer knows of thousands of cases and has personally laid hands on scores of thousands of persons. Full information can be obtained at the meetings held in Zion Tabernacle, 1621-1633 Michigan Avenue, Chicago, and in many pamphlets which give the experience, in their own words, of many who have been healed in this and other countries, published at Zion Publishing House, 1207 Michigan Avenue, Chicago.

"Belief Cometh of Hearing, and Hearing by the Word of God."

You are heartily invited to attend and hear for yourself.

He sendeth His word and healeth them.

LEAVES OF HEALING

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

A WEEKLY PAPER FOR THE EXTENSION OF THE KINGDOM OF GOD

EDITED BY THE REV. JOHN ALEX. DOWIE.

Entered at the Postoffice, Chicago, Illinois, as Second Class Matter.

Subscription Rates.

One Year	$2.00
Six Months	1.05
Three Months	.55
Single Copies	.05

Special Rates.

100 Copies of One Issue	$3.00
25 Copies of One Issue	1.00
To Ministers, Y. M. C. A.'s and Public Reading Rooms, per annum	1.50

For foreign subscriptions add one dollar per year for postage.

Subscribers desiring a change of address, should give present address, as well as that to which they desire LEAVES OF HEALING sent in the future.

Make all Bank Drafts, Express Money Orders or Postoffice Money Orders payable to the order of JOHN ALEX. DOWIE, 1408 Michigan Avenue, Chicago, Ill., U. S. A.

Foreign Exchanges Received at Par. *Cable Address: "Zion, Chicago."*

All communications upon business must be addressed to

MANAGER ZION PUBLISHING HOUSE,
1408 Michigan Avenue, Chicago, U. S. A.

CHICAGO, ILLINOIS, OCTOBER 28, 1899.

EDITORIAL NOTES.

BLESSED BE THE LORD OUT OF ZION.

THE week now closed has been marked by one continuous series of victories of God in Zion.

THE fourth week of the Holy War is ending with the acknowledgment on every side that Zion has once more been given victory by God over all her foes.

THE Police authorities on the West Side of Chicago, acting under direct instructions from the Mayor and Chief of Police, have acted with the utmost vigor, and with great forbearance.

In all the Sunday papers of October 22d, a bold statement was issued by Inspector John D. Shea, who is in command of a thousand men, we are informed.

With no uncertain sound he gave the riotous medical students and members of the University of Chicago, Lake Forest University and the Northwestern University, a clear intimation that they would be dealt with severely by the police, and not let off so easily as they had been the previous week.

The statement was in these words: "Any attempt at creating a demonstration on the part of medical students or others will be immediately suppressed," said Inspector Shea. "I don't intend to allow a crowd of young fellows to get together and turn the West Side upside down. These would-be doctors must behave themselves or the entire lot of them—I don't care how many—will be bundled into patrol wagons and locked up. They will not get off so easily as they did before.

"Dowie, no matter what his views are, has the right of free speech and should not be mobbed. He pays for the hall used by him and he is entitled to all the protection the police can give him."

WHEN we appeared on Lord's Day morning at the West Side Zion Tabernacle, we found a splendid audience, entirely filling the building and all its approaches; many standing throughout the whole time. The most intense and earnest listening was given to the Word of God as we presented it, and five-sixths of the audience at the close stood up and *made consecration* of themselves by a profession of repentance, *faith* and obedience to God.

THE same conditions were again present on Wednesday night, when the West Side Tabernacle was crowded to its utmost capacity, thousands being unable to obtain admission.

At no time in all our ministry have we ever realized more of the power and presence of God in preaching "The Everlasting Gospel."

At the close, the greater part of the audience responded to the call to repentance and consecration, and it was delightful to see the earnest attention paid by the strong force of police who were within the building.

ON BOTH these occasions there was almost no disorder in the street, and not a single arrest was made by the police.

Hundreds of the students were present, and without doubt seemed to be completely overawed by the strong array of police at the Tabernacle, and the knowledge that more than a hundred men were held in reserve close by.

More than that, however, was the manifestation of the power of the Spirit of God, and the kindly feelings that were expressed on all sides at the close of the services.

WE CANNOT, of course, say that there will be no more disturbance, for as long as the Devil lives there will be lies, and diseases, and tumults, and it is not to be expected that Zion's Holy War Against the Hosts of Hell in Chicago can be prosecuted without conflict.

HOWEVER, we can humbly say with the great Apostle Paul: Though we walk in the flesh, we do not war according to the flesh (for the weapons of our warfare are not of the flesh, but mighty before God to the casting down of strong holds); casting down imaginations, and every high thing that is exalted against the knowledge of God, and bringing every thought into captivity to the obedience of Christ; and being in readiness to revenge all disobedience, when your obedience shall be fulfilled.

The attacks by the press and by the pulpit in Chicago continue to be more and more bitter, and the most shameful lies continue to be invented and telegraphed, as if they were facts, to all parts of the country and of the world.

As an illustration of the absolute falsehoods, we read last Lord's Day publicly in Central Zion Tabernacle, an alleged arraignment of ourselves by Dr. William D. Gentry, which appeared in the *Daily News* on October 17th; then we read Dr. Gentry's letter to the congregation, stating that there was not one word of truth in the whole of the report.

He declares that he had never spoken a word to a reporter, and that he had never adversely criticised our work.

IT SEEMS incredible, were it not beyond all question true, that the newspapers have men upon their staffs whom they delegate to manufacture falsehoods without even a fragment of truth attached to them, and in cases where there is truth, they shamefully distort and mix the truth with falsehood so that the product becomes the most dangerous and wicked of lies.

The religious press copies from the secular, and thus the lies continue to spread. Glorious shall be the victory that God will give in connection with all these attacks, for "The truth is not bound" by any scheming villains, and is constantly reaching ever widening circles of the people.

VERY large attendances in all the other Tabernacles, as well as on the West Side, have marked every night of the week and last Lord's Day.

We spoke on Sabbath Day, the 22d, in the morning at the West Side Zion Tabernacle, and in the afternoon at the Central Zion Tabernacle, and in the evening at the North Side Zion Tabernacle; nearly six thousand persons hearing our voice at these various places.

We also had the joy of taking part that day in the early morning prayer-meeting in Zion Hall of Seventies at 6:30 A. M., and in the Assembly Room of Zion Home at 9 o'clock.

Our lecture on Monday evening on "The Two Chains: Good and Evil," was largely attended at Central Zion Tabernacle, and also our address on Tuesday evening at the North Side Zion Tabernacle, and, as before noted, there was a large attendance at the West Side Zion Tabernacle.

The work at all the Tabernacles goes on every night, except Saturday, and the daily noon-day prayer-meetings are held every day in Central Zion Tabernacle.

More than one hundred and twenty thousand copies of "Christ's Message to Chicago," No. 2, have been printed and sent forth for distribution by Zion's Seventies, and more than sixty thousand cards have been distributed in connection with the opening of the New South Side Zion Tabernacle tomorrow, when great audiences are expected to gather in the new auditorium, which will seat over three thousand persons.

The vigor with which the work is being carried on is surprising our enemies, and delighting our people, and resulting in widespread blessing: Salvation, Healing and Holiness through faith in Jesus Christ our Lord is manifestly reaching thousands every week.

Never was there a deeper work of grace in the hearts of the officers and members of the Christian Catholic Church than now, and we are approaching the end of the first month of the Holy War with the assured conviction that, God being our Helper, the months of November and December will be marked by most plenteous showers of blessing.

We expect a great Thanksgiving Day in Zion, on Thursday, November 30th, and invite our friends from far and near to come and rejoice with us in the midst of the War.

We expect a greater gathering still at Christmas Tide, and at the All-Night Prayer-Meeting, which closes the old and opens the new year; the last year of the nineteenth century.

We are already informed of arrangements being made by our distant Branches for special cars to Chicago, especially on the latter occasion—the All-Night with God.

Elders in all directions are sending in their kind congratulations to us, and their deep sympathy in the midst of recent attacks, and the love that has been manifested has been very great.

Zion's unarmed guards of nearly one hundred and fifty strong men have quietly done most excellent work in protecting us amidst these attempts to injure us and even destroy our life, and the bravery of our people, and especially of Zion women, has been very marked.

They have been true heroines, and none of them showed for a moment any fear whatever in the midst of crashing of windows by stones on Wednesday week last close to where they were sitting, and, be it recorded in thanksgiving again, not one single stone was permitted to strike any of our people.

It was reserved, however, for a treacherous Elder, only ordained in February last, to attempt to play the part of Judas Iscariot, by coming up from Philadelphia and declaring himself to be the delegate of that Branch in a public arraignment of ourself of a most disgraceful character, most absurdly calling upon us for the resignation of our office as General Overseer.

Our immediate answer was to send down to Philadelphia two Special Delegates: the Rev. Geo. L. Mason, B. A., B. D., and the Rev. J. Thomas Wilhide, Overseer for Australia, who is soon to leave for his distant field.

These delegates arrived in Philadelphia and took immediate charge, so that when that wicked ex-Elder arrived he found that the Christian Catholic Church was in the hands of loyal and faithful Elders.

Deaconess Sophia Hertrich, also, at her own urgent request, was permitted to go as a delegate and did splendid service.

A long conference was held on Monday night last in Philadelphia, at which a unanimous expression of confidence in ourselves was given by the Church, and the falsehood of ex-Elder George Armor Fair's pretentions was exposed.

The *North American*, published in Philadelphia, says:

Revolt is not seething in the ranks of the Christian Catholics of Philadelphia, in spite of reports from Chicago to that effect. Overseer John Alexander Dowie, who has been charged by Elder George Fair with misuse of the Church's money and other wrong-doing, was upheld by unanimous expression of the congregation at 1344 Somerset Street last night.

At the close the whole congregation arose in expression of unqualified support of his management.

The detailed reports of the Conference show that it continued on Monday night from eight o'clock until nearly two A. M. on Tuesday, and resulted in the Church being brought into perfect harmony with ourselves at headquarters.

There has been at no time more than a small minority of deceived persons against us. So far as we can learn it does not number five.

The Chicago press made the utmost of this ex-Elder's wicked attempts to injure us in the very midst of our most serious conflicts with the enemy, but all of these attempts utterly failed.

It is a simple fact that there is not known to be one single member of the Church in Chicago who is in sympathy with him, and now that the Church has been brought into perfect union in Philadelphia, the result will be great glory to God and rapid progress.

It was a painful revelation to find that this Elder, through over-weening pride and wicked ambitions, became his own destroyer.

There are, however, some aspects of his evil work that may yet have to be dealt with, and we warn the members of the Christian Catholic Church everywhere to beware of his wicked actions, and those of ex-Elders Dresser and La Grange, with an evil person Tyson from Colusa, California, who has been a spy in Zion Home and attempting to do much mischief.

It was a glorious answer to prayer that rid us of this small but dangerous element of disloyalty and enabled us to go into the fight in Chicago with true and faithful forces led by loyal commanders.

The thanks of the Church are due to our special delegates in Philadelphia for the wisdom and vigor with which they did their appointed work.

They are still in that city, preaching the Gospel, and bringing the Church into union with God and with each other. We have apppionted the Rev. Gideon Hammond, now at Oak Park, Ill., as the Elder for the Branch of the Church in Philadelphia, knowing him to be an earnest and successful and wise man of God.

He will be installed by our Special Delegates on Lord's Day afternoon, November 5th, at 3 o'clock.

We commend to the attention of our worldwide readers the "Story of Zion" which opens this first number of the Sixth Volume of LEAVES OF HEALING.

We are aware that it is very imperfect, but time forbade our dealing with the subject in greater detail.

We intend, however, to perfect the Story, as we have stated elsewhere, not later than, God willing, next February, so that it may go out with the program for our Fourth Anniversary of the Formation of the Christian Catholic Church, February 22, 1900.

We shall be glad to receive the photograph of every Elder and his wife, and of every other ordained officer of the Christian Catholic Church, on separate cabinet cards, gloss finish, and we shall be glad to get the photographs of the exterior and interior of Zion Tabernacles, not pictured in this issue.

These will be engraved carefully, and added to the revised Story of Zion when it is brought up to the end of the fourth year.

AND NOW we present to our readers this greatly enlarged paper of thirty-two pages, and ask each one to send us, not only their own subscription, but at least that of one more. LEAVES OF HEALING should very soon have a weekly issue of at least one hundred thousand copies.

We are providing larger printing facilities in Zion Printing Works, and at least ten thousand dollars is being expended in these improvements and additions to our plant.

If each one will make a special Thanksgiving offering, we shall have more power to extend the Kingdom of God and to strengthen the hands of all our workers, not only in Chicago, but in all parts of the field of the world.

NONE of our readers can realize, in looking at this paper, how much it has cost, both in money and in self-sacrificing toil. We have, after long days and nights of work during this past week, been compelled to sit up and toil all through two nights to produce this paper and to attend to the other work connected with Zion's Onward Movement.

God preserves us in great vigor and gives us great joy, but we have a right to ask our great constituency throughout the world to enter into more practical sympathy with us, and to give us, as God's stewards, the increased resources which would enable us to so direct and divide the work that we may not endanger our health.

Up to this time that is unimpaired, but we feel that we walk very perilously close to the boundaries of our God-given strength.

There is, however, so intense a joy and delight in this service that we can truly say that "We have meat to eat that the world knows not of."

Beseeching once more in this volume, as we have throughout the past five, for the earnest prayers of all our readers, we once more send forth our Little White Dove in thousands and tens of thousands of copies to all the earth.

May it bring the glad tidings of a perfect redemption for spirit, soul and body to untold millions of the sin-stricken and disease-smitten in every nation.

BRETHREN, PRAY FOR US.

SPECIAL GENERAL LETTER FROM THE GENERAL OVERSEER.

GENERAL OVERSEER'S OFFICE
...ZION...
1301 MICHIGAN AVENUE,
CHICAGO, U. S. A.
October 28, 1899.

To the Officers and Members of the Christian Catholic Church in all parts of the World:

BELOVED BROTHERS AND SISTERS IN JESUS CHRIST OUR LORD:

"O God the Lord, the Strength of my Salvation, Thou hast covered my head in the day of battle."

With these words of Thanksgiving, I write these lines just as this issue is about to go to press.

In accordance with previous announcement, I held a meeting last night (Friday, October 27th) in the Heuen Opera House, Hammond, Ind., about twenty miles distant, and just outside the boundaries of the City of Chicago.

Nearly one hundred and fifty members of the Church, principally members of Zion Choir, and of Zion Guards, accompanied me.

After the meeting, which had been much disturbed by a number of wicked persons who had been allowed by the police to congregate at the head of the staircase, we were attacked by a mob of several hundreds of persons, armed with stones, bricks, and heavy railway spikes.

Cries of "Kill him!" rang through the street, and, despite the fact that our noble people, at the risk of their lives, gathered around me, I was repeatedly struck by murderous missiles on the head and back.

We had to walk several blocks to reach the electric cars by which we had to return to Chicago, and again and again showers of stones, etc., and blows were aimed at me.

A number of my dear people were cut and hurt, and several bled freely from wounds on the head and face.

All acted like Christian heroes, and there were none who ran away. A drunken ex-Marshal of the town openly led the mob, and the local police did not do a single thing to prevent them accomplishing their murderous purpose.

On the contrary, the mob were openly protected by the vile fellows who wore the uniform of police officers.

But God covered our head, and no one was seriously injured, so far as known.

It was evident that the most dangerous part of the mob had come from Chicago, and seemed to belong to the lowest criminal class.

The whole matter had been carefully pre-arranged, and my murder was the distinct purpose, openly avowed, and boldly attempted.

When we reached the cars, my good friends surrounded me and protected me from the missiles thrown through the glass window panes of the car.

All got away safely, and God so gloriously healed me that I have been enabled to sit up all through the night with my assistant preparing this issue of the LEAVES. I

write these lines before retiring to rest at a little past seven A. M.

Zion's Holy War is the most real thing of its kind since apostolic days, and we are delighted with the campaign so far.

The entire city, and for that matter the entire nation, is looking on, and wondering whereunto this will grow.

So are we.

But we have not a single doubt or fear as to the issue. Christ is conqueror.

We have no time for comment; but write these lines to re-assure our friends, and to ask their earnest prayers for blessing upon the work going forward in all parts of this city.

Not a single word of provocation of any kind was given, and our subject, "The Everlasting Gospel," was one which did not lead us to consider anything but the simple fundamentals of repentance, faith and obedience.

The attack was all pre-arranged, and there are many signs that it was the work of those who were disappointed in their attempts on Wednesday week evening last, at the West Side Zion Tabernacle.

We never felt calmer or happier, and Zion is full of confidence in God and in the Mission which He has committed unto us.

And so Zion's motto is still, Go Forward.

Pray for us at this storm center, and ask of God that Salvation, Healing and Holiness may come through Zion's War to multitudes of Chicago's millions.

I am, faithfully your friend and fellow-servant in Jesus,



General Overseer of Christian Catholic Church.

FEVER INSTANTLY HEALED IN ANSWER TO PRAYER.

A Daughter Healed.

On September 29, 1899, the General Overseer received the following telegram:

MEMPHIS, TENN., September 29, 1899.

Please pray for my daughter. E. L. SPRAGUE.

On October 2, 1899, the following letter was received in Zion:

BINGHAMTON, TENN., September 29, 1899.

DEAR GENERAL OVERSEER:—Again we have gotten the victory through faith in our Lord Jesus Christ. Praise His Name.

Wednesday night and until Friday morning my daughter was unconscious by spells. About nine o'clock she went to sleep and slept till one. All fever was gone when she awoke. She asked for something to eat. While sleeping she breathed like a baby. From Wednesday her fever had been 104 to 106 degrees.

I do not know why we did not get the healing before, unless it was God wanted us to send a message to Zion through that telegraph office filled with Christian Science people.

We give God the glory and thank you more than we can tell.

My little boy bas not been sick a day since he was healed two years ago in June.

And now may God's richest blessing be yours during the fight is the prayer of Your Sister in Christ, MRS. E. L. SPRAGUE.

We find that the General Overseer prayed at 9:12 A. M.

ZION'S BIBLE CLASS.

CONDUCTED BY DEACON DANIEL SLOAN.

BIBLE LESSON FOR FRIDAY, NOVEMBER 10th, 8 P. M.

The Greatness of Our God.

1. *He is great in His created works.*—Ps. 92:1-6.
Are not God's created works perfect?
Are not God's created works beautiful?
Are not God's created works useful?
2. *He is great in favor shown to all who trust Him.*—Ps. 31:19-24.
Can any one harm the man who trusts God?
Should we ever fear to trust God fully?
Is not a courageous life always a long one?
3. *He is great in the miracles He works.*—Jer. 32:16-20.
Is not God able to do all things?
Is any power equal to His?
Cannot He heal any one who comes to Him?
4. *He is great in confidence begotten in His servants.*—Neh. 4:13-18.
Cannot He take all fear out of the heart?
Will He not fight all battles for us?
Does He not upset the counsels of men?
5. *He is great in the majesty of His Might.*—Deu. 10:12-21.
Does He not smite those who oppose Him?
Will He not overthrow nations which will not serve Him?
Can any potentate of earth be like unto Him?
6. *He is great in the displays of His Providence.*—Zec. 9:13-17.
When foes draw near, does He not discomfit them?
When persecution is too oppressive, has He not release?
Can one despise God's people without insulting Him?
7. *He is great in the wisdom He foreordained.*—2 Sam. 7:18-24.
Does not God know what He will do in every exigency?
Does He not impart more than human wisdom to His servants?
Did He not know all would come to pass beforehand?
8. *He is great in His displeasure at disobedience.*—2 Kings 22:8-14.
Does not God's Word fill with alarm and terror?
Do not people live in false ease because they are ignorant?
Does not judgment fall on the ignorant as well as the wilful?
9. *He is great in the multitude of His mercies.*—1 Chron. 21:9-13.
Can God's mercy be exhausted by those who repent?
Is God's discipline ever destructive?
Is not submission to God's will always best?

The Lord Our God is a Great God.

BIBLE LESSON FOR SUNDAY, NOVEMBER 12th, 1:30 P. M.

The Greatest Thing in Life.

1. *Godliness is the greatest thing in common life.*—2 Pet. 1:1-4.
Do the godly ever suffer for bread?
Do the godly ever need for raiment to wear?
Do the godly die early of accident or disease?
2. *Godliness is the greatest thing in physical life.*—1 Tim. 4:6-10.
Are not recipes for cures a delusion?
Do gymnastics always bring back health?
Does not godliness make this life healthful?
3. *Godliness is the greatest thing in social life.*—2 Pet. 3:10-12.
Is there solace in social phantoms?
Is not the whirl of society a vexation?
Is not the godly life one of careful speech?
4. *Godliness is the greatest thing in educational life.*—2 Pet. 1:5-10.
Is not faith a most important basis of knowledge?
Are not patience and self-control factors in character upbuilding?
Does not godliness insure permanency of character?
5. *Godliness is the greatest thing in domestic life.*—1. Tim. 2:8-15.
Does a godly woman run to dress?
Does she think more of fashion than childbearing?
Are not both husband and wife to live holy lives of faith?
6. *Godliness is the greatest thing in civil life.*—1 Tim. 2:1-4.
Should one not pray for national peace?
Should one not pray for a righteous executive?
Should one not pray that all men may live right?
7. *Godliness is the greatest thing in Church life.*—1 Tim. 3:14-16.
Are wilful people ever godly people?
Do not the ungodly make trouble in churches?
Is not a spiritual man a mystery to the carnal man?
8. *Godliness is the greatest thing in ecclesiastical life.*—2 Tim. 6:11-16.
Should not a preacher seek first and always to be godly?
Will it not be a struggle for preachers to live so?
Are not his misdeeds a spectacle to men?
9. *Godliness is the greatest thing in commercial life.*—1 Tim. 6:3-10.
Is not wrangling in business of the Devil?
Is a big bank account a sign of righteousness?
Is not a selfish desire to be rich a snare of the Devil?
10. *Godliness is the greatest thing in political life* —Isa. 57:1-10.
Does not the nation perish when godly men cease?
Who are the factors in political decay?
Are not not secret combinations in legislation iniquitous?

God's Holy People are a Godly People.

"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."—Exodus 3:7, 8.

ZION CONFRONTS THE MODERN PHARAOH.

"Thus saith the Lord, the God of Israel, LET MY PEOPLE GO!"—Exodus 5:1.
"In vain dost thou use many medicines."—Jer. xxxiii. 46, 11.
"Ye are forgers of lies, ye are all physicians of no value."—Job 13:4.

A VOICE TO ZION AND GOD'S PEOPLE IN EVERY LAND.

O thou that tellest Good Tidings to Zion, Get thee up into the High Mountain. Lift up thy Voice with strength; Lift it up, be not afraid; Say unto the cities of Judah, Behold your God! Isaiah XL:9

A THREE MONTHS' HOLY WAR

REPORTED BY L. AND E. W. AND A. W. S.

THE opening of the the third week of the Three Months' Holy War Against the Hosts of Hell in Chicago, on Lord's Day, October 15, 1899, was signalized by unmistakable evidences that the fighting had begun in earnest all along the line. Interest and attendances were largely increased; secular and religious press opposition had become more bitter; the denominational ranks had begun to feel the disastrous effect of the heavy cannonading from Zion's artillery, and had set up a howl of bravado, defiance and abuse, which deceived no intelligent persons, serving only to show more clearly where the shots had taken effect.



After a season of prayer and consecration at the early consecration meeting in Zion's Hall of Seventies, and another in Zion Home Assembly Room, the General Overseer delivered a stirring address at the North Side Zion Tabernacle, before an audience which filled the place. The weather throughout the whole day was unseasonably hot, reaching ninety degrees, and causing general distress. But it did not seriously affect the throngs who come to Zion.

In the afternoon, at Central Zion Tabernacle, with every token of approval from the splendid audience of over two thousand five hundred persons, the General Overseer, in speaking of the recent action of a conference in the Methodist Episcopal Church South, in expelling from fellowship two godly and successful ministers, because they distributed among their people LEAVES OF HEALING and A VOICE FROM ZION, demonstrated the fact that this Samson among denominations had sold out the last vestige of its power to the Masonic Delilah and had, as an organization, gone wholly to the Devil.

This prelude was followed by a striking declaration of Zion's sacred mission in connection with the harvest of the earth, now over-ripe, and a warning to the world that the tares, the children of the evil one, were about to be burned with fire, according to the command of the Lord of the Harvest.

The meeting was opened by singing Hymn No. 159.

The Scripture lesson was read with great impressiveness and mighty effect from the fourteenth chapter of the Book of the Revelation. Prayer was offered by Dr. Dowie, the announcements were made and the tithes and offerings received, after which Dr. Dowie said:

I have promised to say something in the way of a prelude before my afternoon address, and the subject which I have announced before my sermon is, as you will see:

METHODISM AND ITS HATRED OF ZION.

There is no use mincing matters. The longer we live the more we are convinced that it is our duty to use great plainness of speech. So long as the truth is spoken in love, we may speak it as plainly as we please.

The Methodist Episcopal Church both South and North has been distinguishing itself for a long time by a series of very bitter attacks upon Zion.

This began away back in 1889 on the Pacific Coast, when from being friendly to myself the Methodist body suddenly became antagonistic. My first services in San Francisco, when I landed in 1888, were attended by very large numbers of Methodist ministers, who spoke in the kindest manner. Many of them threw open their churches, and earnestly asked us to use them.

I had missions in San Francisco and in surrounding cities which were very largely attended by Methodists.

The University of the Pacific showed me very much kindness and attention, and I remember one of the largest missions I had was held in the First Methodist Episcopal Church, San Jose, in the Santa Clara Valley, not very far away from San Francisco.

But within a few months all was changed.

Criticism of Secret Societies Stirs Up Enmity of Methodists.

It was found that I was a very severe critic of Secret Societies, and especially of Masonry—that dark deviltry which is cursing this country; that anti-Christian abomination which must be destroyed if the Church of God is to be triumphant.

Secretism in every form, and Masonry especially, is absolutely opposed to Christianity.

No man can be a true and sincere Christian and a Freemason at the same time.

It is simply impossible, because when he enters into a Masonic Lodge, he is forbidden to use the Name of Jesus Christ. The Lodge, although it uses the Bible for a form and a deceit, in its manual, of which we have scores of copies, eliminates the Name of the Lord Jesus Christ, especially in the Scottish Rite Masonry, in its thirty-three degrees. There are many Masons present who have been through these thirty-two and thirty-three degrees, and they never heard the Name of Jesus Christ once mentioned in the Lodge.

The resurrection they talk of is not the resurrection of Jesus, but the bogus resurrection of Hiram Abiff, the son of the widow of Tyre, who never existed, and never was resurrected by King Solomon.

When the lodges of the Pacific Coast found that I was antagonistic to Masonry, I very quickly found that the Methodist ministers and bishops, the leading men of the Methodist Church, and their boards of management, who were all Freemasons, began to lie about me, to shut their churches against the Divine Healing Mission, and to unsay all the good things they had said and to say the very opposite.

This persecution began, therefore, ten years ago, in 1889. It has continued, and Zion has had to take the place that God compels her to take—a position not of friendship, but of antagonism, direct and bold, against existing apostate Protestant institutions, as well as against the apostate churches of Greece and Rome.

You who have been readers of LEAVES OF HEALING and attendants on my ministry for five years do not need me to rehearse to you what I have written, what I have spoken, and what I have lived in this matter.

During this last week the papers have in Chicago received and published long telegrams from Oakland, Cal., concerning the proceedings of a Methodist Conference which expelled two ministers for heresy.

I hold in my hand a series of letters written by ministers who have been expelled from the Methodist Episcopal Church South, in Oakland, Cal., which is just across the bay from San Francisco.

I will first refer to the printed records, which are officially and exactly given to the papers in San Francisco.

Now the San Francisco *Chronicle* of this day week, October 8th, contains a long article entitled:

EXPELLED FROM THE MINISTRY.

TWO METHODIST PASTORS ARE GUILTY OF HERESY.

REV. W. D. TAYLOR AND REV. S. T. REEVE FOUND AT FAULT.

The Two Clergymen Confess They Circulated Theological Literature That is Deemed to be Heterodox.

The annual conference of the Methodist Episcopal Church South in Oakland yesterday declared W. D. Taylor, pastor of the Methodist Church at Willows, and S. T. Reeve, pastor of the Methodist Church at Orland, guilty of heresy. The charges were made yesterday morning by Presiding Elder J. Emery, of the Colusa District, who called up the matter in the conference, and said that he was of the opinion that an investigation should be held. According to Methodist discipline, this suggestion from the presiding elder was equivalent to a request that an investigation be held, and Bishop Duncan appointed A. Odom, R. F. Allen and W. E. Vaugban to act in the matter.

The members of the committee thus appointed went into a secret session with the accused pastors, after which the following findings were reported to the bishop:

"We, the committee appointed to investigate the complaint against W. D. Taylor, report, after due investigation, a trial necessary, and make the following findings in the charge of distributing publicly and privately doctrines contrary to our articles of religion: During the summer of 1899 W. D. Taylor circulated in the bounds of the Colusa District, at Willows, Princeton and Colusa, Dowie literature, and he acknowledged the fact to the presiding elder, Joseph Emery.

"In the case of S. T. Reeve the charges are the same, with specifications as follows: During the month of September, 1899, S. T. Reeve circulated in the home of Joseph Emery the Dowie literature, and acknowledged the fact to Joseph Emery. During the month of July, 1899, S. T. Reeve circulated in the home of J. M. Pratt, Dowie literature, and acknowledged the fact to J. M. Pratt. On July 25, 1899, S. T. Reeve wrote a letter to J. M. Pratt advocating heresy. During the session of the Pacific Annual Conference, in Oakland, Cal., on October 7, 1899, S. T. Reeve acknowledged in open conference that he had during the conference now closing circulated Dowie literature."

A trial committee was then asked for and the bishop appointed W. J. Mahon, W. A. Booker, I. F. Betts, J. A. Batchelor, D. Booher, F. M. Stanton, W. E. Phillips, C. E. Clark, Z. J. Needham and H. W. Curran. Upon Rev. J. J. N. Kenney was imposed the duty of acting as prosecutor. The committee remained in session all afternoon, and at the evening session of the conference made the following report:

"We, the committee of trial in the case of Revs. S. T. Reeve and W. D. Taylor, find each of them guilty as charged in the bill of charges and specifications, they having confessed their guilt, and we recommend that they be expelled from the ministry and membership of the Methodist Episcopal Church South. (Applause and laughter.)

Why, you seem to be happy. (Laughter.)

Then it is signed by all the members.

The report of the committee was adopted without discussion. The expelled ministers hurriedly left the conference and did not return. Secretary Renfro, of the conference, is authority for the statement that it is not likely they will ever be seen in a Methodist church again.

I think that is right.

The charges preferred against the clergymen are that they have circulated the literature of Rev. Alexander Dowie, a Chicago religionist, who some years ago made this city his temporary residence. The Dowie theology, according to orthodox Methodism, is heterodoxy of the rankest kind. Before the trial committee the accused clergymen admitted that they had circulated the literature, and had accepted its teachings, although they said they had not renounced Methodism; but the committee was not long in coming to the conclusion that there was no place in the Methodist fold for Rev. Mr. Taylor and Rev. Mr. Reeve.

Bishop Duncan disliked very much the idea of discussing the affair, and remarked that it was exceedingly painful for him even to think of the incident which, in a measure, had marred the enjoyment of the conference. While he did not say so in so many words, he gave the impression that he approved of the action of the committee.

Presiding Elder Emery gave the findings his approval, and said: "These clergymen knowingly circulated this Dowie literature, which all the members of this conference know to be vicious, heterodox, and a direct blow at the existence of Methodist institutions. I regret that it was my duty to make the charge, but at the same time I know that the belief of Methodism"——

Now, I want you to notice this, for this is the statement of the man who was responsible for the excommunication of these brethren. He says:

—"the belief of Methodism and the Dowie teachings *have nothing in common.*"

I desire you to remember that sentence.

"The belief of Methodism and the Dowie teachings have nothing in common. The trial ended in the only manner possible, for every effort was made to get the two gentlemen to see the error of their way, and if they could not return to the simple teachings of the Church to withdraw and enter the field to which they believed they were called. They refused to adopt either course, and it remained for the Church to take action."

They were accordingly expelled from membership and from the ministry of the Methodist Episcopal Church.

I think I will place the facts before you still more clearly by reading you Mr. Reeve's own letter concerning this. Would you like to hear it?

Audience—"Yes."

Dr. Dowie—I do not know these brethren at all personally. They simply have been, like thousands of others, readers of LEAVES OF HEALING and of A VOICE FROM ZION. They have written to me previous letters which I should like to read, but they would be too long. These letters give me very interesting accounts of their work, and how God was blessing them.

Letter of Rev. S. T. Reeve, Expelled From Methodist Conference For His Faith.

OAKLAND, CAL., October 7, 1899.

REV. JOHN ALEX. DOWIE.

Dear Brother:—The conference of the Methodist Episcopal Church South is in session in this city. It began October 4th. We attended the conference. Three ministers of the above mentioned Church brought charges against Rev. W. D. Taylor and myself for circulating the literature of the Christian Catholic Church, which said that the M. E. Church South was apostate and going to the Devil.

These charges were made after I read my report of thirty conversions and a new church being built.

Mr. Taylor also gave in an excellent report; in fact, the best one he ever gave in all his ministry. Then the charges were brought in.

It seemed as if an explosion had taken place. Friends begged us for the Church's sake and for God's sake to take it all back, for it would ruin the Church; but we said, No.

We came before a committee, and there also said, No. Then I showed the committee how it was that the churches were apostate and gone to the Devil. I proved it, too.

Then Taylor gave them an outline of the Christian Catholic Church teachings. It made some of the committee very uneasy, especially the president of the committee, who is an old stinkpot. He just got up and "bucked" and snorted. My, he was mad!

God bless the committee.

They have turned us out, and we are free, glory to God!

We are trusting and praying that God may open up the way for us to go to Zion to receive her welcome and her teachings.

God bless Dowie—God bless the Christian Catholic Church.

Your brother in Jesus' Name, REV. S. T. REEVE.

Freed from bondage October 7, 1899. Glory to God. (Applause and laughter.)

Now, you Methodists, you had better sit still and take your medicine nicely. (Applause and laughter.)

This Conference has said that the

Methodist Episcopal Church Has Nothing in Common With the Teachings of Zion.

What are the teachings of Zion? I will ask this audience, thousands of whom have attended my ministry and read the literature which I have produced, is not the first teaching in Zion that a man must repent of his sins?

Audience—"Yes,"

Dr. Dowie—Is it not demanded that he shall also make restitution to those whom he has wronged?

Audience—"Yes."

Dr. Dowie—Is it not demanded then that a man shall have faith in God our Father through faith in Jesus Christ for the forgiveness of his sin?

Audience—"Yes."

Dr. Dowie—Is it not demanded then that he shall trust in God for all things and live a holy life?

Audience—"Yes."

Dr. Dowie—Is he not directed to give his spirit, soul, and body wholly to God, and to believe what God in the ancient Dispensation said, "I am the Lord that healeth thee"?

Audience—"Yes."

Dr. Dowie—And that Jesus Christ is the same Saviour, Healer, Cleanser and Keeper?

Audience—"Yes."

Dr. Dowie—And the Methodist Episcopal Church has nothing in common with it! Very well, then, the Methodist Church by saying that has proved that it has gone to the Devil.

The Methodist Episcopal Church is getting very mad; but this is not the way to prevent the spread of Zion's Doctrines in the Methodist Church. It is the way to increase Zion; it is the way to strengthen Zion; it is the way to make a great landslide in the Methodist Church, which is cracked all through now. (Amen.)

The Rock River Conference Makes a Great Boast Over a Gain of Half a Member Per Church Per Annum.

Oh, how they have boasted this last week that at last the tide has turned. At their conference a year ago they reported a loss of one thousand members. At the conference a few days ago they reported a gain of one thousand three hundred, and now they shout, "Look! What a splendid result!"

What is the result?

If their figures are to be believed — and I say boldly I do not believe them, and I have good reason for saying so—but if the figures are to be believed, they have gained exactly three hundred members in two years.

That is one hundred and fifty members per annum in the whole conference. I am informed that there are three hundred churches in that conference. Each church, therefore, has gained, on an average, exactly half a member a year, and they are whooping with delight. (Applause and laughter.)

Half a member a year! It takes a church, with its board of management, its Epworth League, its "exhausters" (laughter), and all its various agencies, oyster suppers included (laughter), a whole year to make half a member! (Applause and laughter.) Then they finish him off in the second year. (Laughter.)

It is ridiculous to call that progress.

Here is Zion, despised Zion. In two years and seven months we have baptized five thousand two hundred and thirty. We have baptized more than two thousand a year lately.

We have been growing in our fellowship for some time at considerably over one thousand members a month, taking the whole of our various branches throughout the country and the world.

When this Church was formed, on February 22, 1896, we had less than five hundred members. Today we have more than thirty thousand. Thank God for that. (Amen.)

Now this Methodist Church sets itself up and says it has "nothing in common" with Zion. I believe it. (Laughter.)

Zion's Record as an Instrument in God's Hands.

Zion has baptized within the past few years more than two thousand ex-Roman Catholics, thanks be to God, but Methodism has "nothing in common" with that.

Zion has brought thousands out of darkness into light, out of sin and Satan to God, out of sickness into health, out of unhappy lives into happy lives, and planted happy homes, has she not?

Voices—"Yes."

Dr. Dowie—Zion's work has increased the prosperity of the people. Drunkards and harlots have been won to God. We have a Home of Hope, which is constantly filled with from fifteen to twenty women, and a number of their babies. We have baptized more than twenty out of that Home of Hope within the last six months. They were won to God from the deepest depths of sin. We have restored them to their families and their friends, and their mothers, and their fathers, and their God. Methodism has "nothing in common" with that, has it?

Audience—"No."

Dr. Dowie—Then where is Methodism? Is it on God's side, or the Devil's side?

Audience—"On the Devil's."

Dr. Dowie—I will accept the issue. I will declare that, as an ecclesiastical organism, Methodism has gone to the Devil.

A Church which can produce only one member per church in its conference for two years has no right to exist.

No man living would invest his capital with a return of one-half of one per cent per annum.

He would know that his business had gone to the bow-wows. (Laughter.)

I accept the War against apostate Methodism: for "the battle is the Lord's."

A sweet little girl came on the platform just now and held a dollar in her hand. She said, "For you, Dr. Dowie." I kissed her and asked what for? She said, "For de Holy War." (Applause.)

Even Zion's little children rejoice in this Holy War.

We are in this Holy War, and, thanks be to God, we are not in it for three months only.

We Are in It to the End of the War.

We are having a special three months before the year ends, but after the year is ended we will carry the War into that apostate Methodist Church, which drives out of its ministry and its membership men against whose moral and spiritual character there is no charge. They were driven out simply because they conscientiously believed what Zion taught, and circulated a few tracts, and a few copies of LEAVES OF HEALING. There is the liberty of Methodism! What liberty has it?

If these men had been Mah-hah-bones and had been to banquets of Masons and gotten drunk and were gluttons, there would have been nothing said about them.

If they had been like a distinguished member of their book concern in Cincinnati, a taker of a bribe of one hundred and eighty dollars, there would have been nothing said about it.

If they had been like another taker of a bribe in connection with the publishing of a hymn-book, there would have been nothing said about it.

If they had been like another who was recently praised in this city, but was driven out of his Church for immorality, whose wife is living apart from him, who is today prominent in the ministry, there would have been nothing said about it.

But these men in California who have been expelled from membership and office for the alleged crime of spreading "Dowie Literature" are living good and holy lives, and yet they are driven out of the ministry, for the Methodist Church has nothing in common with repentance, with faith, with healing, with holiness, with salvation, with anything that belongs to God unless it will at the same time benefit Methodism.

It is no longer the Methodist Episcopal Church.

Call It the Masonic Episcopal Church.

Friends, Zion is at War. Thank God for this opportunity for pouring a little hot shot into that miserable Mah-hah-bone Methodist community. Vast numbers of excellent Christians are still in that Church.

May God destroy the organization and save the people. (Amen.)

They are wounded and being carried off the battlefield. (Applause and laughter)

They are being wounded in all directions, and the Devil is carrying them out.

In the *Northwestern Christian Advocate* of September 6th, printed in this city, in a bitter article headed "As to Dowie," it says:

The world is full of invalids, sickness and suffering. Some people go to ignorant doctors; some go to utter quacks; some summon good doctors, but are unwilling to await the gradual cure of diseases which are inherited, or have taken possession of their bodies during years of violation of health-conditions; some suffer from ills which are complicated by this or that manifestation of hysteria, and others have become addicted to the habitual consumption of quack medicines whose advertisement has become a science and whose profits breed millionaires.

That cannot apply to me, for I have never had a single advertisement for any of these things in LEAVES OF HEALING.

But their own mouthpiece is their own condemnation: for this Masonic Episcopal Methodist paper, which is speaking against quack advertisements, prints many of them.

I will read to you some advertisments which appeared on September 6th, in this very same issue of the *Northwestern Christian Advocate*.

Advertisements of Quack Medicines in a Methodist Paper.

All listen and see what they advertise:

CANCER, SALT RHEUM, RHEUMATISM, PILES,
And all blood diseases cured by fluid and solid extract of RED CLOVER BLOSSOMS. D. NEEDHAM'S SONS,
17 Inter Ocean Building, Chicago.

Is that not a quack business?

CANCERS CURED.

The absorption process a conceded success. Scarcely a failure in sixteen years. No knife. No caustic. No blood. No pain. Write Dr. Hess, of Grand Rapids, Mich., for particulars and references. For cancer of the breast, if not broken out, treatment can be sent.

TRIAL PACKAGE FREE!

If any reader, suffering from rheumatism, will write to me, I will send them (free of cost) a trial package of a simple and harmless remedy which cured me and thousands of others, among them cases of over forty years' standing. This is an honest remedy that you can test before you part with your money. Address JOHN A. SMITH,
204 Summerfield Church Building, Milwaukee, Wis.

Red, Rough Hands and Wrists cured and kept soft while you work by SHEGOCKO, or money back, 25c and 50c. Trial, 10c for postage and package. Live canvassers wanted.
SHEGOCKO CO., Sta. X, Chicago, Ill.

THIS WILL INTEREST MANY.

F. W. Parkhurst, the Boston Publisher, says that if any one who is afflicted with rheumatism in any form, or neuralgia, will send their address to him at Box 1501, Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give, only tells you how he was cured. Hundreds have tested it with success.

The next thing is:

NO FAITH CURE
ABOUT STUART'S DYSPEPSIA TABLETS.

Then there is a half column of that.

Honor is Purchased By Deeds we Do.
HOOD'S SARSAPARILLA.

And:

PARKER'S HAIR BALSAM.

SWIFT'S PREMIUM HAMS.

And:

Wesley Hospital—Curable and non-contagious diseases.

SCIENCE OF RELIGION,
OPEN COURT PUBLISHING CO.

That is an ungodly and bad book.

Just Published.
THE PSYCHOLOGY OF REASONING.
By Alfred Binet.

Another bad book. And then:

A sermon on "The Exaltation of Christ," by Dr. So-and-so, and "the members were uplifted." That sermon was preached by a man who had to be removed from an M. E. Church in this city because of his wicked conduct.

The fact of the matter is this, they who are saying these things have their papers full of these quack advertisements while they write these foolish articles about Zion.

Zion Has Not Taken From the World One Single Penny.

During the whole five years that we have printed LEAVES OF HEALING we have not asked the world to pay us a single cent. We have not advertised a single thing. We have simply told the truth of God, and left the paper to win its own way. The other day we published an edition of twenty thousand of one of our weekly papers, and my assistant manager tells me that he will have to publish practically twenty thousand more very soon.

I think we will probably sell forty thousand copies of that one edition, before it is two months old.

We thank God that after all, wicked as this city and land is, there are thousands and tens of thousands who are welcoming the truth that God is giving in and through Zion. (Amen.)

I am glad that the Methodist Church is proving what we have said. If they were not proving it, we would be found false witnesses.

"Pity 'tis, 'tis true"; but it is true that the Methodist Church has gone to the Devil.

If there is no more need for prayer—and that is what Zion is constantly engaged in—and if they are to expel every one who believes in Divine Healing and in prayer to God as the Healer of disease, why do they not begin to cut out of their own hymn-books the hymns which teach Divine Healing?

Divine Healing is Taught in Methodist Hymns.

Why do they not throw out of the Methodist hymnal, "Jesus, Lover of My Soul"?

Thou, O Christ, art all I want;
More than all in Thee I find;
Raise the fallen, cheer the faint,
Heal the sick, and lead the blind.

Charles Wesley was not fit to be a Methodist according to the Methodist Episcopal Church South Conference.

He ought to be condemned. His hymn ought to be thrown out, and his memory ought to be blasted by that conference, because he said that Christ was the Healer of His people.

They had better throw out their very first hymn, "O for a Thousand Tongues to Sing," the last verse of which is:

Hear Him, ye deaf; His praise,
Ye dumb, your loosened tongues employ;
Ye blind, behold your Saviour come;
And leap, ye lame, for joy.

Why do they not fling that out of their hymnal?

Why do they not cut out of their Bibles the words:

I am the Lord that healeth thee.
I am the Lord, I change not?

Why do they not get a new Bible as well as a new hymn-book? They need it. They had better go to the Freemasons, and they will get their Bible and their hymn-book there.

They will not find any Christ in that Bible, and they will not find any Christ in that hymnal.

That is where they have gone.

That Church is no longer Methodist; it is Masonic.

It has gone to the Devil, root and branch, and may God save the people who are in it. (Amen.)

REAP, FOR THE HARVEST OF THE EARTH IS OVER-RIPE.

INVOCATION.

Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, profitable unto this people, and unto all to whom these words shall come, in this and every land, in this and all the coming time, for Jesus' sake.

TEXT FROM REVELATION 14:15, 16.

And another angel came out from the altar, he that hath power over fire; and he called with a great voice to him that had the sharp sickle, saying, Send forth thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe.

And another angel came out from the temple, crying with a great voice to him that sat on the cloud, Send forth thy sickle and reap: for the hour to reap is come; for the harvest of the earth is over-ripe.

Friends, the harvest of the earth is not only ripe, but it is over-ripe.

You have seen a harvest where the grain is so ripe that it is falling out on the land, and you have seen the eagerness of the farmers to put in their reapers and reap; for, if they delay, much will be lost.

So it is today.

We must be Swift Witnesses, and Zion must be a sharp threshing instrument having teeth. A sharp sickle of truth must be used, for the harvest must be fully and quickly gathered. May God make Zion to go forth with tens of thousands of sharp sickles. (Amen.)

A great many people in this city are saying, "We want peace."

If you want Divine peace, you will only get it by a right use of the Sword of the Spirit, which is the Word of God.

Jesus said:

I am not come to send peace on earth, but a Sword.

The Sword of the Spirit is the Word of God.

That is the sickle of truth, and now, with the Word of God, Zion must go forth into the harvest fields, where there are two classes of people to be met.

Our Lord Jesus Christ, in the passages which I have quoted in connection with the very suggestive cartoon by our Brother Champe in the last issue of LEAVES OF HEALING, said:

The kingdom of heaven is likened unto a man that sowed good seed in his field: but while men slept, his enemy came and sowed tares also among the wheat, and went away. But when the blade sprang up, and brought forth fruit, then appeared the tares also. And the servants of the householder came and said unto him, Sir, didst thou not sow good seed in thy field? whence then hath it tares? And he said unto them, An enemy hath done this. And the servants say unto him, Wilt thou then that we go and gather them up? But he saith, Nay; lest haply while ye gather up the tares, ye root up the wheat with them. Let both grow together until the harvest: and in the time of the harvest I will say to the reapers, Gather up first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

When the disciples came into the house that night they asked the Lord what this parable of the tares meant, and, in the Revised Version, this is the reading:

And He answered and said, He that soweth the good seed is the Son of man; and the field is the world; and the good seed, these are the sons of the kingdom; and the tares are the sons of the evil one; and the enemy that sowed them is the Devil: and the harvest is the end of the world; and the reapers are angels.

I desire to make plain to you what I believe is going to happen.

There are just two classes of people in this world.

The one class is arrayed with God fighting the Devil and all evil, and the other is arrayed with the Devil fighting God and all good.

Which side are you on?

Voices—"God's."

Dr. Dowie—

The Duty of Zion is, First of All, to Root Up These Tares.

These tares are the children of the wicked one. God is determined to have every wicked person either into His Kingdom or out of this world.

There is one thing certain: the wicked are going to be burned by the fire of their own evil passions.

There is another thing certain: Zion must go into this field and take out these tares that the Devil has sown.

We have to take these Methodist tares out of the Church.

We have to take these false doctrines out of the Church.

Every man who, in the Church of God, professes to be a Christian and is not a Christian, has to be taken out and shown to all the world as a humbug, a cheat and a hypocrite, and flung into the fire.

That is just what has to be done with him.

It is a very hard thing to say, but that is the mission of Zion.

But unto you that fear My Name shall the Sun of Righteousness arise with healing in His wings; and ye shall go forth and gambol as calves of the stall. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the Day that I do make, saith Jehovah of Hosts.

The wicked must be trodden down.

We have to tread down the betrayer of the Christ of God in His nominal Church. We have to tear them up as well as tread them down, and fling them into the fire.

We have to take every apostasy and fling it into the fire, and then we have to gather in the sons of the Kingdom into the garner of God.

The fight is on.

It is a fight against evil men.

It is a fight against evil women.

It is a fight against evil spirits.

It is a fight against the powers of evil on earth and every fiend in hell.

It is a fight in which every angel in heaven is on our side.

It is fight in which every honest and good man on earth will yet fight with Zion.

It is a fight to a finish, because this War is going to come to an end. It is going to come to an end by the establishment of the Kingdom of God amongst the rebellious nations of the earth. May God hasten the day! (Amen.)

In this harvest field we have to go forth

Without Hatred to Any, But With Love for All.

A man does not hate his field, when he tears out the weeds to allow the grain and the wheat to grow.

A man does not hate his garden, when he goes into his garden and takes out the weeds and helps the flowers and fruits to grow.

The weeds must be taken away. In the orchard every parasite in the tree must be destroyed and every thing that would affect the tree must be killed.

There is a time to kill as well as to make alive, and the parasites of disease in spiritual, in psychyical and in physical life must be destroyed, or else this world will wholly go to hell.

This is the work which Zion is about. Zion makes no pretenses of being friendly to the world, the flesh and the Devil.

We are at War, and those who are at War destroy the enemy's camp. They destroy the enemy's men. They destroy the enemy's organization. They set on fire everything that they can. They keep at it until the enemy surrenders or perishes.

In this War of the Hosts of Heaven against Hell, we are at war with the sorcerer, and the adulterer, and the false swearer, and those that oppress the hireling in his wages, and the widow and the fatherless, and they that turn aside the stranger from his right, and that fear not Me, saith the Lord of Hosts.

Zion is at war with every form of evil. We must fight it within ourselves; within our homes; within our workshops; within our cities, and within the nation; and we must tell a rebellious world that they can only get mercy upon one condition, and that is unconditional surrender to God.

"Oh, Doctor, I do not like to hear you talk like this.

"Doctor, have you not any molasses left? (Laughter.)

"Doctor, have you not any soft soap?

"Doctor, have you not any lollypop?

"Doctor, have you not something sweet?"

Friends, I am entirely through with theological candy stores. I feel that if many of you who are in Zion today had been told the truth thirty or forty years ago, you would have been working for God all that time instead of serving the Devil.

Is that not true?

Voices—"Yes."

Dr. Dowie—I am going right on with this plain talk, because you know that is what is needed in Chicago and everywhere.

The harvest of the earth is over-ripe.

Let us go in and reap it. Let us go in and save the sinful, and the sick, and the sorrowful who will repent and turn to God. These are the sons of the Kingdom.

Oh God, help us to tear out the tares and throw them in bundles into the fire. (Amen.)

I am not the author of this prayer, for it was inspired by Jesus, who said:

The good seed, these are the sons of the Kingdom; and the tares are the sons of the evil one; and the enemy that sowed them is the Devil.

I am not the author of it. I am only giving you the distinct interpretation of Jesus Christ.

It seems hard that anybody should perish, but it is better for them to perish now, and for mercy to seek and find them in the hereafter, than for this world to be continually cursed by the presence of those who deliberately reject God and will not serve Him.

That man or that nation who will not hear the prophet of God who speaks for God shall perish.

The Time has come.

The Voice of Christ is Ringing Through the Earth.

Those who are in the graves are hearing His Voice and are coming forth. Many are rising up to praise Him and serve Him, to love Him, who have been in sin and in the bondage of evil all their lives.

I pray you now today to surrender to God your spirits, your souls, and your bodies. All do it this minute.

Call.

Every one of you who have already done this, and all who want to do it, stand to your feet and make confession and consecration.

Stand up and give yourselves to your God. (With scarce an exception the entire audience arose.)

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. Give me power to overcome. Take the evil out of my heart. Take all evil appetite and impure desire away and make me clean. Make me a son of the Kingdom. (Women, say, Make me a daughter of the Kingdom.) Give me Thy Holy Spirit that I may be pure; that I may be a part of the great harvest that is being reaped and taken into the heavenly garner. Give me Thy Holy Spirit that I may do my part in bringing in from the fields of sin all I can of the good and honest and true-hearted who receive the Word of God, and are determined to obey it. Help me, Oh God, to live a good life, praising Thee, praising Thy dear Son; obeying Thee in all things, for Jesus' sake. Amen.

(All repeat the prayer, clause by clause, after Dr. Dowie.)

Dr. Dowie—Did you mean it?

Voices—"Yes."

Dr. Dowie—Will you live it?

Voices—"Yes."

Dr. Dowie—Then sing "Sin No More."

After the singing of this song the meeting was 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 Christ; faithful is He that 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.

MANY HEALED IN ANSWER TO PRAYER.

Healed Four Years Ago. Comes Out of the U. B. Church.

CUSTER PARK, ILL., October 6, 1899.

DEAR BROTHER IN CHRIST:—I feel that I ought to give my testimony to Divine Healing.

I had severe female weakness four years ago. I went to Divine Healing Home No. 3 and to the Little Wooden Hut. I heard God's Way of Healing, and was healed through the power of the Holy Spirit.

But I have not lived up to all the light I had, and husband and I still remained in fellowship with the U. B. Church, where we got little benefit, as the minister and the majority of the members were constantly fighting our belief.

We have finally made up our minds to come out, and would like you to send us two membership blanks, that we may join the Christian Catholic Church.

We feel the need of calling on the Elders of the Church.

Pray when you receive this.

We have a big healthy boy, born without a physician, and he never has tasted a drop of medicine. He is fourteen months old. I will send you his picture, as I see you are collecting the pictures of Zion babies.

Yours in Christ, ELIZA PALMER.

Rheumatism and Tumor Healed.

Under date of October 2, 1899, writing at Woodbridge, Ontario, Can., Mrs. Mary Hamilton says:

I am entirely healed of the rheumatism and tumor.

A Baby Healed.

Under date of September 22, 1899, writing at East Windsor Hill, Conn., Mrs. Arthur Gowdy says:

My mother-in-law wrote to you about my baby, and when the day came that we had set for you to pray the baby went to sleep and slept two hours, something he had not done for a long while.

I took him to bed that night and he slept half the night. The next night he slept all night, waking once for his food. He sleeps all night now. I thank you and every one who prayed for baby.

Healed and Kept by the Power of God.

Mrs. Emma Gorman, of Burnett's Creek, Ind., writing October 6, 1899, says:

I sent a request for prayer for my sister, Jennie Gates, last April. I feel it my duty to tell you she has received complete healing, for which we are truly thankful. We hope the time will soon come when she can come to Zion and testify. She is doing all she can for Zion.

We are fighting our way, step by step, armed with the Sword of the Spirit. Sometime I am going to write you a full account of our work, with testimony of healings.

Much Blessing in Answer to Prayer.

Writing at Batavia, Ill., October 12, 1899, Carrie E. Chapman says:

I thank you for your prayers, for my piles are all well, and my boils much better. They commenced to get better the next day after writing.

JUNIOR SEVENTIES.

BY ELDER D. C. HOLMES, SUPERINTENDENT.

CONTENTS OF THE BOOK.

ECCLESIASTES has twelve chapters. "*Under the Sun*" occurs twenty-eight times in the book.

CHAPTER ONE—A question and a statement as follows:

What profit hath a man of all his labor wherein he laboreth *Under the Sun?*

Generations come and go.—Verse 4.
Sun ariseth and goeth down.—Verse 5.
Wind bloweth back and forth.—Verse 6.
Rivers run in to the sea and return.—Verse 7.
Eye not satisfied with seeing.—Verse 8.
Ear not filled with hearing.—Verse 8.
Things that have been shall be again.—Verse 9.
And there is no new thing *Under the Sun.*—Verse 9.
I have seen all the works that are done "*Under the Sun*"; and, behold, all is Vanity and a striving after wind.—Verse 14.

CHAPTER TWO—Mirth; wine; great works; great riches of gold and silver; great possession of cattle; great choirs; great bands.

When I looked on all the works that my hands had wrought, . . . and, behold, all was Vanity and a striving after wind, and there was no profit "*Under the Sun.*"—Verse 11.

CHAPTER THREE—Life's time-table, with twenty-eight stations.

And in the midst thereof, "I saw *Under the Sun*" wickedness in place of judgment and iniquity in place of righteousness.—3:16.

CHAPTER FOUR—

Then I returned and saw all the oppressions that are done *Under the Sun.*—Verse 1.
Then I returned and saw Vanity *Under the Sun.*—Verse 7.
I saw all the living which walk *Under the Sun.*—Verse 15.

CHAPTER FIVE—

There is a grievous evil which I have seen *Under the Sun,* namely, riches kept by the owner thereof to his hurt.—Verse 13.

CHAPTER SIX—

There is an evil which I have seen *Under the Sun,* and it is heavy upon men.—Verse 1.
Who can tell a man what shall be after him *Under the Sun?*—Verse 12.

CHAPTER SEVEN—

A good name is better than precious ointment, *Under the Sun.*—Verse 7.

CHAPTER EIGHT—

That man cannot find out the work that is done *Under the Sun.*—Verse 17.

CHAPTER NINE—

In thy labor wherein thou laborest *Under the Sun,* whatsoever thy hand findeth to do, do it with thy might.—Verses 9, 10.
I returned, and saw *Under the Sun,* that the race is not to the swift, nor the battle to the strong.—Verse 11.

CHAPTER TEN—

Dead flies cause the ointment of the perfumer to send forth a stinking savor: so doth a little folly outweigh wisdom and honor. . . . There is an evil which I have seen *Under the Sun.*—Verses 1, 5.

CHAPTER ELEVEN—

Cast thy bread upon the waters *Under the Sun.*—Verse 1.
In the morning sow thy seed, and in the evening withhold not thine hand (*Under the Sun.*)—Verse 6.
Youth and the prime of life are vanity (*Under the Sun*).—Verse 11.

CHAPTER TWELVE—A warning to the children.

Remember also thy Creator in the days of thy youth (*Under the Sun*).—Verse 1.

A true-to-life picture of an old person (*Under the Sun*).

The "Sun, Moon, Stars," our powers of mind, etc.
The "Keepers," our arms and hands.
The "Strong Men," our legs and knees.
The "Grinders," our teeth.
The "Windows," our eyes.
The "Doors," our lips.
The "Daughters of Music," our vocal organs.
The "Almond Tree," our hair white.
The "Silver Cord," our spinal cord.
The "Golden Bowl," our heart.
The "Pitcher," our lungs.
The "Wheel," our muscles.

Over the Sun View, see verses 13 and 14:

This is the end of the matter; all hath been heard: *fear God and keep His commandments;* for this is *the whole duty of man.* For God shall bring every work into judgment, with every hidden thing, whether it be good or whether it be evil.

AND I will take you one of a city, and two of a family, and I will bring you to Zion: and I will give you shepherds according to Mine heart.

CHEERING WORDS FROM ZION'S GUESTS

NOTES FROM ZION HOME

THE regular Praise and Testimony Meeting held in Zion Home, Saturday evening, September 9, 1899, was conducted by Elder J. G. Speicher.

After the opening exercises, the different States were enumerated and found to be fourteen in number, as follows:

Illinois, Indiana, Iowa, Massachusetts, Minnesota, Mississippi, Missouri, New Jersey, North Dakota, Pennsylvania, Tennessee, West Virginia and Wisconsin.

The following foreign countries were also represented:

Austria, Canada, China, Germany, Japan and Scotland.

MRS. MARY E. BROWN, Elma, Iowa, said: "Eight weeks ago I was nearly helpless from sciatica, and I asked the Lord to let me come to Zion. I sent two requests for prayer to Dr. Dowie. Thank God, He heard the prayer and I am here tonight. I am feeling better, and walk all around and sleep well. I have had a great spiritual blessing."

KELLY B. WHITE, Otter River, Mass., said: "I made up my mind to come here if it was not the Lord's will to answer my prayer at home. I would have taken the same amount of money that would be required to bring me here and used it for the Lord's work. I did not get an answer, although I had received answers before. So I came here. In years past I have been healed of a five years' malady, and my wife has also been healed. My wife had no hair on her head, and had to wear a wig. We prayed for her and her hair grew. I was instantaneously healed of hemorrhoids, and have not been troubled since."

ELDER J. C. REIFF, Zion Home, said: "My hair fell out in spots two years ago, and threatened all to come out. I asked God to make it grow again. I had made things right with God, and in about three days the bare spots on my head were covered with little hairs. In a few weeks the restoration was complete. I am sure God made it grow."

MRS. C. F. STERN, Zion Home, said: "My hair was very thin and I always had to wear a switch. My brother laughed at me about it, and said if I was a Christian I ought not to have so much pride. I took that to heart, and said, 'God helping me, I will never wear a switch again.' I took the matter to God in prayer, and now I have a good suit of hair."

GEORGE MARTINEAU, Zion Home, said: "When I came to Zion I was a stinkpot and a whiskypot. God has healed me of both habits."

MRS. EMILY STEWART, Winnemac, Ill., said: "I was a great sufferer for twenty-nine years and eight months with female trouble, kidney trouble and heart disease. The 24th of February, 1898, I sent a request for prayer to Dr. Dowie. When he prayed I was instantly healed. I have not been bothered with those troubles since. I thank God for Zion, for Dr. Dowie, and for LEAVES OF HEALING."

MRS. J. H. PAXTON, Forest City, Ill., said: "I came to Zion with two girls, and one of them has been completely delivered. I have been greatly helped myself. A year and a half ago there were only two members of the Christian Catholic Church in Forest City, and today we have ten. God has given us everything we need. Dr. Dowie came to our town and we have been fighting ever since, but God is bringing us out victoriously."

MRS. E. MCCONNELL, Mineral Ridge, Ohio, said: "I have received truths from God's Word I could not see before, since coming to Zion."

MISS LENTHA CURTIS, Forest City, Ill., said: "I was very sick all the way here, but I am almost well now."

REV. DANIEL BRYANT, King's Creek, Ohio, said: "I desire to express the deep gratitude in my heart tonight for the rest and peace I am enjoying in Zion. I am fresh from the Baptist Church. I have been in charge of the church at King's Creek for four years. About four years ago I was in Divine Healing Home No. 1, and there was convinced of these blessed truths. After I went home I tried to teach these truths, but was unable to make any headway. I have resigned my charge and am now a member of the Christian Catholic Church."

Dr. Speicher—Was there a physician in your congregation?

Mr. Bryant—"Yes, sir."

Dr. Speicher—Did you come right out and say that man was in a bad business?

Mr. Bryant—"No, I did not."

Dr. Speicher—That is why you could not use Divine Healing in your Church. You have to destroy in order to build.

REV. ISAAC LEONARD, Ionia, N. J., said: "I have been very happy today and this evening under the consciousness of bodily healing. Jesus reigns here. His peace is settled down over Zion. I feel it. Last winter I was taken with severe sciatic pains in my hip, which seemed to hold on like a vice. I could not lie on that side. I thought, 'I cannot wait to write to Dr. Dowie.' I told the Lord that if He would please take that pain away, I would try and behave myself hereafter. I slept all night, and have not had a particle of that pain since. I passed my eightieth birthday yesterday week in Zion. I was converted to Christ sixty-five years ago. I think the Lord converted me all over, brought me over on His side completely."

MRS. E. WILLIAMS, Sheffield, Iowa, said: "I praise God for bringing me to Zion. About eight months ago my husband sent in his resignation in the Baptist Church. I prayed to God to direct us if he wanted us in Zion. We tried eight months to get another pastorate, but every way was shut and I knew the Lord wanted us in Zion."

MRS. MARY FORBES, Stanley, Ohio, said: "I have enjoyed more peace today than I have since I was converted, twenty-five years ago. I never had courage to speak a word or utter one audible prayer until I came to Zion."

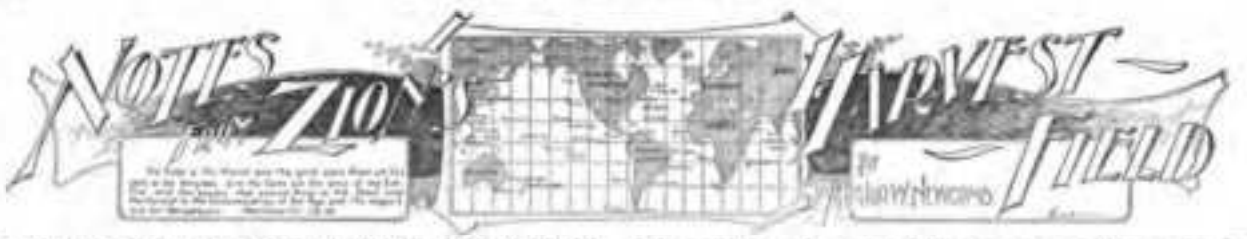
MAN.

GEORGE HERBERT.

Man is all symmetry,
Full of proportions, one limb to another,
And all to all the world besides:
Each part may call the farthest, brother:
For head with foot hath private amity,
And both with moons and tides.

For us the winds do blow;
The earth doth rest, heaven move, and fountains flow.
Nothing we see but means our good,
As our delight, or as our treasure:
The whole is, either our cupboard of food,
Or cabinet of pleasure.

The stars have us to bed;
Night draws the curtain, which the Sun withdraws:
Music and light attend our head,
All things unto our flesh are kind
In their descent and being; to our mind
In their ascent and cause.



ZION IS MOST INTENSELY ALIVE AND ACTIVE. Zion is preeminently resolute and fearless.

Zion is increasing more rapidly than any other force in the religious world today.

Friend and foe agree to the truth of these statements.

As an inevitable consequence, Zion is making history, although as yet in the day of small things, being but three years and eight months old.

When history is being made, movements which today seem to be but tiny ripples on the great, complex sea of the world's life, become in the great tomorrow tidal waves of immeasurable force, carrying everything before them. Events may seem today to be but rounded pebbles in the rushing stream of the world's mighty current of life, which in the light of tomorrow will be seen to be the steadfast rocks which turn the course of the river.

The writer of history must stand at sufficient distance from the events he would chronicle to see them in their proper relation and proportion. The charm of his story consists in his being able to trace, through successive years and centuries, the sequence of events; if he be a true historian, to reveal, throughout the mazes of individual and national successes and failures, the hand of God.

His task is like that of the lapidary who cuts, polishes, and places in their settings, precious stones. He chooses the jewels of daily events, rough, soiled and commonplace as they may seem to the unpracticed eye. Upon the rapidly revolving wheel of time he cuts and polishes them until they reflect the pure light of truth, and are seen in their true worth. Then he sets them, in their order, in the pure gold of Divine Love, and, behold, each reflects the other's light; each is seen to be a complement of the matchless beauty of the other; the whole a part of the glorious Temple of God's plan of the ages.

The jewels, however, must be gathered.

In other words, events must be recorded and preserved. Eye- and ear-witnesses must crystallize into words the daily occurrences, commonplace and humdrum, at times, as they may perhaps seem. They may some day shine with effulgent glory in the great Temple.

It is for the purpose of recording a few of the events in Zion's daily life throughout the world that the General Overseer has inaugurated this new department of LEAVES OF HEALING. The complete record of them all will never be read until God Himself opens the great Book of Remembrance.

This department is called "NOTES FROM ZION'S HARVEST FIELD," for Zion is the force which God, in this eleventh hour, is sending forth into His over-ripe harvest. The map of the world very appropriately stands at the head, because, more and more, it is seen that Zion's harvest field is the world.

From the din and roar and smoke and dust of the great cities to the peace and cleanly quiet of the most remote hamlet, nestling among the hills; from the cool forests of Canada to the hot plains of Mexico; from Norway with her midnight sun to where fair Australia lies smiling under the silvery light of the Southern Cross; from the rocky coasts of Maine to the sunny slopes of California; from kings' palaces in Europe to the lowly huts of the lepers of Molokai; on every continent, on many an island of the sea, amidst the heathen darkness of China's millions the song of Zion reapers, or Messengers, is heard as they go forth to reap the waiting harvest.

New parts of the field are constantly being opened, and apparently remote and obscure points are, in some cases, rapidly proving themselves to be points of the most intense interest in the great field of work.

As much as possible of the story of all these transcendentally important events should be recorded.

For future generations, for mutual encouragement, for the purpose of showing to the world, in some small degree, the magnitude of God's effort for its salvation and for the glory of God, these "Notes" are published.

The compiler depends almost entirely for his news from the scenes of conflict upon those who are in the thickest of the fight. They are living these things, and it is they who can best relate them. Letters requesting the sending of reports of items of interest have been sent to those in charge of the larger branches of the Christian Catholic Church in Zion. Through this column we take the opportunity of requesting conductors of Gatherings of the Friends of Zion, members of the Church where not even a Gathering is held, and, in fact, members and friends of Zion everywhere, to send to us brief, concise, fresh and up-to-date news of the work of Zion in their particular parts of the great field.

We do not promise to publish all that is sent to us, but, so far as possible, we will take pleasure in recording all occurrences in connection with Zion's great work in extending the Kingdom of God which our friends report to us.

Please mail all communications to the editor of this department, 1300 Michigan Avenue, Chicago, Ill.

CHICAGO.

The work in Chicago, the center of all Zion's multitudinous activities, is always at a white heat on account of the untiring, unflagging and inspiring energy and zeal of the General Overseer, the founder, builder, director and leader, under God, of the Christian Catholic Church in Zion. It is here that the mighty words are spoken which, on the wings of the Little White Dove, are carried to earth's remotest bounds.

It is here that the Messengers are trained before being sent out to the great work of the reaping of the harvest of the earth. Here LEAVES OF HEALING is printed. Here is Zion Divine Healing Home. In fact, here is the focal point, the entering wedge, the storm center, the magnetic pole of the whole movement. Here the forces of hell are concentrated against Zion's hosts.

The present moment, however, is signalized by a hotter conflict than usual. These lines are written during the fourth week of Zion's Holy War Against the Hosts of Hell in Chicago. The conflict is hot, but God is giving glorious victory, as the columns of LEAVES OF HEALING in the closing numbers of Volume V have recorded.

There is every indication of still fiercer conflicts and still more glorious victories.

Central Zion Tabernacle.

1300-1313 Michigan Avenue.

The report of Zion's fearless witnessing against the adulterers in this Tabernacle on Lord's Day, October 22d, will be

fully reported in the next number of LEAVES OF HEALING. The foolish boomerang attacks of the press and of the medical students during the third week of the Holy War had but aided the General Overseer and Zion, and there was present one of the largest and most attentive audiences of the month, there being about three thousand persons in the Tabernacle.

On Monday evening the General Overseer addressed a large audience on "Two Chains: Good and Evil," a powerful lecture, illustrated by a diagram.

The noon-day prayer-meetings, led by Elders and Evangelists from Zion, are proving to be a blessing and help to many who attend.

Evangelistic meetings are being held every evening, except Saturday, with good results.

South Side Zion Tabernacle.

Wentworth Avenue, between Sixty-fourth and Sixty-fifth Streets.

This large new Tabernacle, seated to accommodate over three thousand persons, has been prepared for Zion purposes at a great expense. Seventy-five thousand cards have been sent out announcing its opening by the General Overseer on tomorrow afternoon and evening, October 29th.

Rev. J. Wallace Cabeen will be placed in temporary charge of this important post.

On November 25, 1899, Rev. W. Hamner Piper, Overseer of the Christian Catholic Church in Ohio, will reënter the work in Chicago at this point.

West Side Zion Tabernacle.

Corner Madison and Paulina Streets.

This Tabernacle, seating one thousand people, situated in the midst of the residence district of the West Side, and in close proximity to numerous medical and pharmaceutical colleges, has been from its very opening a strategical point of the highest importance in the Holy War. On every occasion when the General Overseer has spoken from its platform, it has been crowded with listeners, and the audiences at the meetings held by the Elders and Evangelists have been very large.

On the evening of the General Overseer's third discourse in this Tabernacle occurred the disgraceful riot by professors and students of medical colleges when God gave His servant such glorious victory, as recorded in the last number of Volume V, LEAVES OF HEALING.

North Side Zion Tabernacle.

Corner Lincoln and Belden Avenues.

The services held in this pleasant little Tabernacle have been most unmistakable "straws" which show the direction of the wind on the North Side of Chicago. The opening meeting, a detailed report of which will be printed in our next number of LEAVES OF HEALING, was attended by hundreds of deeply interested and orderly people, and thousands were turned away because there was no room in the Tabernacle. Every meeting held since has been well attended, and at those addressed by the General Overseer the crowds have always been too large for the place. The spirit of these large audiences, that of intelligent interest and in many cases of conviction, indicates that Zion has a powerful hold upon the people of the North Side.

Elders Wilbur G. Voliva and James R. Adams are in charge of this promising field.

TOLEDO, OHIO.

Rev. William J. Stith, Elder-in-Cbarge.

Elder Stith reports the following wonderful cases of healing:

Perhaps the most interesting meetings of all held during the past three months have been the Friday afternoon meetings for teaching on Divine Healing and prayer for the sick.

Nearly all denominations have been represented, including Rome, German Lutherans predominating.

The prayer of faith has been answered and numerous healings have taken place.

A little boy was brought to these meetings by his mother, who was a Roman Catholic. He had not walked for over a year, and was suffering from a running sore on one of his ankles.

The doctors had operated on it, and to no avail.

The limb was shrunken and in a very serious condition.

The little fellow was very much afraid when first brought to the Elder, thinking he had been brought to another doctor.

The mother recieved the truth as to Christ as the Healer today, and believed. Hands were laid on him in the Name of the Lord Jesus, in the Power of the Holy Spirit, and in accordance with the Will of God, and he was healed.

In a few days he was running and playing, to the glory of God and the great joy of the mother.

The work goes gradually on amidst much opposition in many ways on the part of the enemy. Our people have been kept almost wholly free from sickness, while many have been blessed and healed, from other denominations, who attend our weekly Divine Healing meetings.

A middle-aged man by the name of Strub had some affliction or growth in his side, which caused him much annoyance and distress. He had been treated by physicians in Toledo and Cleveland, and Ann Arbor, Mich., and they had failed to relieve him.

He had been reading LEAVES OF HEALING for some time, and one day came to our rooms and wanted me to pray with him. After a careful examination as to repentance and trust in Christ as his Healer, I prayed, and laid hands on his side. The next day he gave public testimony to his healing. In a few days the disturbance in his side was fully gone. Some months have elapsed and he remains healed.

The most remarkable case of all is that of the afflicted sister whom Dr. Dowie prayed with when here.

She had not walked since she was two years old, the limbs having been destroyed by the use of a poisonous drug given by a doctor.

Her limbs from the knees down had never developed, and were like a child's limbs, although her body developed to that of a full-grown woman.

Now, after thirty-eight years, her limbs have been growing in length at the rate of an inch a week, and her feet a half inch, until her limbs have come to the average length of a woman of her size. Now, instead of wearing children's shoes, she wears those made for women.

The feet, which were drawn to one side, are gradually becoming straight. We hope soon to see her walk.

She and her husband have both become members of the Christian Catholic Church.

MANSFIELD, OHIO.

Rev. Cyrus B. Fockler, Elder-in-Charge.

Elder Fockler has been doing excellent service and fighting a valiant battle in Mansfield. He sends the following report for September:

There have been twenty-three services held in the past month at Zion Tabernacle, Mansfield, Ohio.

I cannot say just how many conversions.

There have been several known healings.

God has blessed us in five baptisms. I have also eight applications for fellowship.

I expect to baptize more candidates very soon.

The meetings are well attended, and interest is intense.

Zion in Mansfield is going forward, and will never surrender to God's enemies.

NORTHEASTERN INDIANA.

Rev. D. S. Fletcher, Elder-in-Charge.

God is blessing the earnest work of Elder Fletcher in this widely-extended district. He reports the following remarkable healing of one who trusted God alone in a time of serious accident, and other gracious answers to prayer:

On Friday, September 22d, about 6:30 A. M., our young Brother Murrel Eminger went out to shoot some sparrows that were swarming down in his garden.

He took his breechloading shotgun, and in inserting a cartridge somehow failed to perfectly close the breech-lock, so that, when he fired, the whole charge exploded from the breech.

The brass cartridge shell struck him over the right eye and made an ugly wound, apparently injuring or destroying the eye. The powder burned his face badly, blistering the skin on his nose, forehead and cheeks.

His wife witnessed the shot from the kitchen, and ran at once to his aid. Together they kneeled right there in the garden and asked God to restore and save his eye

His other eye had been badly injured two years before by a piece of steel.

The alarm quickly spread in the neighborhood, and word was sent to me and to Brother Heign.

Brother Heign telephoned to Deacon Snyder, at his farm, and hastened up to Brother Eminger's home. There he found the older brother, Charles Eminger, and several neighbors, insisting that they should call a doctor. They were sure a piece of the brass shell was in his eye and were getting very angry because Murrel would not have a doctor.

Brother Heign said, "No; just wait till Brother Snyder arrives and we will do what he directs."

Brother Snyder soon arrived, and agreed with Murrel and his wife and Brother Heign and wife that no doctor should be called. Charles Eminger (an ungodly man) and the other unbelievers all left. Then the five believers united in prayer, and Deacon Snyder anointed Murrel in the Name of the Lord.

When the accident first occurred the pain in the eye, in the wound over the eye, and in the face, where the skin was burned off, was very severe. But after the first prayer of Murrel and his wife in the garden, the pain nearly all ceased; and after the second prayer and anointing by Deacon Snyder, the pain all left and did not return.

The whole thing healed very quickly, so that on Monday he was at work in his garden, and on Tuesday he came down to the shop.

I saw him first on Monday about 5 o'clock P. M. At that time some light scabs had formed where the skin was burned off, and the eye was swollen shut; but he could lift the lid with his finger, and could see all right.

On Wednesday morning he came down to the shop, where I saw him, and the scabs had all scaled off from his nose and forehead, seeming likely to leave no scars at all. He could open his eye and see without difficulty.

We praise God for his speedy healing, and that he and his wife had the faith and courage to trust God alone in spite of the efforts of his brother and neighbors to send for a doctor.

Healing of Deacon Snyder.

Wednesday, September 27th, Deacon Snyder was taken with severe stomach and bowel trouble, and was so sick and weak that he lay in bed most of the day. About 5 P. M. he sent for me to come and pray for him.

I found him feeling miserable indeed. After a little cheerful talk about Brother Eminger's healing, and about the Onward Movement of Zion in Chicago, I laid hands on him, with prayer for healing. Before I came away he was calling for pie and several other things to eat.

The next morning he hitched up his team, took his whole family and drove to Kendallville, ten miles, attended the agricultural fair, and did some visiting.

Thursday evening I saw Brother Snyder; he said he was perfectly well all day; keen appetite, and praising the Lord for his healing.

Within the past ten days Deacon Snyder's children have been attacked with severe colds and sore throat; but recovered so quickly after prayer for them, that they were not kept out of school.

Speedy relief has come to my wife after prayer for toothache; also to myself for catarrh and other ills, for all of which we praise the Lord.

LITCHFIELD, MICH.

Rev. M. Hayden, Elder-in-charge.

Elder Hayden gives the following interesting description of the work in his part of the field:

At Litchfield the flock is very much scattered. Some are scattered hy persecution which is virulent and threatening, but several more are soon, I hope, coming into Zion.

At Coldwater there is a little progress and I am looking for great results in future.

At Eaton Rapids two were soundly converted during my last visit, a man and his wife. He is, and has been for many months, very sick. He was near to death when I found him. They both repented of sin, confessed humbly, and took the Lord for their Saviour and Healer. He discarded his tobacco.

At Jonesville there is a little opening and also in several other towns.

At Battle Creek there is a grand opening. We need a hall and could hold meetings there every Saturday and Sunday.

Several are wishing baptism. Several healings have already been reported, and others are now for the first time taking Christ as their Healer.

Pray that the next series of meetings there, when Elder Stevens will be with me, may result in great blessing to the people.

We have held cottage meetings in various parts of the city. I am persuaded that now the iron is hot, and it is time to strike.

I have to report four more cases of healing. One, a boy, was quickly healed of sore eyes. I prayed for him at night and the next morning his eyes were well.

A little girl, daughter of John Chupp's, had the heel cords of one of her ankles cut off; one entirely, the other all but a shred of tissue. He prayed and bound a cloth around the ankle. In a few days she was well.

The brother of this little girl jumped upon a bicycle, behind his elder brother, when it was in motion. He caught his right foot between the chain and rear sprocket wheel and mangled his foot terribly. The big toe was cut off at the first joint. The toe was put back, some sticking plaster put around to hold it together, and it is nearly well.

About a month ago Mrs. Chupp gave birth to a fine, healthy daughter, no one being present but the parents.

All these wonderful healings were in answer to prayer, and without a drop of medicine or liniment. Surely there is a Balm in Gilead and a kind Physician, too.

VICTORIA, B. C.

Rev. Eugene Brooks, Evangelist-in-Charge

A sailor was handed a copy of LEAVES OF HEALING in a Honolulu M. E. Church. He came to Victoria, saw Zion, and came in.

He accepted Divine Healing and was baptized next night. Two days after he read "Sanctification of Spirit, Soul and Body," and was convinced that Zion, and not the Methodist Episcopal Church, was right.

He asked to be admitted to fellowship. A few days later he left his vessel, and is now living in Seattle, Wash.

VANCOUVER, B. C.

Rev. R. M. Simmons, Elder-in-Charge.

Elder Simmons makes the following most encouraging report from this important field:

The miserable falsehoods of the Associated Press have reached us here and were as a sweet morsel to the enemies of Zion.

I am glad to be able to say that not one of our members or friends of Zion, so far as I know, has been shaken in faith by them. We all have confidence in Zion and our General Overseer.

In all our services Dr. Dowie is remembered in prayer, not only by me, but by the people.

I desire, therefore, on behalf of Zion in Vancouver, and also for myself, to declare our perfect confidence in the General Overseer's leadership and our loyalty to all of Zion's institutions.

We have perfect confidence that when the battle is over Zion will be vindicated and stronger than ever.

Zion in Vancouver is going forward. We have a very loyal and earnest band of people here. They are partaking more and more of the true Zion spirit. It has been very gratifying to me to observe how willing and even eagerly they have yielded to Zion teaching. The four months spent among them have been delightful.

We have been carefully teaching and preparing the people for an Onward Movement. Our people are for the most part mechanics, clerks and day laborers. During the busiest time of the year our Mid-week Service of Prayer and Praise has been remarkably well sustained.

Brother William Burns is in the city, and was present at our monthly reception last evening. He delighted the people by telling them of His impressions and what he saw and experienced in Zion. He will be with us Sunday at our Praise and Testimony Meeting, and will address the audience in the evening.

I hope one or both of the missionary parties going out this fall will come this way and stop a few days with us. They would be of great help to our work. We are expecting them.

With this letter I send you three applications for membership and four baptismal cards. I call special attention to Ernest Low's application. He is a Chinaman, born in California, but sent to China when a little boy to be educated. He has a common education in his own language. He understands and speaks English well.

He came to Vancouver full of ambition to get an English education and make money. He was induced by one of our members to come to our services. We succeeded in capturing him for Zion.

His ambition now is to prepare to be a missionary to his people. He is very devoted and zealous for Zion. He is now living with us, doing housework and studying English. We are very much attached to him, but he needs better instruction than we are able to give him. His purpose is to save money and go to Zion College.

He is a bright fellow, and thoroughly in earnest. He is a citizen of the United States.

He goes to the Chinese missions here and talks Divine Healing to them and is stirring them up.

SPECIAL NOTICE.

The Rev. W. Hamner Piper, Overseer of the Christian Catholic Church in Ohio, will perform the Christian Ordinance of believers' baptism by Triune Immersion in Zion Tabernacle, 92 Ontario Street, opposite the Old Stone Church, Cleveland, Ohio, Lord's Day, November 12, 1899, at 2:30 P. M.



A Few Words Worthy of the Careful Consideration of Every Conscientious Christian.

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

This shall be written for the generation to come:
And a people which shall be created shall praise the Lord.—Psalm 102: 16-18.

BY this time most of the friends of Zion are quite familiar with the plans which have already been adopted for the establishing of "Zion City", a City approved of God, to be located near Chicago.

But for the many thousands who are still anxiously inquiring and eager to know what it all means, we present these few words of explanation.

The Organization which is managing and conducting all the business connected with this wonderful undertaking is known as the Zion Land and Investment Association.

The Main Object of the Association is to locate and secure the site for the City, and make all of the public improvements necessary in establishing a large, clean and enterprising modern City. The Educational Institutions, Divine Healing Homes, Homes for Young Men, Homes for Young Women, Homes for the Aged, Orphans' Homes, including the great Zion Temple, are among some of the very important improvements planned to be erected.

The Management of the affairs of this Association is under the supervision and control of John Alex. Dowie, the General Overseer of the Christian Catholic Church in Zion, assisted by a staff of large experience. The General Overseer will be responsible for all the obligations of the Association. Every cent he possesses, or may ever possess, is behind every share of stock, and also, every foot of land he may ever purchase.

The Investment plan of the Association is one of its principal features.

Certificates of Stock are being issued at the par value of $100 each, upon which dividends of six per cent per annum are guaranteed, payable on the first days of January and July of each year, and an additional two per cent dividend is promised, when the profits of the Association warrant its being declared. These Certificates are transferable, and will be treated as cash in payment for land at their full value, as soon as it is placed on the market.

Shareholders will be given the first choice in the selection of lots, but will not be required to become landholders unless they so desire.

When land is ready for the market, plats of the City will be forwarded to Shareholders holding the oldest Stock, a limited time being allowed to make the selections. If any should desire to become Shareholders who are unable to pay for one full share at once, we would advise them to open a Savings Account with Zion City Bank, and when the requisite sum is in hand, upon application, the Certificate of Stock will be issued.

Restrictions will be placed in all contracts, deeds, leases, and all other documents relating to the transfer of property, absolutely prohibiting the sale of drugs or medicines, intoxicating liquors, tobacco, swine's flesh, or the keeping of swine within the corporate limits of the City, a forfeiture of the title to be declared in case of violation. In fact, restrictions will be placed upon every agency of Satan, to prevent crime, vice, and uncleanness.

Improvements for the most part are to be built of brick or stone, giving thereby a more substantial appearance to the City and decreasing the fire hazard. Residence lots are to be about forty feet in width and one hundred and fifty in depth, with a building line to be observed of not less than thirty feet, and but one house to be built on each lot. Streets are to be improved, and sidewalks laid, just as rapidly as the increase of the population demands it.

The Location of Zion City is a paramount question, and one which is receiving our prayerful and careful consideration. Much has already been accomplished toward this end, but in order to preserve the secrecy which is necessary to prevent any unfair advantage being taken in securing such a quantity of land in one body we are at present unable to speak more definitely of exact locations; but every indication points to the fact that the site of Zion City can be announced very soon, and we give every assurance that it will be a suitable one.

Price of Lots must vary according to their location, surroundings, improvements, etc.; and they will probably range in price from $200 and upwards, which will bring them within the reach of the many thousands who expect to invest or locate in Zion City.

The Original Articles of Agreement, which have been duly executed by the General Overseer, must also be signed by each Shareholder. The Original Agreement is kept on file here, but for the convenience of Shareholders living at a distance duplicate Originals have been provided, which are to be signed, and returned to the Association when the remittance is made. Specimen copies of the Agreement will be forwarded to the members and friends of Zion for inspection, upon application.

Remittances should be made either by Bank Draft, Post Office or Express Money Order, and payable to Zion Land and Investment Association.

Your Correspondence is earnestly solicited. All communications relative to this department of Zion should be addressed to

The Zion Land and Investment Association,
1300 Michigan Boulevard,
Chicago, Ill., U. S. A.

H. Worthington Judd, Sec'y and Gen'l Manager.
Daniel Sloan, Assistant Manager.

ZION LITERATURE MISSION.

DEACONESS SARAH E. HILL.

The Isles Shall Wait for His Law.

The perfect law of life in Christ Jesus gives Salvation, Healing and Holiness. They are getting it through Zion teaching.

We quote from the letter of a gentleman in Australia, who has been sending the Little White Dove to the islands in that part of the globe. He writes:

I love the Zion papers, and am sending this money expressly for a large bundle of LEAVES OF HEALING for distribution. We all long to see and hear Dr. Dowie, and hope that before long he will visit Australia.

A missionary in the Transvaal writes:

Leaves of Healing Received. They Brought Me Joy and Blessing.

After having read them I send them to France and Switzerland.

The Lord is blessing the Little White Dove everywhere.

Another worker in Africa writes:

The Dutch issue of LEAVES OF HEALING has come in the nick of time for the scattered Boers from South Africa, to whom I have already spoken of God's work in Zion. Will you kindly send me a few copies for distribution?

These people are poor and scattered, and have often no doctor or medicine within their reach. This predisposes them to look to the Great Physician.

HE HEALED ALL THAT WERE SICK THAT IT MIGHT BE FULFILLED WHICH WAS SPOKEN BY ISAIAH THE PROPHET, SAYING, HIMSELF TOOK OUR INFIRMITIES AND BARE OUR DISEASES.

A Salvation Army Officer in Japan, whose letter we published on the Mission Page of LEAVES OF HEALING August 12, 1899, wishes to correct his statements in regard to the attitude of the Salvation Army toward Divine Healing.

In a letter bearing date September 18, 1899, he writes:

I must confess that I was mistaken as to what the rules really were—not that I was ignorant of them—but somehow an idea has gotten abroad that teaching Divine Healing is against our principle.

I cannot explain the reason for it being so. In severing my connection with the Salvation Army, I take the step not on account of doctrinal matters merely, but because I feel it to be the call of God.

I have prayed for years that I might do something in the glorious ministry of healing. It has been a great sorrow to me that I could not exercise this gift in connection with my work in the Army.

Why I could not do so is a question I cannot answer.

I wish to say that my associations with the officers of the Army have always been in perfect harmony; and when I made known my intentions of withdrawing to my leader in this country, he treated me with respect and attention.

We quote from the Salvation Army Officer's Rules and Regulations.

Part 1, Chapter 4, Section 216:

He must not consider disease to be sin, or suppose that any serious sickness in people proves them to be greater sinners than others.

Neither must he suppose that affliction proves a want of faith in those who endure it, seeing that *it may be the Will of God they should suffer and not be healed.*

If the teaching of the Salvation Army were as uncertain in regard to salvation as it is concerning Divine Healing, still fewer would be saved.

Sickness is always the result of sin, although it may not be the sin of the person who is sick: as in the case of the man who was born blind. (John 9:2.)

But in this instance Christ did not say *no one* had sinned.

The following must be true: No Devil, no sin; no sin, no sickness.

In the Garden of Eden mankind lost both spiritual and physical health.

Since Christ is a complete Redeemer and came to seek and to save that which was lost, mankind must therefore in Christ find not only spiritual life, but physical health.

The atonement must cover the entire man before God can answer the prayer of St. Paul (1 Thessalonians 5:22-24):

Abstain from every form of evil. And the God of peace Himself sanctify you wholly; and may your Spirit and Soul and Body be preserved entire, without blame at the coming of our Lord Jesus Christ. Faithful is He that calleth you, who will also do it.

How can a person pray with confident faith for healing, if he thinks "it may be the will of God he should suffer and not be healed"?

God's will is not concealed. Christ came to reveal it. He spent His time in doing His Father's will, and "He healed all who were sick." God the Father in Him did the works and spoke the words, "I will," to all who came to Him with their sins or with their sicknesses. He is unchangeable, and, therefore, He is always willing to heal all who fulfil His conditions. But the Salvation Army rule supposes God's will to be unknown and changeable. It also supposes that God is willing to heal some of His children, and let others suffer from the Devil's hand.

Hence, the Salvation Army rule quoted is absolutely opposed to the exercise of unwavering faith in God for healing.

We fail to see that our correspondent's first statements in regard to the attitude of the Salvation Army toward Divine Healing are not in accord with the rules of the Army.

We cordially thank those who have helped us this week to send the Little White Dove, with its olive branch of peace, to all who will forsake their sins and be reconciled to God.

We invite all who read these pages to unite with us in this great work of telling the world that Jesus Christ is just the same today—the same Saviour, Healer and Keeper.

Cut out or write the following form, and send it to us with your contribution:

.....18.....

I desire to become a member of Zion's Free Literature Distribution Mission, and, God willing, to contribute.....the
Weekly, Monthly, Quarterly, Annually.
sum of.....

—Mark 16:15. .....

Zion Literature Sent Out From a Free Distribution Fund Provided by Zion's Guests and Other Friends of Zion. Report for Two Weeks Ending October 21, 1899.

2450 Rolls to	India.
1400 Rolls to	China.
1931 Rolls to	England.
250 Rolls to	France and Ireland.
428 Rolls to	Scotland.
175 Rolls to	Canada.
292 Rolls to	Different Foreign Countries.
2524 Rolls to	United States.

Total number of rolls for two weeks, 9450.

AND Jehovah said unto Moses, Wherefore criest thou unto Me? speak unto the children of Israel, that they Go Forward. And lift thou up thy rod, and stretch out thine hand over the sea, and divide it; and the children of Israel shall go into the midst of the sea on dry ground.—Ex. 14:15, 16.

ZION BIBLE CALENDAR.

With Suggested Readings and Scripture Texts for Each Day in the Month.

The daily readings during the year include the entire Scriptures. The text for each day is selected from the daily reading, and it is intended that when you come to it in your readings you will note the reference in the margin of the Calendar.

The American Revised Version is used throughout.



This Calendar is also published entire as the January number of "A Voice From Zion."

NOVEMBER, 1899.

	DAILY READINGS.		SCRIPTURE TEXTS.
1.	Ezek. 7-8.	Ps. 62-63.	My soul waiteth only upon God: From Him cometh my salvation.
2.	Ezek. 9-11.	Ps. 64.	The righteous shall be glad in Jehovah, and shall trust in Him.
3.	Ezek. 12-13.	Ps. 65.	Praise waiteth for Thee, O God, in Zion: And unto Thee shall the vow be performed.
4.	Ezek. 14-15.	Ps. 66.	Turn yourselves from your idols; and turn away your faces from all your abominations.
5.	Ezek. 16-17.	Ps. 67.	That Thy way may be known upon earth, Thy saving health among all nations.
6.	Ezek. 18-19.	Ps. 68.	Blessed be the Lord, who daily beareth our burdens.
7.	Ezek. 20-21.	Ps. 69.	I will praise the name of God with a song, And will magnify Him with thanksgiving.
8.	Ezek. 22-23.	Ps. 70.	Thou art my help and my deliverer.
9.	Ezek. 24-26.	Ps. 71.	My mouth shall be filled with Thy praise, And with Thy honor all the day.
10.	Ezek. 27-28.	Ps. 72.	He shall have pity on the poor and needy. And the souls of the needy He shall save.
11.	Ezek. 29-30.	Ps. 73.	God is the strength of my heart and my portion for ever.
12.	Ezek. 31-32.	Ps. 74.	The day is Thine, the night also is Thine.
13.	Ezek. 33-34.	Ps. 75.	I will seek that which was lost, and will bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick.
14.	Ezek. 35-36.	Ps. 76-77.	I will put My Spirit within you, and cause you to walk in My statutes, and ye shall keep My judgments, and do them.
15.	Ezek. 37-38.	Ps. 78.	Give ear, O My people, to My law: Incline your ears to the words of My mouth.
16.	Ezek. 39-40.	Ps. 79.	Deliver us, and purge away our sins, for Thy Name's sake.
17.	Ezek. 41-42.	Ps. 80-81.	Cause Thy face to shine, and we shall be saved.
18.	Ezek. 43-44.	Ps. 82-83.	I will dwell in the midst of them for ever.
19.	Ezek. 45-46.	Ps. 84-85.	No good thing will He withhold from them that walk uprightly.
20.	Ezek. 47-48.	Ps. 86.	Teach me Thy way, O Jehovah; I will walk in Thy truth.
21.	Dan. 1-2	Ps. 87-88.	Daniel purposed in his heart that he would not defile himself with the king's meat, nor with the wine.
22.	Dan. 3-4.	Ps. 89.	Our God whom we serve is able to deliver us.
23.	Dan. 5-6.	Ps. 90.	Let the beauty of Jehovah our God be upon us.
24.	Dan. 7-8.	Ps. 91.	There shall no evil befall thee.
25.	Dan. 9-10.	Ps. 92.	Fear not: peace be unto thee, be strong, yea, be strong.
26.	Dan. 11-12.	Ps. 93.	The people that know their God shall be strong, and do exploits.
27.	Hos. 1-3.	Ps. 94.	For Jehovah will not cast off His people, Neither will He forsake His inheritance.
28.	Hos. 4-10.	Ps. 95.	I desire mercy, and not sacrifice; and the knowledge of God more than burnt offerings.
29.	Hos. 11-14.	Ps. 96-97.	Give unto Jehovah glory and strength. Give unto Jehovah the glory due unto His name: Bring an offering, and come into His courts. O worship Jehovah in the beauty of holiness.
30.	Joel 1-3.	Ps. 98-99.	I will cleanse their blood that I have not cleansed: for Jehovah dwelleth in Zion.



ZION COLLEGE is now getting down to hard work. One spirit pervades the school: an earnest desire to know and a willingness to work.

It is a very great pleasure to a teacher to help students who appreciate his efforts and profit by them. There is hope for the dullest boy or girl if they have this desire and determination to learn.

If we accept the definition of genius given by a great man, "Genius means hard work," Zion College can boast of having a good many "geniuses."

Some new students are still coming, and others are writing us of their strong desire to come and learn more about God. We are glad to know that the people are coming to understand that we mean what we say: that this College is to teach men "How to Pray." That is the highest conception of a true education. All else is tributary knowledge, and much of it, as Paul said, will pass away, for it is only knowledge in part.

We find that students come to college through great tribulations in many cases. Parents oppose them, ministers discourage them, and they lack funds. They write us, "We are willing to do anything in the way of work to get an education." We are glad that we have been able to furnish a number of students with work to pay their board and expenses. We wish we might say to all who ask for it, "We have a place for you."

We are highly pleased to see the young men coming to Zion. The perplexing question among the denominations, "How to reach and hold the young people, especially the young men," is being beautifully solved by Zion. It is not done, either, by multiplying shameful amusements in the Church, such as oyster suppers, cake walks, or shows.

Zion College Works on Two Principles Expressed by Two Words --Instruct and Educate.

The first means to put in and the other means to draw out.

INSTRUCT is a mechanic's or builder's term, from the Latin words *in* and *struo*, to build into.

A child is like a building: he has not much except what you put into him, in the way of ideas. A child in Christian America is no better in that respect than a Hottentot. He wholly depends on his teachers for his intellectual, moral and religious training and accomplishments. They are mostly put into him as a mechanic puts the material into a building. That is instruction, or *in-building*.

Zion College means to build of gold, silver and precious stones, and polished ones at that. They must be fireproof, we understand, too.

The fires are already being kindled around Zion, and some of the hay and stubble has gone up in smoke.

EDUCATE comes from two Latin words, *e*, from, and *duco*, to lead, to draw out, or to develop. The latent germs are in the child, and must be drawn out. He has reasoning faculty, and it must be used. He has imagination, and it should be cultivated. He has memory, and it should be trained.

Every faculty of mind, body and spirit should be drawn out and developed. That is education.

We will illustrate the two ideas of a college training by

The Student's Parable of a Cistern.

What shall I liken him unto? He is like a cistern; first, without water. It has eave-troughs and a pump.

"Explain to us the parable," do you say?

THE CISTERN is the body. Some are unclean. They are little more than beer tubs, whisky vats, or pork barrels. Some have dirty water, which has run in off filthy roofs, covered with smoke and soot, unfit to use.

This kind of cistern must first be cleaned out and made pure.

Some are broken cisterns. They never hold anything you put into them. Your *instruction* is lost at once.

THE TROUGHS that supply the cistern are the five senses. The principal ones are the eyes and ears. Hence the Lord said, "He that hath ears to hear, let him hear," and "take heed how ye hear."

If you listen to filthy communication, you corrupt the water. Beware of false teachers. Turn away your ears from lies. Close them to the impure word and the obscene language, the ribald song and vulgar story.

"The eye must be single," said the Master. It must not look upon that which is vile, to lust after it. Through the eyes may enter that which is unclean and defileth. Said Achan, "I looked upon the golden wedge and Babylonish garment; then I lusted after them; then I stretched forth my hand and took them."

Keep the touch clean and taste not that which poisons the brain, destroys the body and damns the spirit.

All the gutters which conduct water into the cistern must be kept wide open and clean, if thou wouldst be a well-supplied and clean man.

THE WATER is wisdom, and, like it, "cometh down from above and is pure."

THE PUMP is the mouth. Through it the water comes out. It should not be kept open or in use all the time, or your cistern will soon be dry. As God gave you only one mouth and two ears and two eyes, He did not mean you should speak as much as you hear or see. A man who talks all the time makes so much noise he can never hear any one else speak, so never learns anything. He soon becomes like a windmill pump—he keeps the cistern dry all the time. It sucks only wind and gives forth only wind. The poor cattle and sheep which stand thirsting for water by the well never get the refreshing draught they seek.

Many ministers who have been talking about Zion of late belong to this latter class. They have been running their pumps when there was nothing in the cistern but wind. They did not give the thirsty people truth, but only lies.

A body racked with rheumatism or wasted with consumption is a broken cistern. Keep the cistern in good repair and clean, then out of the mouth shall come that which shall bless men.

Zion Divine Healing Home.

Situated on the Finest Boulevard in Chicago.

Fire-Proof Construction.

Within One Block of the Illinois Central Railroad.



ZION HOME, Michigan Avenue and Twelfth Street.

Morning and Evening Praise and Prayer Daily.

Special Lectures on Monday, Wednesday and Friday, with Healing Services thereafter.

IS NOT A HOSPITAL, NOT A HOTEL, NOR IS IT A PUBLIC MEETING PLACE.

It is simply what its name implies, a "Home" for the accommodation of the Lord's children who seek God's Way of Healing through Faith in Jesus Christ.

It is also a temporary home for God's children who are not sick, but who desire to avail themselves whilst in Chicago of the privileges of Zion for a longer or shorter time.

No Alcohol, Tobacco, or Medical Poisons of any kind used or permitted.

Conducted by the REV. JOHN ALEX. DOWIE and MRS. DOWIE.

TERMS TO GUESTS will be forwarded on application.

Daily morning and evening prayer and instruction are also given, and the rooms are cleaned as often as occasion requires by ourselves and colleagues.

Guests only are permitted to attend the meetings in Zion Home.

Situated on the finest Boulevard in Chicago.

Special Assemblies for Teaching and Healing Three Times in Week.

Morning and Evening Praise and Prayer Daily.

ZION is very attractive to all who come, and we rejoice in the sacrifices we have made to prepare it for God's children as a place of quiet Teaching and Healing in the Name of Jesus.

ZION is within one block of the Park Row Terminal Depot of the Illinois Central Railroad. It is within one block of Wabash and Cottage Grove Avenue Cable Cars, one block and a half of the Elevated Railway, and two blocks from State Street Cable Cars, connecting with all points of the city and suburbs.

..ZION CITY BANK..

1300 Michigan Boulevard.

TRANSACTS. A General Banking Business.

RECEIVES... Checking and Savings Accounts.

PAYS..... Interest at three per cent per annum on savings of $1 and upwards.

MAKES..... Loans on Improved Real Estate and Approved Collateral.

ISSUES..... Drafts payable at all principal cities of Europe.

COLLECTS... On all accessible points on equitable terms.

MANAGES... Estates and Collects Rents.

RENTS..... Boxes in Vault for valuable documents at yearly rental of $3 and $5.

Correspondence or a Personal Interview with a view to Business Relations respectfully invited.

Address all communications to

CHAS. J. BARNARD, Cashier.

ZION CITY BANK,
1300 Michigan Boulevard, CHICAGO, ILL.

....ZION COLLEGE....

1300 MICHIGAN BOULEVARD,

CHICAGO, ILL.

REV. JOHN ALEXANDER DOWIE, President.

An Educational Institution for Members of the Christian Catholic Church and Their Families.

....DEPARTMENTS....

Ministerial Training School.

REV. O. L. TINDALL, M. A., B. D., PRINCIPAL.

For the teaching of men and women how to pray, teach and preach in the carrying of a Full Gospel to all nations.

Instruction by the President and a corps of able Lecturers.

Preparatory Training School.

REV. W. F. MATTHEWS, M. A., B. D.

Offers the following courses equivalent to those usually taught in the best secondary schools:

1. English Course.
2. Teachers' Course.
3. Classical Course.
4. Scientific Course.
5. Business Course.
6. Review Course.

A Night School is held for the accommodation of those who cannot attend in the day time.

GENERAL INFORMATION—The School Year is divided into two terms: The First from September to January; the second from February to July. The tuition in any department is $15.00 for each half-year term. For more detailed information address the Principal of either department.

Zion Land and Investment ...ASSOCIATION...

Under the Supervision and Control of the General Overseer of the Christian Catholic Church in Zion, and Organized for the Purpose of Securing the Site and Building Up

"ZION CITY."

Shares $100 each, upon which six per cent interest is guaranteed, with an additional dividend of two per cent from the profits of the Association.

Copies of the Articles of Agreement, to be signed by each shareholder, will be mailed for inspection, upon application.

Remittances should be made either by Bank Draft on New York or Chicago, or by Postoffice or Express Money Order, payable to the Association.

Your correspondence is earnestly solicited, and all communications relative to this department of Zion should be addressed to the

Zion Land and Investment Association,

1300 MICHIGAN BOULEVARD,

CHICAGO, ILL.

H. WORTHINGTON JUDD, Secretary and General Manager.

DANIEL SLOAN, Assistant Manager.



BAPTISMAL SCENE IN ZION TABERNACLE, CHICAGO.

This Picture was taken on Oct. 26, 1898, and shows the General Overseer, Rev. John Alex. Dowie, about to Baptize several Candidates by Triune Immersion.

OBEYING GOD IN BAPTISM.

"Baptizing Them Into the Name of the Father and of the Son and of the Holy Ghost."

Five Thousand Two Hundred and Sixty-Six Baptisms by Triune Immersion Since March 14, 1897.

Five Thousand Two Hundred and Sixty-six Believers have joyfully followed their Lord in the Ordinance of Believers' Baptism by Triune Immersion since the first baptism in Zion Tabernacle, on March 14, 1897.

Baptized in Zion Tabernacle from March 14, 1897, to March 14, 1899, by the General Overseer	3070	
Baptized by Elders	149	
Total baptized in Zion Tabernacle		3219
Baptized in places outside of Chicago by the General Overseer	65	
Baptized in places outside of Chicago by Elders and Evangelists	166	
Total baptized outside of Chicago		231
Total baptisms for two years		3450
Baptized in Zion Tabernacle from March 14, 1899, to September 14, 1899, by the General Overseer	397	
Baptized by Elders	481	
Total baptized in Zion Tabernacle		878
Baptized in places outside of Chicago by the General Overseer	53	
Baptized in places outside of Chicago by Elders and Evangelists	647	
Total baptized outside of Chicago		712
Total baptisms in six months		1590
Total baptisms in two years and six months		5040
Baptized in Zion Tabernacle by the General Overseer:		
September, 1899, Vol. 5, No. 23, page 964	50	
October, 1899, Vol. 5, No. 24, page 1004	33	
Baptized in Zion Tabernacle by Elder Mason	29	
Baptized in Zion Tabernacle by Overseer Wilhide	26	
Baptized in Zion Tabernacle by Elder Cahern	17	
Baptized in Zion Tabernacle by Elder Holmes	17	
Baptized in Zion Tabernacle by Elder Viking	7	189
Baptized in Ohio by Elder Pence	10	
Baptized in Ohio by Elder S. Moot	5	
Baptized in Ohio by Elder Fuckler	5	
Baptized in Ohio by Elder Basinger	3	
Baptized in Iowa by Deacon Crane	7	
Baptized in Plymouth, Ind., by Elder Haight	2	
Baptized in Nebraska by Elder McFarlane	1	
Baptized in Michigan by Elder Stevens	9	
Baptized in Michigan by Elder Stokes	2	
Baptized in Belvidere, Ill., by Evangelist Fisher	5	
Baptized in Vancouver by Elder Simmons	1	
Baptized in Washington by Elder Simmons	3	
Baptized in Washington by N. W. Fletcher	1	57 246
Grand total baptized since March 14, 1897		5266

The following-named seven believers were baptized in Central Zion Tabernacle, Chicago, Wednesday night, October 25, 1899, by Elder C. F. Viking:

Anderson, James.....1347 Seventy-second Place, Chicago, Ill.
Bolusl, Katharine M.....176 Twenty-third Street, Chicago, Ill.
Edgerton, Mrs. Dorotha L. T.....Merrill, Wis.
Hush, August H.....387 Clark Street, Chicago, Ill.
Knudsen, Jens K.....526 Elm Street, Clinton, Iowa.
Paff Mrs. Donna.....Finn, Wis.
Tyre, Oscar.....159 East Eighteenth Street, Chicago, Ill.

We heard the other day of a Christian sailor who, after a long voyage, found, as he thought, the house of God on the first Lord's Day ashore. After listening to an earnest sermon, at the close of which the announcement was made that the Lord's Supper would be celebrated, he expressed his intention of remaining, but was informed that he could not do so, there being no one to certify to his Christianity and the various other things which that Church required. The sailor having heard this is said to have answered, "Oh, it doesn't matter; I am not sorry that I can't stay. I thought it was the Lord's Table, but seeing that it is a private little affair of your own, I have no desire to remain." The Lord's Table in Zion Tabernacle is not a private little affair of our own. It is open to all the Lord's people, and if we knew that a Judas Iscariot was there we don't see how we could refuse him, after the Lord's example in permitting him to partake. Each one must take the responsibility before God of his presence there.

He sendeth His word and healeth them.***

PATIENCE

LEAVES OF HEALING

I am the Lord that healeth thee.

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

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

EDITED BY THE REV. JOHN ALEX. DOWIE.

VOLUME VI. NUMBER 2. CHICAGO, NOVEMBER 4, 1899. PRICE FIVE CENTS.

GOD'S WITNESSES TO DIVINE HEALING.

TWO SISTERS WONDERFULLY HEALED OF CANCER AND DYSPEPSIA.

THEIR EYES THEY HAVE CLOSED; LEST THEY SHOULD PERCEIVE.

To no other religious truth has the world so determinately shut its eyes as to Divine Healing.

This is true not only of the world, but, we regret to say, of the vast majority of the ministers of the Christ who said, "I will, be thou clean."

Furthermore, when men and women set out to oppose the truth of Divine Healing, a very legion of devils seems to enter into them. Their ears are deaf to all argument.

The overwhelming testimony of the Scripture on this point is almost blasphemously ignored.

Undisputed testimonies of thousands who have been most wonderfully healed have not the slightest weight with them. In many cases it is all too evident that they would much prefer the death of sick persons than that they should be healed through faith in Jesus.

When confronted with undeniable facts, they resort to subterfuges which they would blush to put forth in dealing with any other matter.

Divine healing through Faith in Jesus, by the Power of the Holy Spirit, and in accordance with the Will of God is the mightiest factor in the Gospel for bringing men and women to a saving knowledge of the Lord Jesus Christ.

Is it to be wondered at, then, that the Devil marshals all the hosts of hell against that truth and those who preach, teach and practice it? Hence it is, also, that God is putting forth the omnipotent power of His strength to defend this Divine truth and to protect and keep His servants who proclaim it.



MRS. C. R. REID.

Hence it is that God's richest blessings in every department of the work have been showered upon Zion, whose General Overseer is the foremost champion of this truth in this latter day.

True to His covenant, "I am the Lord that healeth thee," God will continue to protect and prosper Zion until the glorious Three-fold Gospel of Salvation, Healing and Holiness has been extended throughout the world.

Doctors may rage, preachers may howl, and newspapers, that generation of vipers, the modern scribes, may continue to lie, but if they attempt to obstruct God's work they will only be destroyed.

The two sisters, Mrs. C. R. Reid and Miss Katherine Mott Reid, whose wonderful stories we give our readers this week, were both marvelously healed by the power of God.

Patiently, lovingly, they carried their story to their pastor and their physician, both professing Christian men.

Alas, both men had closed their eyes, lest haply they should perceive.

Both of them professed to believe in the infinite love and power of God.

Both professed to believe in the truth of the Holy Scriptures.

Both professed to believe in Jesus, of whom Isaiah the Prophet said, "Himself took our infirmities and bare our diseases."

Both called themselves Christian after the Name of Christ, who "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."

We take the case of these men as representatives, in this respect, of thousands and tens of thousands. Their incredulous rejection of the simple, direct testimony of these two sisters, the absolute truthfulness of which was perfectly evident to the senses, is an illustration of the wilful closing of the eyes which Jesus described when He said:

For this people's heart is waxed gross,
And their ears are dull of hearing,
And their eyes they have closed;
Lest haply they should perceive with their eyes,
And hear with their ears,
And understand with their heart,
And should turn again,
And I should heal them.

One of these sisters, Mrs. Reid, had suffered for years with weakness and general debility, having a frail constitution from her girlhood.

She had then been afflicted with that most terrible disease, cancer, the very name of which has become a synonym for the most exquisite agony, hopeless days and sleepless nights, norrible disfiguration, surgical butcheries, and death.

Despair and darkness clouded her life, and she waited with dull resignation for death.

Then the Little White Dove brought to her the message which scattered the clouds of despair, and showed her the glorious Sun of Righteousness, who had arisen with healing in His wings.

Joyfully she came to Zion Home, and there received the blessed teaching which told her that the power and willingness of Jesus to heal all who were sick is just the same today as when He walked "through all Galilee, healing all manner of disease and all manner of sickness among the people."

In answer to the prayers of faith of Dr. Dowie, the faithful Elders and herself, the healing power came upon her and the horrible cancer disappeared. The weakness and debility which had been her heritage and lifelong affliction gave way to a joyous, new, abounding strength.

Since her healing, she has steadily grown stronger, in spite of her physician's gloomy predictions, daily praising God for His goodness and for His wonderful works wrought in her body.

Her sister, Miss Reid, had also been delicate from childhood. An inherited weakness of the lungs had made her the constant victim of pulmonary and bronchial troubles, for which she underwent medical treatment in vain.

Then dyspepsia, like a merciless fiend, laid its foul fingers upon the very source of strength and life, the digestive system. Unable to eat or to assimilate food, she was upon the verge of death by starvation.

In vain she used many medicines, the poisonous drugs serving only to weaken still further a system already tottering upon the verge of the grave.

Then massage, baths and electrity were tried, but only rendered still more helpless her pitiable condition. Her spine began to be affected by the general weakness of her system.

Then, with her sister, she accepted the truth of the Full Gospel as it is preached in Zion, and in gladness of heart turned from the vain and useless remedies, suggested by the ignorance and cupidity of human healers, to the glorious certainty, the promises of Jesus, the Healer Divine.

When her faith had been perfectly fixed upon Him, she was instantly healed of disease, rapidly strengthened in her weakness, and today praises God for perfect deliverance.

A faithful member of Zion's Seventies, she carries every week to the sinful, the sick, the sorrowing, and the dying the same wonderful Message which brought to her the light of hope. In this exacting toil she is abundantly blessed with strength from above. While before her healing she could with difficulty climb one flight of stairs, she now climbs scores in this blessed work.

And now we send forth these testimonies on the wings of the Little White Dove to the ends of the earth, praying that God will open the eyes of the spiritually blind and unstop the ears of the spiritually deaf, that they may turn again and that He may heal them.

A. W. N.

TESTIMONY OF MRS. C. R. REID IN CENTRAL ZION TABERNACLE.

Extract from Report of Meeting Held in Zion Tabernacle, Lord's Day, September 24, 1899, LEAVES OF HEALING, Volume V, Number 50, Pages 974, 975.

God Gives Healing of Cancer and Light for Darkness.

Mrs. C. R. Reid, 299 West Polk Street, Chicago, Ill., said: "I have had such spiritual and physical blessing, that I know it would be very ungrateful on my part did I not attempt to tell, even in a few words, something of the blessing that I have received from God. For about eighteen and one-half years I was a member of the Second Baptist Church of this city. I was a Christian. I had salvation; I know that. But since my steps were led to Zion, I know that I have been more thoroughly saved in spirit; and as for my physical frame I am very, very positive that I have had such blessing as I could never have had in any other way. I thank God from my heart most thoroughly that I was led to come to hear Dr. Dowie's teaching.

"I have never been what you would call very strong, and during my married life I have been in the doctors' hands, more or less, a great amount of the time.

"In the last four years, at least, from what I discovered in my studies, I had learned that physicians' remedies were far from right. They do us great harm, instead of doing any good whatever. Even though I was from time to time going to the doctors for different ailments, I had come to where I had absolutely refused to take any physicians' remedies.

"Then I discovered that I had cancer. Life seemed dark to me then. I think that naturally I have some considerable courage, but when I was told that I had cancer, it seemed to take all the hope out of my existence.

"I knew that I could hope for no help from human physicians. As for the Church, there was no help, physically speaking, there. In eighteen and one-half years the preachers had never, any of them, told me that Jesus was the Healer.

"Not knowing that, I supposed that all I had to look forward to was just simply submit to the trouble. I thought if I must suffer, God would help me through to the end. That thought has saved me to Himself.

"In the meantime I went to see a friend of mine. She had been taking LEAVES OF HEALING for about a year. She had asked me to remain a day or two with her for a little change. I consented to do so, and one night before retiring to rest I took up a copy of LEAVES OF HEALING. In that I saw the testimony of the healing of Mrs. Whittemore's daughter. That testimony impressed me very much. I saw that God was surely willing, as well as able, to deliver us from our diseases. So I said, 'If God is willing as well as able to deliver from disease, then I surely can get help, too.' But it was all dark to me.

"That week my friend and I came here to hear Dr. Dowie twice. I arranged to come and stay for a week at Zion Home to get the teaching. I could not begin to describe the help and blessing, both spiritually and bodily, that I got that week in Zion Home. My soul was lifted up in a way that no words of mine can express.

"At the end of that first week I felt so much better that I said to my husband I would like to stay for another week. He told me to do so, and I did.

"The larger part of the cancer visible was as large as a good-sized hen's egg, with bunches underneath and inflammation under the arm. The first week that large part was one-half less than what it had been when I went there. At the end of the second week it was two-thirds less.

"I went home and endeavored to keep close to God. He continued to bless, and in a very short time that cancer was entirely gone.

"I feel from day to day that I cannot praise Him enough.

"I do thank Dr. Dowie and his wife and the Elders, and all the dear friends who are working so hard to give us this teaching that we may be blessed in spirit, soul and body. I praise Him day by day." (Amen. Applause.)

Dr. Speicher—Thank God for that testimony.

WRITTEN TESTIMONY OF MRS. C. R. REID.

399 West Polk Street, Chicago, October 1, 1899.

Dear Dr. Dowie:—I feel tonight as though I would like to add to my testimony of last Sunday something of my experience with Dr. Lawrence, pastor of the Second Baptist Church, Chicago, to which I belonged.

Not many weeks after my new-found joy on learning of Jesus as the great Physician for the present needs of the body as well as the spirit, during that never-to-be-forgotten two weeks of last November at Zion Home, "in the fullness of my heart" I went to my pastor and tried to tell him something of my experience.

He did not seem to want to discuss the matter, simply saying that he did not believe in present-day miracles, although he was glad to know it, if I had gotten any new light or blessing that others had not had.

He said that there was a large field for work right there.

He referred to Dr. A. J. Gordon as a believer in Divine Healing, but said that he had died, finally, of some serious disease and, I think he said, in the doctor's hands.

It was plain to be seen that he was not prepared to teach his people to look to God for healing of the body.

It did not take long for me to see that I would not be doing my duty toward God by remaining in that Church, so I wrote to him stating my reason for leaving, with the request that my name be stricken from the membership roll. They complied with my request by striking my name off for disorderly walk.

I confess I did some thinking on the matter, and have concluded that there has been more disorderly walk on the part of the Church itself than on my own part, when I know that the Church has a trustee (who is not a member) who rented property belonging to his brother (a member of the Church) for a saloon, said property having been left in his care during the owner's absence.

But of course I was only a poor, sick woman, and in consequence, I suppose, somewhat weak-minded.

However, I care most of all to know whether I am on the Lord's side or not, and I praise His Name that I may know it in body, soul and spirit.

Again thanking you for your patience and kindness, I am

Yours in Christ, (Mrs.) C. R. Reid.

399 West Polk Street, Chicago, October 23, 1899.

Rev. John Alex. Dowie.

Dear Dr. Dowie:—I have thought it might be well to tell you of my visit to Dr. Davison, of 955 Jackson Boulevard, after my healing. He was one of the physicians who had pronounced my case to be a stone cancer and had advised an operation at once.

I called upon him and remarked, "Doctor, I took it for granted that you would like to know how well I am getting along." He nodded, and seemed to smile an assent while I went on to tell of how God had been my Joy and Deliverer. He did not look as if he were pleased at all, although he claims to be a Christian. He said he believed that the time of miracles had passed with the days of the apostles.

I maintained the fact that the cancer was most surely disappearing and I was feeling very much stronger in every way.

He was still incredulous, and asked if he might examine the breast again. I permitted him, and he was very much more minute in the examination than he had been the first time, but had to admit that the cancer had largely disappeared. He certainly looked puzzled.

He said he did not go back on his first diagnosis. I replied that I had not gone back on that, but had considered that he was correct.

He said, "That thing is still in your system. These things have a very peculiar history. They sometimes come out to a certain extent; then seem to disappear only to come out again some other time. They sometimes linger in the system as long as forty years."

He looked very keenly at me and remarked, "You seem to take lots of comfort out of your belief." I think he wanted to spoil it all. By that time he wanted to dismiss us, but intimated that he would like to see me in a year's time.

May God preserve the life of our dear leader, that he with his people may yet see still greater conquests than have already been seen in the building up of God's Kingdom on earth. Yours for the Master,

Mrs. C. R. Reid.

I heartily endorse all my wife's testimony. Munro Reid.



MISS KATHERINE MOTT REID.

TESTIMONY OF MISS KATHERINE M. REID IN ZION TABERNACLE.

Extract from Report of Meeting Held in Central Zion Tabernacle, Lord's Day, August 27, 1899. Leaves of Healing, Volume V, Number 46, pages 880, 901.

Trust in God and Obedience in Baptism Bring Healing. Sister Healed of Cancer.

Miss Katherine Mott Reid, 399 West Polk Street, Chicago, Ill., said:

"I was for many, many years a sufferer from dyspepsia and chronic constipation. I came to America from South Africa a little over three years ago, hoping that the change would benefit my health, but I got very little benefit. I was terribly sick. When I first heard Dr. Dowie I said to myself, 'I believe Dr. Dowie is right and the other churches wrong.' My sister was a strict Baptist and did not want me to come again.

"Two years and a half later my sister found a large lump in her right breast, and the doctors told her that she must be operated on. She decided to take the Lord as her Healer.

"When I heard that my sister was coming here I was very happy, because she was dying under my eyes. After she had been at Zion Home I knew as soon as I looked at her that she was much better. She told me that the cancer was half the size it formerly was.

"I myself used to come out of the prayer-room feeling much worse than when I went into it. I decided that the Devil did that. I told him to go about his business that I might trust God for my healing. After that I suddenly realized that I was better and could eat without having disagreeable pain. I gave up all medicines. I had gone to several doctors. I had been treated by magnetic and electric treatments. I still felt that there was something wrong, and that I ought to be obedient to God and be baptized by triune immersion.

"I was baptized in November, and by the end of the year I was quite healed. I thank God for all His mercies and for having been led to come to America to hear Dr. Dowie."

WRITTEN TESTIMONY OF MISS KATHERINE MOTT REID.

399 Polk Street, City, October 24, 1899.

Rev. John Alexander Dowie,

General Overseer of the Christian Catholic Church.

Dear Dr. Dowie:—I have thought it might be well to add a few words to my testimony of the last Sunday in August.

Ever since I was a young girl I was weak and often in the hands of doctors. My lungs were weak; I took cold easily and have had more than one attack of pleurisy.

When I left Natal for Johannesburg I was much better for a time, the cough from which I had always suffered leaving me.

It was not long, however, before the dyspepsia from which I had suffered more or less all my life grew steadily worse. Many times I was so ill that I was almost starved.

I gave up going to the doctors, as their remedies seemed useless. One told me that it was no use taking any more medicine, as the dyspepsia had become chronic and medicine would only make me weaker. He said the best thing I could do was to try to endure it.

I was advised to try Mother Siegel's Curative Syrup. I did so only to find that its strong purgative qualities made an already weak system very much weaker.

On arriving in Chicago I found my sister, Mrs. Reid, in a very similar condition. Having lost all faith in doctors and their poisonous medicines, she was trying what is termed the reform or non-poisonous system. I decided to do the same. We were told we were suffering from general debility and that a good way to tone up the system would be a course of massage treatment, and vigorous cold water sponging. This soon failed. We were then told that electricity would be the right thing, with plenty of warm water bathing.

A year ago in September, when we found my sister had cancer in the right breast, she was as physically run down as she could possibly be. It was sheer force of will which kept both of us from taking to bed.

I knew when Dr. Davison told her that nothing but an operation would do her any good that she was far too weak to undergo it and live, with a prospect of another in three months' time, as he plainly stated would probably be necessary.

He was most emphatic about its being a scirrhous or stone cancer. He emphatically said that the operation must be performed at once.

At the time I was led to attend your ministry, I was using at least four different remedies.

I suffered much with my spine, and with difficulty mounted one flight of stairs. I have been a member of Zion's Seventies since January, and whenever I visit my district I climb many stairs without inconvenience.

I had a severe cold in the spring and one later; upon sending in a request for prayer, I received immediate relief.

Mrs. Dowie's tract, "How I Came to Speak for Jesus," was the means of leading me to ask God to give me courage to testify or pray in the presence of others.

Through your teaching under God I have received great blessing in spirit, soul and body.

With sincere wishes for the continued success of your ministry and the welfare and happiness of Mrs. Dowie, yourself and family, and the prayer that God's blessing may ever rest upon your work, I remain,

Yours Sincerely, KATE M. REID.

PURITY.

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

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

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

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

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

AND I will take you one of a city, and two of a family, and I will bring you to Zion: and I will give you shepherds according to Mine heart.

DO YOU KNOW GOD'S WAY OF HEALING?

BY THE REV. JOHN ALEX. DOWIE.

Let it be supposed that the following words are a conversation between the reader [A] and the writer [B].

A. What does this question mean? Do you really suppose that God has some one especial way of healing in these days of which men may know and avail themselves?

B. That is exactly my meaning, and I wish very much that you should know God's Way of Healing, as I have done for many years.

A. What is the way, in your opinion?

B. You should rather ask, WHO is God's Way? for the Way is a Person, not a thing. I will answer your question in His own words, "I am the Way, and the Truth, and the Life; no one cometh unto the Father, but by Me." These words were spoken by our Lord Jesus Christ, the Eternal Son of God, who is both our Saviour and our Healer. (John 14:6.)

A. But I always thought that these words only referred to Him as the Way of Salvation. How can you be sure that they refer to Him as the Way of Healing also?

B. Because He cannot change. He is "the same yesterday and today, yea and forever." (Hebrews 13:8.) He said that He came to this earth not only to save us but to heal us (Luke 4:18), and He did this when in the flesh on earth. Being unchanged, He must be able and willing and desirous to heal now.

A. But is there not this difference, namely, that He is not with us now?

B. No; for He said, "Lo, I am with you alway, even unto the end of the world"; and so He is with us now, in Spirit, just as much as when He was here in the flesh.

A. But did He not work these miracles of healing when on earth merely to prove that He was the Son of God?

B. No; there was still a greater purpose than that. He healed the sick who trusted in Him in order to show us that He came to die not only for our sins, but for our sicknesses, and to deliver us from both.

A. Then, if that is so, the atonement which He made on the Cross must have been for our sicknesses as well as our sins. Can you prove that is the fact from the Scriptures?

B. Yes, I can, and the passages are very numerous. I need quote two only. In Isaiah 53:4, 5, it is written of Him, "Surely He hath borne our griefs (Hebrew *sicknesses*), and carried our sorrows: . . . and with His stripes we are healed." Then in the Gospel according to Matthew, this passage is quoted and directly applied to the work of bodily healing, in chapter 8, 17th verse, "That it might be fulfilled which was spoken by Isaiah the prophet, saying, Himself took our infirmities, and bare our diseases."

A. But do you not think that sickness is often God's will, and sent for our good, and therefore God may not wish us to be healed?

B. No, that cannot possibly be; for diseases of every kind are the Devil's work, and his work can never be God's will, since Christ came for the very purpose of destroying "the works of the Devil." (1 John 3:8.)

A. Do you mean to say that all disease is the work of Satan?

B. Yes, for if there had been no sin (which came through Satan) there never would have been any disease, and Jesus never in one single instance told any person that sickness was God's work or will, but the very contrary.

A. Can you prove from Scripture that all forms of sickness and infirmity are the Devil's work?

B. Yes, that can be done very easily. You will see in Matthew 4:23 and 9:35 that when Jesus was here in the flesh, He healed "all manner of disease and all manner of sickness among the people." Then if you will refer to Acts 10:38 you will see that the Apostle Peter declares that He [Jesus] "went about doing good, and healing all that were oppressed of the Devil." Notice that all whom He healed, not some, were suffering from Satan's evil power.

A. But does disease never come from God?

B. No, it cannot come from God, for He is pure, and disease is unclean; and it cannot come out of Heaven, for there is no disease there.

A. That is very different from the teachings which I have received all my life from ministers and in the churches. Do you really think that you are right, and that they are all wrong in this matter?

B. It is not a question as between myself and them. The only question is, What does God's Word say? God has said in all the ages to His Church, "I am the Lord that healeth thee" (Exodus 15:26), and therefore it would be wicked to say that He is the defiler of His people. All true Christians must believe the Bible, and it is impossible to believe that good and evil, sickness and health, sin and holiness could have a common origin in God. If the Bible really taught that, it would be impossible to believe our Lord Jesus Christ when He says, "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." (Matthew 7:18.)

A. But even if I agree with all you say, is it not true that the Gifts of Healing were removed from the Church, and are not in it now?

B. No, the "Gifts of Healing" were never withdrawn, and can never be withdrawn, from the true Church of God; for it is written, "The gifts and the calling of God are without repentance." (Romans 11:29.) There are nine gifts of God to the Church (enumerated in 1 Corinthians, 12:8 to 11), and all these are in the Holy Spirit. Therefore, so long as the Holy Spirit is in the Church, all the gifts must be there also. If they are not exercised, that does not prove that they do not exist, but that the faith to exercise them is lacking in God's servants. The gifts are all perfectly preserved; for the Holy Spirit, not the Church, keeps them safely.

A. What should a Christian then do when overtaken with sickness?

B. A Christian should obey God's command, and at once turn to Him for forgiveness of the sin which may have caused the sickness, and for immediate healing. Healing is obtained from God in one of four ways, namely: First, by the direct prayer of faith, without any aid from the officers of the Church, praying as the Centurion did in Matthew 8:5 to 12; second, by two faithful disciples praying in perfect agreement, in accordance with the Lord's promise in Matthew 18:19; third, by the anointing of the elders and the prayer of faith, according to the instructions in James 5:14 and 15; and fourth, by the laying on of the hands of them who believe, and whom God calls to that ministry, as the Lord commands in Mark 16:18, and in other places.

A. But are people healed in this way in these days?

B. Yes, in thousands of cases. I have myself laid hands upon many hundreds of thousands of persons, and I have seen the Lord's Power manifested in the healing of great numbers, many of whom are living witnesses in many countries, who have testified publicly before thousands, and who are prepared to testify at any time. This ministry is being exercised by devoted Christians in many parts of America, Europe, Australasia and elsewhere.

A. Is it not the same as Christian Science, Mind Healing, etc.?

B. No. Divine Healing is diametrically opposed to these diabolical counterfeits, which are utterly anti-Christian. These impostures are only seductive forms of Spiritualism. Trance Evangelism is also a more recent form of this delusion, and it deceives many.

A. But how shall I obtain the necessary faith to receive healing, which faith I am at present conscious I do not possess?

B. It is written, "Belief cometh of hearing, and hearing by the Word of Christ." (Romans 10:17.) Our Missions are held for the express purpose of teaching fully the Word of God on this matter, and I very heartily invite you to attend the meetings which are announced for Zion Tabernacle. All are welcome and there are no charges of any kind made, for all God's gifts are free gifts. Salvation is the first of these, without which you cannot be healed through faith in Jesus. All the costs of this work are covered by the free-will offerings of the people who attend these meetings, and others whom the Lord leads to help; but the poorest who have nothing to give are as heartily welcome as the richest.

A. Do you see the sick and lay hands upon them in this Mission?

B. Yes; after we feel satisfied that they are fully resting in the Lord alone for the healing, we see privately, so far as time permits, those who attend; but under no circumstances do we claim the power to heal any; for "power belongeth unto God."

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

B. Yes; these can be obtained at the office of Zion Publishing House, 1207 Michigan Avenue, or at Zion Tabernacle, 1621-1633 Michigan Avenue, Chicago, Ill. But the best book on Divine Healing is the Bible itself, studied prayerfully and earnestly.

We extend to you a hearty invitation to attend the meetings, which are free to all. Our prayer is that you may be led to find in Jesus Christ our Lord and God, your present Saviour from sin, your Healer from sickness, your Cleanser from all evil, your Keeper in the way to Heaven, your Friend, and your All for Time and Eternity. We pray that these words may help many who read, and that our little conversation may bear fruit in leading many readers to look to Jesus only.

"The Healing of Christ's seamless dress
Is by all beds of pain;
We touch Him in life's throng and press,
And we are whole again."



ZION is teaching that the Gospel is free to all, and that God's work should be supported by the tithes and free-will offerings of the people.

Zion is proclaiming that it is a dangerous thing to withhold our tithes and offerings. This is especially true in these latter days, when the way has been made so easy for carrying the Gospel over the earth, and when the nations which have so long been sitting in darkness are ready and waiting to receive the Sun of Righteousness, who has risen with healing in His wings.

IT IS SAID THAT THE HEATHEN ARE DYING AT THE RATE OF ONE HUNDRED THOUSAND A DAY, AND THAT CHRISTIANS ARE GIVING TO SAVE THEM AT THE RATE OF ONE-TENTH OF A CENT A DAY.

The Prophet Haggai shows the people that they do not prosper because they have let the House of God go to waste while they build up their own houses. God's message through him to the people is:

He that earneth wages, earneth wages to put it into a bag with holes. . . . Ye looked for much, and, lo, it came to little; and when ye brought it home, I did blow upon it. Why? saith Jehovah of Hosts. Because of Mine house that lieth waste, while ye run every man to his own house.

God tells us by the mouth of His prophet Malachi that a curse rests upon those who do not give Him His share of their substance.

When we read this, and also His wonderful promise to those who bring all their tithes into His storehouse, shall we not ourselves give as He commands and help others to see their privilege in this respect?

Prove me now herewith, saith Jehovah of hosts, if I will not open the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it.

Lying before me is a letter from a brother in Cincinnati, in which he speaks of tithing. He writes:

I am very thankful to God for sending His servant, Dr. Dowie, to Chicago, and enabling him to publish LEAVES OF HEALING.

It was dropped by the Little White Dove in my path, and, thanks be to God, it brought Salvation to my spirit, soul and body.

Praise and bless His holy Name forever! He is my Saviour, my Healer and my Keeper. Had it not been for LEAVES OF HEALING declaring a Full Gospel, which led me into the right path, I would have been lost, for I was a great sinner. But praise God I am now a member of the Christian Catholic Church, which brought me true repentance and restoration in obedience to God's will.

Not only do I believe that we are paying our tithe into the "Storehouse" of God by sending it to Zion to be used in extending the Kingdom of God, but I believe in all that we give, over and above our tithe as free-will offering, we are laying up "treasure in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal."

And without doubt we will ever receive our reward as promised by our God in Malachi 3:10-12.

Since I have been a member of Zion, paying my tithe in full and over, I have paid off over three hundred dollars of debts which I made unnecessarily when I was serving the Devil.

I have about one hundred dollars more to pay; then I will be square with the world, thanks be to God. Then I will work for Zion.

I Can Save Five Dollars Out of Ten More Easily Now Than I Was Able to Save Five Out of Twenty Before I Was a Member of Zion.

Oh, what a change! And Oh, what a glorious Gospel is taught in Zion!

The apostate churches never had this effect on me. I can get more spiritual blessing reading one copy of LEAVES OF HEALING than I was ever able to receive from the preaching of a hireling in those churches where they set forth a "a form of godliness but deny the power thereof."

I say again that I thank God for sending to Chicago His devoted servant who is teaching the straight path to God according to His Holy Word.

May God ever bless and protect him to extend the great work to which he is so devoted.

And let all the people say Amen to this our brother's prayer.

The brother whose letter follows has been a reader of LEAVES OF HEALING for some time and has learned how to pray the prayer of faith:

God Answers Before Request Reaches Zion.

CADOSIA, N. Y., September 18, 1899.

I wish to give my testimony to Zion.

The 30th of July I sent in a request for prayer for myself. I had pains and aches all through my body. I knew God would hear and answer our prayer.

I was taken sick about ten o'clock A. M., and was very sick all day, but God answered the prayer before the request ever reached Chicago. Praise God.

He is fulfilling the prophecies; for He said while they were yet speaking He would answer.

At another time I was whetting my scythe and cut my hand. I just said, "Father in heaven, in the Name of Jesus, and in the power of the Holy Spirit, and in accordance with Thy revealed will, hear and heal this hand." Then I took the other hand and smoothed the cut shut, and it healed shut immediately. I give God the glory.

I felt it my duty to give this testimony, and now I hope these few words may bear fruit to God's glory.

Your Brother in Christ, WILLIAM H. WERNER.

A Salvation Army officer writes from England:

I thank you very much for LEAVES OF HEALING. The paper has been a great means of enlightment and blessing to me. I am circulating it as suitable opportunity offers.

I feel sure we shall have a Gathering of the Friends of Zion formed in our city before many more weeks are past.

I am praying and working to bring this about. As soon as I can get right to apply for fellowship in Zion, we shall begin holding meetings and "assembling ourselves together."

Personally, I am an active member of the Salvation Army, and have been for nine years. I am persuaded that house-to-house visitation and personal dealing are the most effective methods of work.

Since Jesus has said, "where two or three are gathered together in My Name, there am I in the midst of them," why wait for more than that number before starting a Gathering of the Friends of Zion.

A gentleman in Minnesota gives his reasons for uniting with the Christian Catholic Church, as follows:

I realize that this is God's true Church. Its teaching has brought me Salvation, Healing and Holiness in my life and business and home. It has brought me out of a dead Congregational Church and out of a Secret Society.

I Was Led Into the Full Light Through Reading Leaves of Healing.

A brother in Wisconsin tells of blessing received through reading LEAVES OF HEALING. He writes:

I thank God that I can testify to His saving and healing power.

About one year ago I was healed of rupture in answer to the prayer of faith. I was advised to get a truss, but I concluded to trust God. Knowing that our Lord is the Healer of His people, I asked my Heavenly Father in Jesus' Name to heal me. I was instantly healed.

I was led into the full light through reading LEAVES OF HEALING about one year and a half ago. It has been a wonderful blessing to us.

We have quit the use of swine's flesh in our home.

I quit the use of tobacco and strong drink, after having used both for fifteen years. I thank God that I was led into the light, and I hope that my testimony will lead some poor sufferer to trust God for salvation and healing.

We thank those who helped us last week to scatter the precious seeds of truth from Zion's granary. They were followed by earnest prayers from believing hearts, and we trust that they will fall on good ground and bring forth a harvest for our Lord Jesus Christ at His coming. He is able to give the hundred-fold blessing.

Zion Literature Sent Out From a Free Distribution Fund Provided by Zion's Guests and Other Friends of Zion. Report for Week Ending October 28, 1899.

1510 Rolls to	United States.
1172 Rolls to	Scotland.
970 Rolls to	England.
339 Rolls to	India.
494 Rolls to	Y. M. C. A.'s in United States and Canada.
466 Rolls to	Indiana.
71 Rolls to	Ireland.

Total number of rolls for the week, 5022.

He sendeth his word and healeth them.

LEAVES OF HEALING

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

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

EDITED BY THE REV. JOHN ALEX. DOWIE.

Entered at the Postoffice, Chicago, Illinois, as Second Class Matter.

Subscription Rates.		Special Rates.	
One Year	$2.00	100 Copies of One Issue	$1.00
Six Months	1.00	50 Copies of One Issue	1.00
Three Months	.50	To Ministers, Y. M. C. A.'s and Public Reading Rooms, per annum	1.00
Single Copies	.05		

For foreign subscriptions add one dollar per year for postage.

Subscribers desiring a change of address, should give present address, as well as that to which they desire LEAVES OF HEALING sent in the future.

Make all Bank Drafts, Express Money Orders or Postoffice Money Orders payable to the order of JOHN ALEX. DOWIE, 1407 Michigan Avenue, Chicago, Ill., U. S. A.

Shiloh L. Long Distance Telephone South 999. Cable Address "Zion, Chicago."

All communications upon business must be addressed to

MANAGER ZION PUBLISHING HOUSE,
1407 Michigan Avenue, Chicago, U. S. A.

CHICAGO, ILLINOIS, NOVEMBER 4, 1899.

EDITORIAL NOTES.

"THANKS BE TO GOD, WHICH GIVETH US THE VICTORY, THROUGH OUR LORD JESUS CHRIST."

WE are writing these notes very early in the morning of the day of publication, after a week of wondrous blessing.

ZION'S HOLY WAR is gloriously progressing, and Chicago is being stirred by the sounds of a mighty conflict with the Hosts of Hell.

LAST Lord's Day was the crowning Sabbath of our first month.

AFTER many days of storm and tempest, the Sabbath sun rose in a cloudless sky, and with a mild and bracing atmosphere we entered upon a day when the "Sun of Righteousness" indeed arose "with healing in His wings."

A JOYFUL morning at the West Side Zion Tabernacle was followed by the most delightful afternoon and evening that we have ever had in the opening of a new Tabernacle of the Most High God.

THE South Side Zion Tabernacle presented a most beautiful appearance at both services, every chair of the three thousand in the building being occupied, and more than five hundred persons standing, while thousands remained outside unable to get within its doors.

MOST impressive was the silence as Zion's White-robed Choir filed into the long aisles, singing the glorious processional:

Ten thousand times ten thousand,
In sparkling raiment bright,
The armies of the ransomed saints
Throng up the steeps of light;
'Tis finished—all is finished—
Their fight with death and sin;
Fling open wide the golden gates,
And let the victors in!

Hallelujah! Hallelujah! to the Lamb who once was slain!
Hallelujah! Hallelujah! to Him who lives again!

What rush of "Hallelujahs!"
Fills all the earth and sky!
What ringing of a thousand harps
Bespeaks the triumphs nigh!
Oh day, for which creation
And all its tribes were made!
Oh joy! for all its former woes
A thousandfold repaid!

Oh, then what raptured greetings
On Canaan's happy shore!
What knitting severed friendships up,
Where partings are no more!
Then eyes with joy shall sparkle,
That brimmed with tears of late,
No longer orphans—fatherless,
Nor widows desolate.

Never before did those beautiful words of Dean Alford's sink more deeply and impressively into our spirit and lead us upward with the "rush of Hallelujahs" that filled "all the earth and sky," with the "ringing of a thousand harps" that bespoke "the triumphs nigh."

It seemed to us, as we stood and looked at the processional wending its way up to the beautiful Choir Gallery, that their Song took us back to that wonderful scene in Revelation 5, 11 and 12:

And I saw, and I heard a voice of many angels round about the throne and the living creatures and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a great voice, Worthy is the Lamb that hath been slain to receive the power, and riches, and wisdom, and might, and honor, and glory, and blessing.

And that the most joyful day that we could ever see would be the day when we too would "throng up" with "the armies of the ransomed saints," through "the steeps of light," and when our fight with death and sin was finished and we also could enter the golden gates, with the "victors" redeemed from earth.

ZION CHOIR is a spiritual power, and never was it more so than last Lord's Day at these beautiful opening services, where we spoke to at least seven thousand people in the two gatherings.

IT WAS glorious to see thousands upon thousands rise and consecrate and reconsecrate themselves to God at the close of these meetings, which were orderly and earnest and full of Divine enthusiasm.

WE hear on all sides of many who were blessed, and hundreds whose prejudices were destroyed and to whom Zion means so much more than ever before.

WE needed all the spiritual strength and joy which that beautiful day brought us, for the trials, the tribulations, and the triumphs of the week which was to follow.

A LARGE attendance on Monday evening in Central Zion Tabernacle, listening to our lecture on Sanctification of Spirit, Soul and Body, was also a help to ourselves and to others, for the terrible ordeal through which we were to pass the following night at Oak Park.

FOR the sake of those at a distance we desire to say that Oak Park is one of the best of the residential suburbs of Chicago, and is renowned for its large and beautiful churches, schools, colleges, and fine residences.

The religious element there has been looked upon as of very high character, and it has been called "Saints' Rest," because of its peacefulness.

The Devil's Nest, however, would seem to be a better name for that disgraceful suburb which so dishonored itself and trampled upon everything that was good and holy. Its resi-

dents, in hundreds, aided the vilest element of all the surrounding villages and of Chicago to create a riot almost unprecedented in the religious history of this State.

WE were warned by well informed persons for several days that a plot was in progress to assassinate us in the midst of a Halloween Riot: for the meetings in Oak Park were held in the afternoon and evening of Tuesday, October 31st, the evening of which is given up in that Devil's Nest to the degrading scenes of the heathen revelry associated with the pagan celebration.

PLACARDS had been printed and distributed, inviting the "boys" from Harlem and Austin and all parts of Chicago to aid the people of "Saints' Rest" in giving us "A Hot Reception."

OUR afternoon meeting passed with little incident, and then there happened the terrible riot so graphically described by a member of our staff, in Field Notes, pages 55 and 56.

WE shall not repeat the account there given, but simply say that it was by a Divine interposition we were delivered, of which the Chicago Police were the instruments.

WHEN our danger in Zion Tabernacle, Oak Park, was at its highest, we sent a little Zion lad through the crowd, who took a message for us to Zion Home, which he reached shortly after two o'clock on the morning of Wednesday, November 1st.

We told him to tell the Rev. Dr. Speicher that we were besieged by God's enemies, whose hatred was intensify ng every hour, and that a project then seemed to be on foot to set the building on fire, since a load of hay had been drawn into the alley and a number of boxes and barrels had been piled up against the walls of the building; the evident purpose being to set them on fire and thus endanger our lives within the building and attack us when we were compelled to leave it.

OUR brother, Dr. Speicher, immediately communicated with Chief of Police Kipley, and told him that although the Tabernacle where we were besieged was a short distance beyond the boundaries of Chicago, yet there was no possibility of the local police being able to protect us from the violence of the mob.

That officer therefore immediately telephoned a direction to the Thirtieth Precinct, and Lieutenant Stanton filled to overflowing a large patrol wagon with about twenty of Chicago's giant police.

WE were meanwhile holding an All-night meeting, determined to remain in the hall until daylight came, when the sharp clang of the patrol bell sounded through the night air, and in a minute or so thereafter Sergeant Muldoon presented himself to us, saying that he had been sent to protect us and to escort us back to Chicago.

HAVING given thanks to God, we left Zion fortress and reached Zion Home at nearly five o'clock in the morning. The hundreds who were with us walked more than a mile and took the elevated cars, which run all night.

AS RECORDED in Field Notes, there were about two hundred desperate men who were in hiding around the hall at nearly 3 o'clock in the morning. Many of these had declared that we should never leave Oak Park alive.

BUT God's promises never fail, and we had not prayed in vain that we might be delivered from the hand of the enemy, and so we are able to say, with Israel of old:

The Lord our God preserved us in all the way wherein we went and among all the people through the midst of whom we passed.

SHALL we not therefore say:

Therefore will we also serve the Lord: for He is our God?

Yea, we cry with the people when the Covenant was made:

The Lord our God will we serve, and His voice will we obey.

AND so Zion once more passed through the fire unhurt.

EVERY night since then, in the midst of storm and rain, large audiences have assembled, West, South, and North, and every meeting has been more delightful than the preceding one, and no trouble of any kind has arisen.

WE know not what awaits us,
For God kindly veils our eyes.

But we do know that no matter what shall happen, He will bring us safely through and preserve us until our work on earth is done, and therefore we "rejoice with joy unspeakable and full of glory," and in the constant triumphs of this holiest of wars.

THIS last most desperate attack was no doubt participated in by many of Zion's enemies from all parts of the Battlefield.

THIS was its most peculiar feature, that the bitter prejudices of the denominationalists of that Devil's Nest, miscalled Saints' Rest, at Oak Park, burst forth with so tremendous a volley against Zion, that so-called ministers of the Gospel and officers of their churches walked up and down throughout the crowds of rioters, not protesting, but aiding and abetting the law-breaking mob, every one of whom was liable under the laws of the State of Illinois to a fine of Fifty Dollars and imprisonment in the penitentiary for disturbing a religious meeting.

BUT when demoniacal passions are aroused in so-called religious people there is no more murderous hate than they beget. It was as when Jesus was here upon earth, true that night in Oak Park, that they who called themselves God's people stirred up the murderous passions of their own children and neighbors, and gave to the murderous mobs their sanction and approval. The local police were blind, and deaf, and dumb. Eyes had they and they saw not. Ears had they and they heard not. Tongues had they and they spoke not. They wandered up and down among the throng that was smashing Zion Tabernacle windows, and hurling all kinds of missiles at inoffensive Christian worshipers, calmly assuring us that they were doing all they could.

WE believed them. They were incapable of doing anything, They were but the tools of the Devil and the people around them, and they simply did what they could to deceive us as the night wore on by telling us that all our enemies had gone, when we knew from our scouts, and it is on record in the Chicago *Tribune*, that there were two hundred determined men waiting in secret around the hall with murderous purposes.

BUT even the daily press of Chicago, which has been so shamelessly false and cowardly during all of this persecution, was compelled the same day to denounce the outrages which had now reached a point that it was impossible any longer to deny meant bloodshed and murder.

AMONG the articles appearing in the daily papers, we give place to a portion of one of the best, appearing in the editorial columns of the Chicago *Times-Herald* of Thursday, November 3d. It is as follows:

DOWIE'S RIGHT TO FREE SPEECH.

After reading accounts of the outrageous treatment of Dr. John Alexander Dowie by those who do not believe in his theory of healing human ills a stranger in this country would be amply justified in denouncing our boasted right of "free speech" as a pretense and a sham.

On Tuesday night Dr. Dowie was imprisoned in his own church in Oak Park by a mob of hoodlums until 2:30 A. M., when he was finally rescued by twenty Chicago policemen. The mob not only broke up his meeting by throwing eggs and stones through the windows, but placed his life in such jeopardy that he was unable to leave the church without strong police escort. Similar treatment has been accorded him upon several occasions of late.

What excuse is offered for denying to Dowie the common rights of free speech? Does the faith healer preach sedition or anarchy? Does he encourage rebellion against law and order? Has he ever advocated the use of the bomb to redress social grievances? Does he defy civic authority?

The fact is, there is no menace to social order in the utterances of Dr. Dowie. The only menace to public order is found in the riotous rowdyism that is determined to prevent him from addressing those who peaceably assemble to hear what he has to say. Dr. Dowie's "offense against society" consists in the fact that he does not believe in medicine as an agency for the cure of human ailments. From the standpoint of modern therapeutics he is a heretic. In the matter of pills and potions he is an unbeliever.

Does this furnish adequate excuse for the shameful treatment to which he has been subjected in this city? Dr. Dowie advocates a system of curing human ills without the use of medicine. He proclaims its tenets and theories as a "religion." The person who accepts his doctrine does so upon his own responsibility. It is not on record that his "religion" kills any more people than medicine. Whether sick people have a right to intrust their lives solely to his system of treatment in preference to taking pills is a question of ethics that cannot be settled with stones and rotten eggs.

A NUMBER of other articles of the same tenor appeared in even the papers most bitterly opposed to us, some, however, of which criticised the Chief of Police for his action in sending his men a short distance outside of the boundary of the city.

The Chicago *Chronicle* of yesterday contains the following brief editorial note:

The chief of police need give himself no concern over the criticisms of his action in sending policemen to Oak Park to disperse the mob which was attacking Dowie. If he exceeded the strict letter of the law in going beyond the city limits, he prevented a far more serious infraction of the law by his prompt action. Mr. Kipley can afford to disregard the indignation of people whose motives are envious.

IT will be seen, therefore, that even our critics in the press declare that the motives of those attacking us are envious. Is not this a commentary upon the words in the Gospel concerning Pilate's knowledge of the cause of the enmity of the so-called ministers of God in Christ's day, when it is written: "He (Pilate) knew that for envy they had delivered Jesus"?

TRULY the saying of Clement, the supposed companion of St. Paul, in his letter to the Corinthians, written about the year 70 A. D., is here in place:

You see, brethren, how envy and jealousy led to the murder of a brother.

Envy made Joseph be persecuted unto death and to come into bondage. Envy compelled Moses to flee from the face of Pharaoh, King of Egypt, when he heard these words from his fellow countryman: "Who made thee a judge or ruler over us?" Envy brought down Dathan and Abiram alive to Hades, through the sedition which they incited against God's servant Moses. Through envy David underwent the hatred not only of foreigners, but was also persecuted by Saul, King of Israel. Through envy and jealousy the greatest and most righteous pillars of the Church have been persecuted and put to death. Peter through unrighteous envy suffered martyrdom. Owing to envy Paul was seven times thrown into captivity, compelled to flee, was stoned, and suffered martyrdom. To these men, who spent their lives in the practice of holiness, there is to be added a great multitude of the elect, who, having through envy endured many indignities and tortures, furnished us with a most excellent example.

ENVY AND STRIFE HAVE OVERTHROWN GREAT CITIES, AND ROOTED UP MIGHTY NATIONS.

BEYOND all question the saying of the Chicago *Chronicle* is true. The whole of the persecution from which we suffer and all from which we may yet suffer is but the result of the envy of an apostate Church, sunk in the shame of spiritual adultery and conformity to the world, the flesh and the Devil; an apostate Church which worships at the shrine of the Baal of Masonry, and while it has a form of godliness, denies its power; an apostate Church which rejects God as the Healer of His people, and enthrones the Pharaoh of the Sorcerer's Oppression, who lays upon God's people the burdens of erecting temples to Moloch, and passing God's children through the fires and horrible tortures decreed by the twin Baals of Surgery and Medicine.

COME what will, we shall never cease to protest against the claims of these riotous murderers who demand by law the control of all the people, from the cradle to the grave.

WE are not bringing any railing accusations against the physicians and surgeons of the world in these strong statements, for the expressions of the leaders of surgery and medicine are, as we have often shown, far stronger in denunciation than any words we have employed.

In LEAVES OF HEALING, Volume I, pages 61-63, we give many of these statements, and they might all be summed up in this assertion of Sir James Johnson, late editor of the *Medical Chirurgical Review*, of London, who wrote: "I declare as my conscientious conviction, founded upon long observation and experience, that if there were not a single physician, surgeon, chemist, druggist, or drug on the face of the earth, there would be less sickness and less mortality than now prevail."

Add to this terrible indictment the words of Dr. James Mason Good, who wrote: "The science of medicine is a barbarous jargon and the effects of our medicines in the highest degree unsatisfactory, except, indeed, that they have destroyed more lives than war, pestilence and famine combined."

WITHIN the last few days the whole press of America has been ringing with the bold series of statements made by Dr. T. D. Crothers, New Hartford, Conn., in a paper read before the New York State Medical Association. We think it right to give the following synopsis of this lecture, taken from the New York *Press* of Thursday, October 26th:

CALLS DOCTORS OPIUM SLAVES.

TEN PER CENT ARE MORPHINE VICTIMS, PHYSICIAN SAYS.

MEDICAL ASSOCIATION HEARS HIM.

That ten per cent of all the physicians in this country are victims of the morphine habit was the startling estimate made by Dr. T. D. Crothers, of New Hartford, Conn., in a paper read before the New York State Medical Association yesterday. The session was held in the Academy of Medicine building, in West Forty-third Street.

Dr. Crothers, whose paper was entitled "Morphinism Among Physicians," gives this summary of his researches as chairman of a committee which has been collecting and studying statistics on opium, morphia and alcohol for nine years:

"In a general history of 3244 physicians residing in the Eastern, Middle and some of the cities of the Western States, twenty-one per cent were found using spirits or opium to excess. Six per cent of this number used morphia or opium prominently. Ten per cent were using opium or other drugs secretly outside of this number. At least twenty per cent, including this number, used spirits in so-called moderation.

"In another study of one hundred and seventy physicians, seven per cent used opium or morphia and six per cent were secret drug-takers.

"From the personal observation of a number of physicians who have a large acquaintance with medical men, from eight to ten per cent are either secret or open drug and morphia habitues.

"These figures appear to be approximately correct, and show that at least from six to ten per cent of all medical men are opium inebriates. This is undoubtedly a conservative statement, considering the fact that drug takers, and physicians in particular, are secretive and conceal their use of drugs, particularly where it implies weakness and reflects on their social standing.

HOW THE HABIT BEGINS.

"There are many reasons for the support of the statement of Dr. Elain, that a large percentage of physicians suffer and die from drug treatment of themselves. They begin to use spirits, opium and other drugs for functional and transient disturbances, and later contract serious organic disease, the early drug-taking having been a contributing cause.

"The physician who uses opium is always somnolent, serene and meditative in his manner. Except an increasingly defective memory and degenerating ethical sense, and irregularities of conduct, with a certain lividity of face, there is little to indicate his condition.

"On the other hand, the morphinomaniac shows great extremes of emotion. At times he will be very talkative, and sensitive to his surroundings; then silent, indifferent, irritable or violent in his impulses and talk. He will also at times be very brilliant, make a clear diagnosis, perform a difficult operation, and even deliver a lecture with spirit and energy. The same impaired memory and ethical sense appears, although more concealed.

"Morphinomania tends toward acute mania and suicide, with the same impending danger from acute inflammations.

"A certain number of morphinists have been wine, beer and spirit drinkers, and while suffering from the effects of excesses have found quick relief from morphia. Later they have, in part or altogether, given up spirits and used morphia.

FASCINATION OF THE NEEDLE.

"There is a pleasing fascination in the rapid, complete change and transition which follows the use of the needle. To the psycopath, inherited or acquired, this is a revelation, and no other form of administering morphia can compare with it. This actually develops a needle mania, and nearly all morphinists are hypodermatic drug maniacs. The withdrawal of the morphia is unnoticed as long as the needle is used.

"In a certain case a physician used the needle with water, supposing it to be morphia, for two years after the withdrawal of the drug, under the direction of his partner. It is the common experience to keep up the use of the needle for its mental effect long after the morphia is abandoned. Even then it is difficult to break up the mania for this form of drug using.

"It has been stated with some basis of fact that the constant administration of drugs to his patients by the needle, and particularly morphia, is a prominent symptom of a morphinomaniac physician.

"The medical morphinist may succeed in concealing his use of morphia for a variable time, but its effects on his thoughts and conduct cannot long be covered. He will early begin to show carelessness in conduct, neglect of duty, loss of personal respect, and emotional changes. Along with this appear a childish egotism and a disposition to criticise and expose the weaknesses of others.

MORPHINISM INCREASING.

"I cannot stop without calling attention to the fact that morphinism is increasing among physicians. The reports from private asylums and public hospitals show that within five years medical men form a considerable part of their inmates.

"I conclude with a caution that cannot be stated in words too strongly—never use morphia by the needle on yourself, and never use it except by the counsel of a trusted medical adviser. Never give morphine to a neurotic or psychopathic physician until you are satisfied that it is the best remedy which can be used. If you are using morphia, abandon it at once, or make every effort to do so at the earliest moment."

IT will be seen from this terrible indictment that out of 3244 physicians in the Eastern, Middle, and Western States, twenty-one per cent habitually use spirits or opium to excess. Six per cent of this number use morphia or opium prominently. Ten per cent use opium or other drugs secretly.

THE horrible fact that the physicians and surgeons, therefore, of this country are in at least one case out of every five wretched victims to narcotic poisons, rendering them absolutely incapable of any power to help humanity, rests not upon our declaration, but upon the bold statement of one of their number made in New York within the last few days.

CONSIDER what these words mean: "The reports from private asylums and public hospitals show that within five years medical men form a considerable part of their inmates."

WE are deeply convinced from all we know that hundreds, therefore, of the howling, murderous students and doctors who have been thirsting for our life, are the victims of their own wretched drugs, and that they are driven onward to riot and to murder by the Devil who has made them his very own by the so-called remedies which he teaches them to employ in the so-called healing of humanity's ills.

WE thank God, therefore, that we have been witnessing in Zion against the sorcerers (pharmacists), the adulterers and the false swearers. And we shall continue to do so, no matter what it costs, for God's people must be delivered from the oppression of these insane monsters who have so long cursed humanity with their deadly poisons and murderous knives.

GOD has said:

I am the Lord that healeth thee.
I am the Lord; I change not.

Therefore, we declare that God is the present Healer of His people, and we shall declare it, God helping us, with our latest breath.

OUR one aim is to glorify God and benefit our fellowman, and we are earnestly praying that Zion's protest will be the means of delivering vast numbers of students and doctors and surgeons from further pursuing their ignoble profession. At present every one of the twenty thousand victims of alcohol and morphine, miscalled doctors, have the sanction of law and the strength of age-long superstition behind them in pursuing their deadly profession.

Is this the will of God?

Is this a wise provision of man?

Can there be any question of the terrible dangers to human life, to the very existence of the nation, which these terrible facts disclose?

Their truth cannot be disputed.

They are facts presented by a committee of doctors after nine years of investigation.

They are not disputed by any one—they are affirmed by those whom they condemn.

AND so we go onward, not knowing where or when we shall lay down our arms at Jesus' feet when we have ended our part in this Holy War.

WE firmly believe that we cannot pass from earth until our work is done. And when we heard our beloved people pray, far on in the early morning hours of last Wednesday:

"Oh God, preserve our General Overseer until he has founded Zion City and established Thy work in Zion,"

we believed with all our heart that our Father in Heaven had answered that prayer, through faith in His dear Son, and by the power of the Holy Spirit.

SO THEREFORE we Go Forward, singing:

One step I see before me;
'Tis all I need to see;
The light of heaven more brightly shines,
When earth's illusions flee;
And sweetly "through the silence"
Comes His loving "Follow Me!"

GOD helping us, we shall follow Jesus fully, knowing that "He knoweth the way I take."

So on I go—not knowing,
I would not if I might;
I'd rather walk in the dark with God,
Than go alone in the light.
I'd rather walk by faith with Him,
Than go alone by sight.

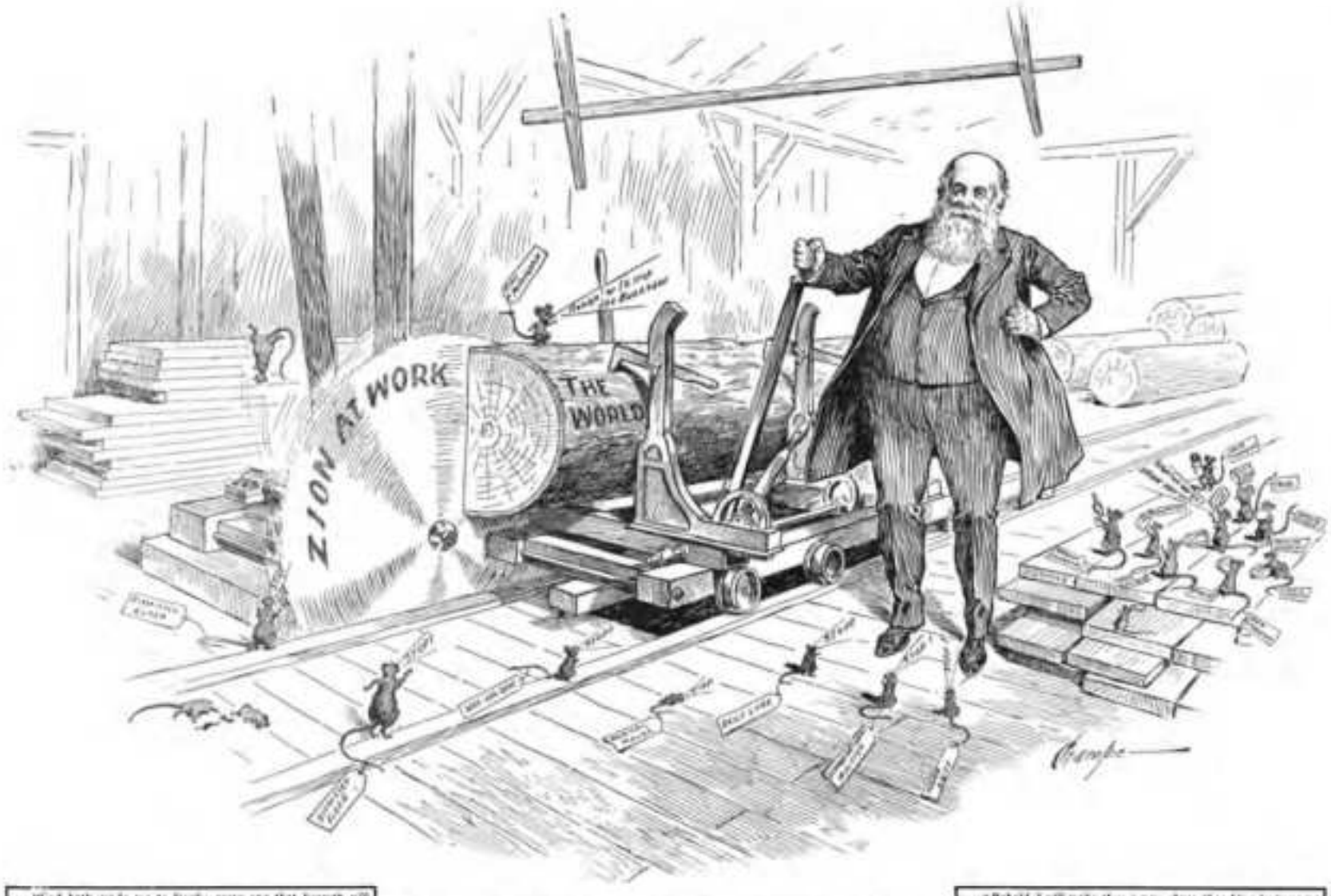
THE joy that we feel in this confidence that "He knows" enables us to sing:

Where Jesus leads I'll follow,
My trust in Him repose;
And every hour in perfect peace,
I'll sing, "He knows! He knows!"

AND now once more let the Little White Dove carry these words to every land beneath the sun. Let every true child of God who loves our Lord and His appearing pray for us in this high place of the field where we are fighting the battles of our King.

WE believe that we are also fighting the battles of God's people, even the battles of those who know it not, and who count us as God's enemies; but for whom we toil and for whom we pray, since our Message is to all the Children of the King.

BRETHREN, PRAY FOR US.



"God hath made me to laugh; every one that heareth will laugh with me."—Genesis xxi. 6.

"He that sitteth in the heavens shall laugh: the Lord shall have them in derision."—Psalm ii. 4.

"Then was our mouth filled with laughter, and our tongue with singing."—Psalm cxxvi. 2.

ZION'S BUZZ-SAW AND THE RIDICULOUS MICE.

(See page 48.)

"Behold, I will make thee a new sharp threshing instrument having teeth: thou shalt thresh the mountains, and beat them small, and shalt make the hills as chaff. Thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them: and thou shalt rejoice in the Lord, thou shalt glory in the Holy One of Israel."—Isaiah xli. 15, 16.

A VOICE TO ZION AND GOD'S PEOPLE IN EVERY LAND.

O thou that tellest Good Tidings to Zion, Get thee up into the High Mountain; Lift up thy Voice with strength; Lift it up, be not afraid; Say unto the cities of Judah, Behold your God! Isaiah XL:9.

ZION'S HOLY WAR.

REPORTED BY S. AND E. W. AND A. W. S.

Report of the Opening of the North Side Zion Tabernacle, Lord's Day, October 8, 1899. Address by the General Overseer. Prelude: Sin is Lawlessness. Sermon: The Everlasting Gospel.

Report of Meeting held in Central Zion Tabernacle, Lord's Day, October 22, 1899. Address by the General Overseer. Prelude: Some Incidents of the Holy War. Sermon: Zion's Witness Against the Adulterers.

ON the evening of Lord's Day, October 8, 1899, the General Overseer conducted the services at the opening of the North Side Zion Tabernacle, at the corner of Lincoln and Belden Avenues. The services were announced to begin at eight o'clock, but long before that time every seat and all the standing room in the Tabernacle had been occupied.

The audience was very orderly and attentive, although so many were compelled to stand throughout the services.

Many who heard the General Overseer for the first time at this meeting were convinced of the truth of the glorious Gospel which he proclaimed, and Zion won many new friends.



The services were opened by the congregation singing Hymn No. 44:

Oh, wondrous Name, by prophets heard
Long years before His birth;
They saw Him coming from afar,
The Prince of Peace on earth.

CHORUS—
The Wonderful! The Counsellor!
The Great and Mighty Lord!
The everlasting Prince of Peace!
The King, the Son of God

After which all repeated together the thirty-fifth chapter of Isaiah, that beautiful hymn of Salvation, Healing and Holiness which is so often repeated in Zion, the sentiments of which so vividly describe the work which God is doing in and through Zion. Dr. Dowie then introduced

Rev. Wilbur G. Voliva, Elder-in-Charge, North Side Zion Tabernacle.

Elder Voliva spoke as follows:

"I assure you, beloved friends, that I am glad to meet you upon this occasion. I shall be very happy to meet you in the future at our services. We come to you not in our own strength, but in the strength of Jehovah. We come to you bringing glad tidings of a Full Gospel—a Gospel that will save the spirit, the soul and the body. We know that, leaning upon the Everlasting Arm, and so conducting ourselves that God can work through us, we shall be a blessing to you. We heartily invite you to come, and to listen to the Word of God. That is all we expect to teach—the Word of God.

"May the Lord bless you tonight."

Elder James R. Adams, Assistant at North Side Zion Tabernacle,

then spoke for a short time. During the course of his remarks he said:

"You laughed at me a few minutes ago when that stovepipe fell down and gave me a black eye. Well, soot is very easily washed off, and while I was out there washing it off I thought of something else, and that was sin, which stains the hearts of men."

A Voice—"What is sin?"

Dr. Dowie—The transgression of law.

Elder Adams—"And I thought that the blood of Jesus Christ cleanseth us from all sin, but not before we have done our part. We must first repent and go to God, confessing our sins.

"Zion comes to you with a message of a Full Gospel and free Salvation, and may God bless all the people here tonight."

Dr. Dowie then delivered the following prelude:

SIN IS LAWLESSNESS.

A brother asked just now, "What is sin?" My answer was, "The transgression of law." Every violation of God's law is sin. Every one who in word, or thought, or deed violates God's law is a sinner, and only God Himself can forgive our past sins, and give us the power to no longer transgress but to keep His law.

The law of the Lord is perfect, restoring the soul; the testimony of the Lord is sure, making wise the simple.

I am so glad the friend asked that question. I give you the answer, "Sin is the transgression of law," or, as the Revised Version of John 3:4 puts it, "Sin is Lawlessness."

The Voice—"Well, I don't know what the law is."

Dr. Dowie—Let me tell you, then, what the law is.

The law is contained in the Word of the Living God. You can get it, first of all, in the Ten Commandments. You can get it in the Everlasting Gospel, and especially in the Eleventh Commandment which Jesus gave:

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

The other commandments never rose higher than that you should love your neighbor as yourself.

This commandment requires that you should do for your neighbor what you would never expect your neighbor to do for you.

Prayer was then offered by Elder Reiff, the announcements made and the tithes and offerings received.

THE EVERLASTING GOSPEL.

Dr. Dowie then delivered the following discourse:

INVOCATION.

Let the words of my mouth, oh God, and the meditation of my heart be acceptable in Thy sight, be profitable unto this people, and unto all to whom these words shall come, in this and every land, in this and all the coming time, till Jesus come, for His sake. Amen.

The first chapter of the Gospel according to St. Mark:

The beginning of the Gospel of Jesus Christ, the Son of God.
Even as it is written in Isaiah the prophet,
Behold, I send my messenger before thy face,
Who shall prepare thy way;
The voice of one crying in the wilderness;
Make ye ready the way of the Lord,
Make his paths straight;
John came, who baptized in the wilderness and preached the baptism of repentance unto remission of sins. And there went out unto him all the country of Judea, and all they of Jerusalem; and they were baptized of him in the River Jordan, confessing their sins.

Now after that John was delivered up, Jesus came into Galilee, preaching the Gospel of God, and saying, The time is fulfilled, and the Kingdom of God is at hand: repent ye, and believe the Gospel.

I desire to speak to you about the Everlasting Gospel.

The foundation of that Gospel is not Faith.

If you wish to send a man to hell, tell him to believe on the Lord Jesus Christ.

Some may say, "Dr. Dowie, we know you are wrong."

Why?

"Because Paul and Silas in the jail of Philippi said to the Philippian jailer, 'Believe on the Lord Jesus Christ, and thou shalt be saved.' That shows you that to believe in the Lord Jesus Christ is the first thing."

It shows no such thing. Had not that Philippian jailer repented?

Voices—"Yes."

Dr. Dowie—He had beaten them and put their feet fast in the stocks, and put them in the inner prison. At midnight Paul and Silas sang praises and the prisoners heard them, and God heard them. The earthquake came, and the drunken jailer jumped out of his miserable den, no matter how beautiful it was, and drew his sword, saying, "It's no use, they are all gone; I may as well kill myself."

He was about to plunge his sword into his heart when from the innermost prison there came a cry: "Do thyself no harm, for we are all here."

What voice was that? It was the voice of the man whom he had beaten, whom he had tried to kill, whom he had dishonored, whom he had put in prison because he had cast a devil out of a woman, because he had wrought mighty works of healing. Because the newspapers were against him. The Philippian *Tribune*, the Philippian *Record*, and the Philippian *Daily News*, or their ancient equivalents, were all against him. The voice of Paul was heard, "Do thyself no harm."

When that voice went to that jailer's heart—where his sword would have been but for that voice—he then saw himself as God saw him. It took an earthquake to make him see. It takes about an earthquake to make some people see their real condition spiritually.

The Apostle Paul had a God who heard his cry, who answered by the thunders, and the lightning, and the earthquake, and the fire.

A God who answers by fire is Zion's God in every age. (Amen.)

The conviction came to his heart that the true God was Paul's God. He called for a light, and sprang in and fell at his prisoners' feet. He besought their mercy. He told them how sorry he was, how penitent he was. In his penitence, in his repentance, he cried, "What must I do to be saved?" To such a man the answer came rightly, "Believe." But if you tell a man to believe who has not repented, you will curse him; you will, perhaps, send him to hell, by deceiving him into thinking that saying "I believe" is the beginning of the Gospel.

The churches are full of people who have said, "*Credo*, I believe," but they have never repented.

Repentance is the Beginning of the Gospel.

Repentance was what John the Baptist preached; it was what Jesus preached.

He said, "Repent ye, and believe the Gospel."

The tremendous blunders of the molasses minister is this wretched cry, "Believe, believe, believe. Only say you believe, and you will be saved. Everything is settled with God and man when you say, I believe."

You can say that as much as you please, and you can believe with your intellect and be damned by your practices.

Are there not multitudes in this city who say, "I believe in God the Father Almighty, Maker of heaven and earth"? Are they any better?

Voices—"No."

Dr. Dowie—It is easy to say I believe.

But the first thing is not "I believe," but "I repent. Father, I have sinned against heaven, and in Thy sight: I am no more worthy to be called Thy son: make me as one of Thy hired servants."

That is the place to begin. Repentance.

Jesus said:

I am not come to call the righteous, but sinners to repentance.

Jesus said:

Except ye repent, ye shall all in like manner perish.

The Apostle Paul preached Repentance toward God and Faith in our Lord Jesus Christ.

Repentance! Repentance!

You thieves, you must give back what you stole! You liars, you must confess the lies you have told!

If everybody in Chicago who had stolen repented tonight, there would be a great deal of money change hands tomorrow morning. (Applause and laughter.)

If every Ananias and Sapphira in the Church were to fall dead for telling a lie, how many funerals would there be tomorrow?

Repentance is the first thing.

That goes deep.

Do you desire to put your foundation upon the Eternal Rock? Dig deep! Dig deep! Get up the muck of your past lives. Dig deep! Dig deep! Get to the Rock.

The Only Way to Get to the Rock is to Dig Deep.

Go back into your lives. If they went back into their lives, doubtless there are many husbands here who would have a sad tale of sin and deception to unfold, tonight, to the listening ears of their patient and deceived wives.

You women are not all angels, either. (Laughter.) There are some of you who were liars from the very start. You had such a beautiful complexion, and a lovely form, when your lover saw you! When he married you he found you had bought your complexion in a paint-shop, and found your lovely form was all stuffing. (Laughter.) You wretches! You miserable liars! You seemed to have such sweet tempers, and how sweet you were! You turned out vixens, and constant naggers.

You are not all angels, although for the most part you are a great deal better than these men who said, when they married you: "Bessie, be my wife. Oh, be my wife! (Laughter.) Be my wife, Bessie; be my wife, and your society will be the object of my life."

You scoundrel! You are a member of every society in town except the Home Society. (Laughter and applause.) Oh, you liars!

What confessions you have to make! You belong to the Elks and the Buffalos, the Red Men and the Odd Fellows, and you are a Mason and a Woodman.

You are splendid joiners. You join everything.

You wretched liars! You are nice husbands. You must repent! You must leave the Secret Lodge, and all "the unfruitful works of darkness," and seek to "walk in the light."

Some of you women belong to the Eastern Star and the Maccabees. You women who neglect your home and neglect your God, and neglect your duties to go to—what? To these wretched Secret Societies which dig the grave of happiness, and dig the grave of home, and dig the grave of justice, and dig the grave of the Nation. May God smite Secretism. (Applause.) Zion will make it hot for the Maccabees, and every other kind of secret society wasp: for they are not honey bees, but hornets.

I will vex the soul of you Mah-hah-bones, you Masons, who weep over Hiram Abiff, the son of the widow, and smell his stinking body every night! (Applause and laughter.)

You miserables, you are talking about the resurrection of Hiram Abiff by King Solomon! Hiram Abiff never lived, and King Solomon never resurrected him. You have all that humbug in your hearts, and think you are Christians, do you? You Masons think you are Christians, and yet you dare not name His Name within your Lodge. How can you be so hypocritical?

Masonry is Unchristian and Anti-Christian.

You know it to be true, that in all the thirty-three degrees of straight Masonry in the Scottish Rite the Name of Jesus is not once mentioned. You know it to be true that in the three degrees of the Blue Lodge, which are the fundamentals of everything in Masonry, the Name of Jesus is not mentioned. You know that every place where there is a quotation from the Bible in which His Name should occur, it is cut out. Yet you have been fooling them with the lie that Masonry is founded on the Bible. You know perfectly well that Jesus Christ dare not be mentioned in a Lodge. His Name is tabooed; for the infidel and the Jew and those who deny His Divinity are your "brothers."

What does Zion mean by Repentance?

Zion means exactly what God means: that you must confess and make right your wrongs. If you have lied, you must make it right. You must confess it if you have lied to wife or husband, or to employer or fellow employee. If you have defrauded, you must restore.

Zion demands a real Repentance, full confession and restitution. You have no right to say you have a spark of faith unless you have repented.

Repent! Repent!

Repent ye and be baptized every one of you in the Name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Ghost.

If you truly repent, you will quickly be baptized.

"Doctor, I was baptized when I was a baby."

Do you call the sprinkling of a little water on a baby's nose baptism? Where do you find that in the Bible? There is no such thing in the New Testament.

Those who are baptized are those who repent. A baby cannot repent, and a baby cannot believe. Is a baby, therefore, a subject of baptism?

Voices—"No."

The Baptism Which Christ Gave is a Triune Baptism.

Dr. Dowie—Repent and be baptized, every one of you, into the Name of the Father, and of the Son, and of the Holy Ghost.

That is what Christ commands:

Go ye therefore, and make disciples of all the nations, baptizing them into the Name of the Father and of the Son and of the Holy Ghost: teaching them to observe all things whatsoever I commanded you: and lo, I am with you alway, even unto the end of the world.

Is He the same always?

Audience—"Yes."

Dr. Dowie—The same yesterday, today and forever?

Audience—"Yes."

Dr. Dowie—Is He the same Saviour, Healer, Cleanser, and Keeper?

Audience—"Yes."

Dr. Dowie—Is He with us all the time?

Audience—"Yes."

Dr. Dowie—Is Mr. Moody right in practically saying that Christ is not the same Healer?

Audience—"No."

A Voice—"Does he say so?"

Dr. Dowie—Of course he says so. He says you have to go to the doctor first and to the Lord next. That is not putting the Lord as the Healer. It makes Christ a last resort.

I go to the Lord first, and to the Lord last, and to the Lord all the time. God said, "I am the Lord that healeth thee," and Mr. Moody says, "Go to the best doctor; trust him and then trust the Lord."

The Bible demands that you shall trust the Lord from the first to the last. It is a most insulting thing to the Lord Jesus Christ to say, "I will trust the doctor, and then I will trust Thee. But I will only seek Thee when I am compelled to do so."

Zion says you are to repent of trusting man.

Cursed is the man that trusteth in man.

You have to trust God.

Some may say, "Oh, Doctor, those days of healing are long gone by. The Lord does not heal now."

Do you wish to see a demonstration? Every one in this room who has been healed through faith in Jesus Christ, stand. (About one hundred arose.)

A Hundred Witnesses to Present-Day Healing Through Faith in Jesus.

Were you healed through faith in Jesus?

Witnesses—"Yes."

Dr. Dowie—Who healed you?

Witnesses—"God."

Dr. Dowie—Did He use me as His minister?

Witnesses—"Yes."

Dr. Dowie—Did I charge you anything?

Witnesses—"No."

Dr. Dowie—A real salvation saves, and a real healing heals.

Some may say, "Oh, Doctor, Christ is not the same today."

Then the Bible is a lie. I have just shown you those in this room who have been healed.

"Nervous diseases! Nervous diseases!" says some little whipper-snapper of a student at the Rush Medical College. "The people never were sick. It was all imaginary."

Is a cancer imaginary? Not quite.

Was that story of Mrs. Ruby imaginary? (LEAVES OF HEALING, Volume V, Number 49.)

These infernal newspapers do not tell the truth. They lie all the time.

"Oh, Doctor, put it softly," said one to me; "they make mistakes."

Make mistakes! The *Daily News* does not make a mistake. The *Record* does not make a mistake. The *Tribune* does not make mistakes. They lie on purpose. They make no mistakes.

The newspaper press of this city is the most accursed thing out of hell. What kind of men are these who seek to control the public mind? Most of them smoke and drink, and stink, and do everything but think and pray. They are anonymous assassins—stabbing truth and virtue in the darkness, and parading falsehood and vice in the attire of their murdered victims. But God will smite, and expose, those whited sepulchres, even as Christ did in Jerusalem long ago.

I Have Defied the Newspaper Press of Chicago.

A number of years ago, a number of reporters came to interview me in my office, which was then in the Pullman Building in this city. I said, "Boys, is there one of you said your prayers this morning?" They all scratched their heads and looked at one another. I said, "Would you like your mothers to know where you were last night?"

"D——d if I would," said one; "Blowed if I would," said another.

I said, "Were you not with harlots and gamblers, you dirty young dogs?" They said, "What are you saying?"

I said, "I am calling you dirty young dogs. What are you?"

"Well, Doctor, you are not polite."

I said, "I did not start out to be polite; I started out to be true. What are your editors, who are so angry with me for speaking the truth yesterday in Washington Hall? They are liars. Go back and tell them I care nothing for what they write. Let them curse me! Their praise of my work would be my disgrace. Let them curse me! Let them lie about me as they did about my Master. He said of the writers of His day, 'Ye scribes, ye generation of vipers! How shall ye escape the damnation of hell?' Do you think I care a pin for your threats of vengeance? Not a pin."

I care nothing for the *vox populi*. Zion believes in the rule of God, not of the people: for they do not know how to rule themselves.

Zion believes in a perfect salvation for spirit, soul and body.

Man has a tripartite nature and is not a dual being. Zion believes in the cleansing of spirit and body, a perfect redemption.

Was that not what Jesus preached?

Audience—"Yes."

Dr. Dowie—Has the Gospel changed?

Audience—"No."

Dr. Dowie—That is what Zion teaches, that is what Zion practices, and that is what Zion lives. Zion tells you people you have to believe that or be damned. You have to believe what God says; you have to believe in Divine laws. If you do not fully obey the Divine laws, you will get into trouble. If you do not obey Jesus Christ, He will be, not the Rock upon which you build, but that which falls upon you. He will grind you to powder.

You cannot trifle with Jesus Christ. He has all power in heaven and on earth, and you have to obey Him. You have to surrender your spirit, your soul, your body, your time, your talents, and toil for Him, and live for Him, and, if need be, die for Him. That is Christianity. It is not Presbyterianism; it is not Methodism; it is not Baptist religion.

Oh no! Theirs consists of oyster suppers and cake-walks. (Laughter.)

"Doctor, are you not friendly to the churches?"

Oh yes, I am very friendly to the churches. I would like to smash nearly every one of them.

I Pray God to Smash the Organizations and to Save the People.

God had to smash the organizations of His own Church to save the people. He had to smash the Jewish Church.

Was He not the Founder of the Jewish Church?

Audience—"Yes."

Dr. Dowie—Did not God establish the office of High Priest?

Audience—"Yes."

Dr. Dowie—Did He not establish the whole priestly office?

Voices—"Yes."

Dr. Dowie—When Christ came they said, "Are you going to reform the Church?" Jesus said, "If you put a patch into that old coat you will make it worse. If you put new wine into that miserable old wine skin, you will burst the bottle."

In like manner it has come to pass today. You cannot put the old-time Gospel into the new-time Methodism; it will smash the bottle, because it is only an old miserable goatskin controlled by the Masonic Mah-hah-bones for the most part.

Zion does not pretend to be at peace with the churches. Zion is at War with the churches. Zion accepts the battle, and Zion will fight it out on this line. It is the good fight of Faith, and a fight for the salvation of all men.

May God give victory to those who are right. (Applause.)

"Doctor, do you not think God can do something with the churches yet?"

No. As organizations they have gone to the Devil. The bishops, and the members and the leading ministers of the Methodist Church have gone to Freemasonry, where Christ is not named. The majority of the leaders of other churches no longer preach Repentance; they no longer preach a Living Faith; they no longer demand godly living. They live all kinds of lives.

"Doctor, I would like to know who you are."

I can only tell you I am God's Messenger, and I have God's Message.

I love all men. I never fought a battle for God yet with any malice in my heart.

My battles have always been fought for the purpose of winning the Victory for God and for humanity. I shall stand up and defend the truth. I shall earnestly contend for "the faith once for all delivered to the saints"; for the Everlasting Gospel of Salvation, and of Healing, and of Holiness through faith in Jesus Christ, my Lord and God. (Amen.)

I shall fight for that. It is the old-time religion which tells me Jesus saves me, heals me, cleanses me, keeps me, and will take me safe to heaven.

Hallelujah for the old-time religion! (Amen.)

Every one who desires to give his heart to God, stand. (The greater part of the audience arose.)

Now, pray.

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Take me as I am. Make me what I ought to be in spirit, in soul, in body. Give me power to do right, no matter what it costs; to repent, to restore, to confess, to do right in Thy sight, and to all men. Give me Thy Holy Spirit that I may have power over all the enemy within me and without me; that I may walk in wisdom, in love, in purity, in the faith of God, and reach heaven for Jesus' sake.

(All repeat the prayer, clause by clause, after Dr. Dowie.)

Did you mean it?

Audience—"Yes."

Dr. Dowie—Will you live it?

Audience—"Yes."

Dr. Dowie—God help you.

After the hymn "Sin No More" had been sung, the services were closed by Dr. Dowie pronouncing the

BENEDICTION.

Beloved, abstain from all appearance of evil, and may the very God of Peace Himself sanctify you wholly, and I pray God your whole Spirit and Soul and Body be preserved entire without blame unto the coming of our Lord Jesus Christ; faithful is He that 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 THREE MONTHS' HOLY WAR.

Zion's Witness Against the Adulterers.

THE Three Months' Holy War which Zion is now waging against the concentrated hosts of hell in Chicago is being fought especially along the lines laid down in the fifth verse of the third chapter of the Book of the Prophet Malachi, and is, essentially, a War for God against the "sorcerers, and against the adulterers, and against false swearers; and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not the Lord of Hosts."

Zion's witnessing against the sorcerer has been continual and unrelenting, during the years of her existence, and the General Overseer, for many years previous to the formation of the Christian Catholic Church, spoke in no uncertain terms against this particular device of the Devil for the damning of mankind. Yet, since the opening of the Holy War, this witnessing has been more vigorous and more effective as the howls of pain in the ranks of the sorcerers indicates.

On Lord's Day, October 22, 1899, the opening of the fourth week of the War, the General Overseer began special witnessing against the Adulterers.

The events of the third week of the War had wonderfully supplemented the faithful work of Zion's Seventies in calling the attention of the people of Chicago to Zion's Onward Movement, and the splendid audience, which nearly filled the vast Central Zion Tabernacle, gave every indication of the most lively interest.

Among those present were about two score of medical students from the West Side Medical Colleges, who, awed no doubt by the unexpected array of the thousands of Zion's members and friends, listened respectfully to the General Overseer's scathing, sarcastic description of the disgraceful rioting which they and their fellows participated in at the West Side Zion Tabernacle on the previous Wednesday evening, and to his fearless throwing down the gauntlet to fair and gentlemanly debate on the merits of Man's Way of Healing versus God's Way of Healing. It is needless to add that the challenge was not then accepted, nor has it been in the nearly two weeks which have since elapsed.

After summarily disposing of the ludicrously impotent frothings of a deposed Elder, the General Overseer began the forcing home, with tremendous power, of the mighty truths of God's Word concerning the fearful sin of adultery. The burden of this, the first of the series on this subject, was a witnessing against the adulterous sins fostered by the divorce courts.

The meeting was opened by singing Hymn No. 44.

The Scripture lesson was read from Malachi third and from the Gospel of St. John, eighth chapter.

Prayer was offered by Dr. Dowie, at the close of which he delivered the following prelude:

SOME INCIDENTS OF THE HOLY WAR.

I first of all desire to thank God for His goodness to us during the past week. I need not recall to you matters which have been a topic of very widespread interest in the city, and

have filled the newspapers to such an extent that I notice frequently lately that Dowie and Zion have been placed before the war in South Africa. (Laughter.) It is quite apparent to any mind, I suppose, that the "Holy War" in Chicago is very much more interesting to the people than the carnal warfare in the Transvaal.

First, I hold, before the whole city, and before the whole of America and the world, the University of Chicago and the University of Illinois responsible for the recent riotous conduct of students whose colleges are affiliated with both these Universities.

I hold the professors and teachers in these colleges guilty of conspiracy in permitting notices to be posted and encouraging the young men to act in the riotous manner which has brought down upon them the batons of the police. I charge these professors and doctors with being arrant cowards. They are afraid to deal with this matter in a manner which brave and honest and intelligent men will always adopt. The arguments they use are the arguments which they use continually in their professions: namely, filthy drugs. They desire to stupefy the people, even in public meeting places, and to use the murderous knife which is so often in their hands.

I give the challenge here today in the plainest possible way.

Challenge to the Medical Profession of Chicago.

This is a matter not for bludgeons, not for stones, not for iodoform and asafetida. This matter is not to be decided by yells and by whooping.

Let the doctors of the medical schools select any professor; or, if they think the professors are not eloquent and bold enough to talk, let them select any parson in the ministry of this city, and let the matter be decided by fair argument before the people. I challenge them to debate this question: Which is the best, Divine Healing or Human Healing? (Applause.)

Let them remove this question from the region of disgraceful and riotous proceedings, and let them move it to the public platform. In this place, which holds three thousand three hundred persons, they can have the platform. I will give to the man who debates with me an equal length of time. He shall have half an hour or whatever may be decided, and I half an hour. Then we will fight this thing out upon the ground of fact, upon the ground of wise and intellectual conflict; not upon such a base ground as that to which they have taken it—the ground of anarchy.

Can anything be settled by iodoform or asafetida?

Voices—"No."

Dr. Dowie—Can it be settled by stones thrown at a Zion Tabernacle?

Voices—"No."

Dr. Dowie—If there is anything to be settled, can it not be brought to the test? I am willing, if they will not accept this platform, to pay one-half the cost, and take the Auditorium. You put up your Goliath, and let him come up there with all his armor. (Applause.) You bring all that can be said for medical science, and then let me present the facts. You bring the victories that you have won. You can bring your witnesses. Then let me bring my witnesses. (Amen. Applause.)

That is fair, is it not?

Voices—"Yes."

Dr. Dowie—Of course it is.

Commiseration for the Deceived and Misguided Medical Students.

I am very sorry for any of these young men who came to grief as they did. Nothing grieved me more than that the police, who certainly did their duty excellently and well, should have been compelled to have forced some sense into their heads by breaking them. (Laughter.) I am sorry for that. I am very sorry, because the mothers, the fathers, of these boys, who have been sent to this city to be educated at much self-sacrifice, will grieve that their sons have been guilty of such shameful conduct.

I blame the professors who permitted them to put up these notices, and to hold meetings, and to conspire. For this I blame the faculties of the Universities, as well as the Colleges under their control, for not lifting a finger or saying a word to keep their students back. They rather tacitly helped in these disgraceful, riotous proceedings. I charge them before all America as being disgraceful cowards.

We, thank God, went to our work in the West Side Zion Tabernacle and did it. The boys who were inside got on exceedingly well with us, except now and then they would rub their feet upon the floor. When I suggested that all their brains were in their boots, they stopped. (Applause and laughter.)

The boys and I got on well. I spoke to them for nearly two hours, and was not interrupted five continuous minutes, was I?

A Voice—"No."

Dr. Dowie—I had a capital time with the boys, and when they went away I invited them to come again.

I like the boys. I can remember when I was a boy myself, and a student at college, and a member of a university. I can remember a good many things which happened at that time; but I never saw such foolish proceedings upon the part of persons who are supposed to have some education and gentlemanliness. When they sneered at that remark of mine the other night, I apologized to them for even having supposed that they had any education or even gentlemanliness. The boys saw the point and had some fun over that.

But we got on very well. It was the boys who were not inside, who were not under my—what do they call it?—hypnotic influence. (Laughter.) These were the rioters.

I am perfectly sure that I have never been a speaker to send people asleep, have I?

Voices—"No."

Dr. Dowie—They brought with them iodoform, and things of that kind which put people to sleep.

I did not appear in the courts against any of these young men nor any of the older men. I did not ask for any vengeance to be taken upon them. I did nothing whatever in the way of retaliation. I repaired all the windows, a dozen or more, which had been smashed. I had the place cleaned and everything put in order, and we had a most delightful service this morning.

But Zion has come to the same conclusion that Inspector John T. Shea has, that the time has come when

The Strong Arm of the Law Must Be Invoked to Preserve Public Peace.

The right of free speech which is being denied by the universities on the North and West Sides of this city, shall be maintained by the citizens and by their representatives. (Applause.)

Once more these universities will have to be taught a lesson that universities have had to be taught so often by the common people: that the cultivated men have to be kept in order by the good, sound common-sense of the people. (Applause.)

It was not the universities of Yale or Harvard which put down slavery. It was not the universities of Yale or Harvard which found the great man who led and guided the Nation through the stormy years of war and darkness and tempest.

It was the common man, the common man taken from this State, Abraham Lincoln (loud applause), the rail-splitter and country lawyer, who never entered a university and never had any scholarship.

These young men have to get some sense into their heads, even if they are broken. (Applause.) But may God grant that their hearts may be broken, and that their heads may be enlightened, and that the leaders in the universities may remember that this matter of Divine Healing is not going to be settled by conspiracies against our life and our liberty. (Amen.)

If I am wrong, surely they have many on their side. They have had the whole field for all these centuries. Surely, with all the ministers on their side, with all the newspapers on their side; surely, with all the backing of these great and mighty pundits upon both sides of the city, they might leave free speech to one poor, little man. (Applause.)

Mob Violence is a Practical Confession of Weakness.

It shows how terrified they are. They feel that their "craft" is in danger.

The challenge has gone out. Let me see whether they will accept it. I will be willing to debate that matter on the stage of the Auditorium with any delegate whom they may call to represent them. I will take it for one night, for two nights, for three nights, or for a whole week, if they like. When we have gotten through I think I shall have completely routed them. (Applause.)

If I do not, if I fail, if I am completely discomfited in that great fight, will they not have a glorious victory?

If they want to bring their witnesses to prove how successful these gentlemen are in treating the sick, I shall be very happy to give one whole night to their witnesses, and I will take another night to mine, or I will take them the same night.

I will take mine now. All who have been healed through faith in Jesus Christ in this meeting, stand. (About two thousand arose.)

That is a very goodly company. I am quite sure it must be fully two thousand.

I will say concerning the challenge I have made, that I am willing to pay one-half the expenses if they will pay the other half. I am willing to take one-half of the tickets and give them away to my friends, and they can give the other half to their friends, or we might charge just enough to cover the cost of the hall. I will be very glad to arrange the matter in any way that they please in that respect. Let them bring forth their Goliath, and let us have a real good old-time fight with the champion of these Philistines.

Now concerning another thing.

The Fable of the Mice and the Buzz-Saw.

Have you ever seen a great big buzz-saw at work?

Voices—"Yes."

Dr. Dowie—Have you ever seen it plow, like a "sharp threshing instrument having teeth," through a great big log of timber? Do you not think that Zion-at-work is something like a buzz-saw?

Voices—"Yes."

Dr. Dowie—Did you ever see a lot of little mice running about a saw-bed? Did you ever see some of the mice get upon the log? Did you ever hear one of the mice whose name is Fair say, "Buzz-saw, stop! If you don't stop, I'll bite you?" (Applause and laughter.) Don't you think it might be bad for the mouse? Do you think the General Overseer will stop the buzz-saw?

That is all I have to say about Fair? (Laughter and applause.)

Any member of the Christian Catholic Church in this building who sympathizes with George Armor Fair, stand to his or her feet. (No one arose.) Any one in this whole house, just speak out and say that you sympathize with him, and we will know just how many sympathizers he has. Any one in this house who is a member of the Christian Catholic Church, stand on your feet, and say you sympathize. We would protect you whilst you spoke. We would like to see you. Is there one?

All who are absolutely ashamed of his wicked conduct, stand to their feet. (As far as could be seen, no member of the Church remained sitting.)

Have you confidence in your leader still?

Audience (unanimously)—"Yes."

Dr. Dowie—All who say the opposite, say No. (No response.)

The wicked lawyers who are looking on can take note of that. (Loud applause.) All the mice who want to bite the buzz-saw, take note. (Laughter.)

I think I shall let the buzz-saw work a little. Some of the mice who are always at it are to be found in the *Daily News* office.

I desire to call your attention to one of the innumerable lies of the week, and let that be

An Excellent Criterion of the Daily News' Veracity.

I will show just what confidence you can place in the press. Lies innumerable have been told this week. But one of these was told in the greatest detail, and was a very severe attack on Dr. Dowie, according to the enemy.

I will be quite fair to the *Daily News*, and will read their attack from the clippings in my scrap-book.

I have such an interesting scrap-book. (Laughter.) You have not any idea how much fun I get out of it. I have a good deal more fun than they have. I have all the fun. The other fellows do not have any.

On Tuesday, October 17th, there appeared in the *Daily News* this attack. I will read to you the attack and then I will read to you something else:

GENTRY SCORES DR. DOWIE.

PHYSICIAN PROMINENT AMONG "DIVINE HEALERS" CALLS THE LEADER OF ZION A COUNTERFEIT—SCHEME IS MAKING OF MONEY.

Speaker Declares That Dowie Has Tried to Pile up a Fortune—Makes Charges After Full Investigation.

A man who stands high in the counsels of "Divine Healers," and who has hitherto refused to criticise "Dr." John Alexander Dowie, has for the first time publicly declared his belief that "Dr." Dowie is a counterfeit and a money-maker.

Dr. William D. Gentry, who is familiar with Dowie's methods, and practices "Divine Healing" after a system of his own, having a mission chapel at 6148 Wentworth Avenue, yesterday denounced the methods of "Dr." Dowie as false to all true principles of healing according to the Scriptures, as quackery performed under pretense of Divine inspiration, and as inspired wholly by a desire for money-making.

FORMERLY A WELL-KNOWN DOCTOR.

The force of Dr. Gentry's argument lies in the fact that he is believed to be a sincere "divine healer," and up to the time he began his present work was a well-known physician. About five years ago Dr. Gentry was attracted to a study of Divine Healing in its different phases. He left his profession, and although Dowie tried to bring him under his influence, he refused to have anything to do with the leader of "Zion."

"The Rev. John Alexander Dowie," he said, "does not possess the power of God. He is nothing more or less than a counterfeit. He claims to heal men by direct inspiration from on high, but all the power he possesses is a sort of personal magnetism, a very cheap and common human faculty. There are thousands of men in this country who could influence people just as powerfully as Dowie and gain just as infamously wide reputation for inspiration, if they chose to falsify spiritual things in this manner.

HAS INVESTIGATED DOWIE SYSTEM.

"I know these statements to be facts from my own personal knowledge. I investigated the whole Dowie system from top to bottom. I know the system to be rotten. That man is engaged in Divine Healing work solely for personal gains. He is making a fortune out of his operations, religious and otherwise. Any one of sufficient genius for money-making could do the same. He calls great numbers of people together, holds them by the force of his personal magnetism, and then charges them good prices.

MONEY-MAKING THE MOTIVE.

"It is a counterfeit system all through. It is organized and conducted solely to make a fortune—and Dowie has made one, how large I dare not say. And this man pretends to heal through God. The Lord preserve us from all such counterfeits of the truth."

The calm and carefully prepared discourse of Dr. Gentry had deep effect upon his audience and expressions such as "That's so!" and "Amen!" were heard at every sentence. After the discourse many came to Dr. Gentry and expressed their approval of the stand he had taken.

That is the *Daily News*—I call it the *Daily News Lyre*. Here is Dr. Gentry's letter:

ALL FOR CHRIST.

6657 WENTWORTH AVENUE, CHICAGO, October 10, 1899.

REV. JOHN ALEXANDER DOWIE.

Dear Brother in Christ:—My attention has been called to the outrageous lies published in the evening *News* of yesterday, representing me as having denounced you as a counterfeit, etc. I feel that it is my duty to inform you that there is not one word of truth in anything published. My remarks were upon an entirely different topic, and I did not refer to you in what I said. Reporters have repeatedly been after me to say something against you, but I have never done so, nor will I ever do so in any antagonizing spirit. I have never antagonized you or your work. In my preaching I have confined myself to the Gospel of Christ, and know nothing but Christ and Him crucified.

Very truly yours in Christ, WM. D. GENTRY.

A Voice—"I was at his meeting this morning, and he said the very same thing."

Dr. Dowie—Take that story as an illustration. The whole of that alleged discourse was made in the office of the *Daily "Lyre."* Not one word was said by Dr. Gentry, and that is the fact in hundreds of similar cases.

If Mr. Joel W. Stevens, the attorney for Zion's enemies, does not behave, I will have him put out. I will not permit him to sit there and talk to anybody. He must go out if he talks. The very next time he says a word, Carl Struck, you will please to put him out.

The attack has been made all the time upon Zion's Financial Institutions. I am very thankful to tell you that for every thousand dollars Zion City Bank had a month after it opened, it now has in its possession more than eight thousand dollars. (Applause.) If you can show another bank that has grown at the same rate, I shall be very glad to know it. I tell the enemies of Zion that all they are doing is but strengthening Zion's Financial Institutions. (Amen. Applause.)

Discontented Investors Invited to Sell Their Stock at Par With Six Per Cent Interest.

Mr. Fair has publicly made the statement that he regretted that he had made an investment in Zion Land and Investment Association of seven hundred dollars, and he spoke disrespect-

fully and falsely of its probable value. The moment I saw that, I directed the Cashier of the Bank to write this letter on my behalf:

ZION CITY BANK,
1300 MICHIGAN AVENUE.
CHICAGO, October 20, 1899.

MR. GEORGE ARMOR FAIR,
No. 1344 Somerset Street, Philadelphia, Penn.

Dear Sir:—Having read in today's *Inter Ocean* your reported statement concerning certain investments in Zion Land and Investment Association by yourself and others whom you represented, I am instructed by the General Overseer of the Christian Catholic Church to inform you that he desires me to purchase for him your stock; also the others, whom you represent, if they so desire it, and will pay the par value for same, together with six per cent interest added from date of issue, provided certificates are presented properly assigned to him.

Hoping this will meet with an immediate response, I am,
Respectfully yours, (Signed) CHAS. J. BARNARD, Cashier.

This letter was sent to him in this city, but he had left and it has been sent after him.

Some of these miserable liars say that they may begin suit against us to recover the money which has been invested in stock. If there is a single investor in Zion Land and Investment Association who is discontented with his investment, I will buy in his stock at par value with six per cent interest added. (Applause.) Do you see the fun of that thing, Mr. Lawyer? (Laughter.)

I will ask another question. This is a large audience of friends, and, of course, I know there are some foes. I will ask if there is a single holder of Zion Land and Investment Association stock, or Zion City Bank stock, who wants to sell his stock or her stock, will you please to arise and say so? (No one arose.)

[There Are No Discontented Investors in This Audience.

The offer I have made to Mr. Fair will remain open for a week to every shareholder in Zion City Bank or Zion Land and Investment Association; I will buy every dollar of their stock. (Applause.)

That is no bluff. You can come and get it at Zion City Bank. I do not say that I will leave that open all the time, for this reason—and now I am going to give myself away—after this week I shall be using the money that has been placed in my hands for the purchase of Zion City Land, thank God. (Applause.) Is that true, Deacon Judd?

Deacon Judd—"That is true."

Dr. Dowie—Is that true, Deacon Sloan?

Deacon Sloan—"That is true."

Dr. Dowie—Is that true, Deacon Barnard?

Deacon Barnard—"That is true."

Dr. Dowie—I leave that offer open for a week, Let it be telegraphed now by the associated liars to all the country. (Applause.) I want them to telegraph that Dr. Dowie said upon the platform of Zion Tabernacle that he would buy over the counter of Zion City Bank every share of stock, and pay one hundred cents on the dollar for it at six per cent interest. I ask again, is there one in Zion who wants to sell his stock?

There has not been a single application made by a discontented shareholder for the return of his money. I am glad to be able to leave this offer open for a week.

That settles you fellows as a business proposition, and it knocks out every cunning lawyer. (Applause and laughter.)

If Discontent Existed at Philadelphia, It Was Not Known at Headquarters.

If there is any discontent in the Church in Philadelphia, it was never made known to us, not even by Mr. Fair, until he appeared and told the buzz-saw to stop working or he would bite it. Poor young man! I said to my good wife, who is on the platform today for the first time for some months—and may God bless her (Amen)—I said to her, "What do you think of this?" She said, "You know, John, the first time he made application some two years ago, when you refused to receive him, I told you I was very glad, because I thought he was top-heavy." (Laughter.)

The poor young man's head has been swollen tremendously since I inaugurated him, less than three months ago, into the charge at Philadelphia. I am afraid I am responsible for giving the Devil an opportunity to swell his head. The young man does not seem to have any sense at all. I am so sorry for him. I am so sorry for them all.

If there has been a single discontented member, headquarters does not know it.

Deacon Anderson, you are the General Recorder of the Christian Catholic Church; has there been one single resignation from Philadelphia?

Deacon Anderson—"No, Doctor, there has not."

Dr. Dowie—Has there been any expression of discontent, so far as you know?

Deacon Anderson—"Not that I have heard of."

Dr. Dowie—I do not believe he was really the delegate of anybody but himself. But if he were the delegate of any who had been deceived by him, we have sent down our delegates; we have taken him from his position, and we have placed the Church under exceedingly good care, thank God. (Amen.)

The buzz-saw will go on, and I think it will be bad for the mice, unless they keep out of the way.

The announcements were then made and the tithes and offerings were received. Dr. Dowie then delivered the afternoon address.

ZION'S WITNESS AGAINST THE ADULTERERS.

INVOCATION.

Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, and profitable unto this people. and unto all to whom these words shall come, in this and every land, until Jesus come, for His sake. Amen.

In the Book of the Prophet Malachi in the third chapter and the fifth verse:

TEXT.

And I will come near to you to judgment; and I will be a Swift Witness against the Sorcerers, and against the Adulterers, and against false swearers; and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts, For I the Lord change not; therefore ye, O sons of Jacob, are not consumed.

"I will be a Swift Witness against the Adulterers."

This is the second division of that wonderful witnessing verse. The time has come when in the plainest possible way that witness shall be given: the Witness of Zion against the Adulterers.

I do not wonder that some have gone away. Some went because they had, no doubt, necessity, but there were some who went away who feared what I might have to say upon that subject, because it would come very closely home.

My brothers and my sisters, the delivery of this Message in Zion is a very serious matter. I have long felt that when the time came for me to speak still more boldly concerning the sins of the city, and of the land, that I should have before me a task, a conflict, the result of which would be that in that conflict I would either meet my death by violence, or that I should be placed in a position to do, while I yet lived, far greater work for God and for humanity, and for Zion, than I had ever wrought. I pray that I may be so spared. (Amen.)

But I shall not keep back one single word of all the witness that God commands me to speak as His Messenger. I will speak with love, and I hope with wisdom, but I will speak the truth; impugn it who so lists. I will speak the truth of God.

The terrible sin which Zion has witnessed against all along, I specifically begin the witness against today. I may say that I shall continue this witnessing against this sin for several discourses in our other Zion Tabernacles. It is too large a subject to deal with in one discourse. I say, at the beginning of all that has to be said on this subject, that

The Purity of the Home is Essential to the Life of the Nation.

If we have impure homes, impurity in the marriage relation, then write ICHABOD over the door of the American Nation; for its glory and its life have departed.

It is essential to the life of the Nation that there should be marital purity. Without that the Nation is doomed.

The Latin nations have sunk into such a condition of sensuality that no words I can command could adequately describe their depraved condition.

These Latin nations, France, Spain, Italy, are simply dying out. It is simply an arithmetical question when they will disappear, unless God, in His infinite mercy, redeems them from the impurity which has made the marriage relationship in these countries a continuous scandal in millions of cases.

This question lies deep. It is away down in the deepest depths of our nature.

When God made man, He made him upright and perfectly pure. When all creation passed before that solitary man, Adam, and he named all creation, he discovered for the first time his loneliness. He found that there was no female counterpart for him in the whole creation of God. Every animal, every bird, every beast, every fish, had its female companion; but Adam, when he had finished the naming of all creation, realized for the first time, in all its fullness, the fact that he stood alone in the whole world, and that there was no companion for him among the beasts.

Then God, having made him to see this, caused a deep sleep to fall upon him, and out of Adam came woman; out of Ish came Isha; out of the male came the female.

When God took that rib and made woman, God made that creature who was essential for man's happiness. God said, "'Tis not good for man to be alone."

When that beautiful woman was presented to man, after he awakened from that sleep, he received that Gift at the hands of God Himself.

The first marriage was in Eden, and that marriage was performed by God Himself. There was none other to perform it.

Monogamy Was Established by God Himself.

The marriage of one man to one woman was established in Eden in the time of man's innocence as a necessity for human happiness. The perfect unity of man and woman is the one great essential to man's happiness.

That which has caused all human misery; that which has caused every sin, and every sickness, and every sorrow, and every war, and every curse which has fallen upon humanity, was the devilish skill with which Satan interrupted that pure marriage relationship. He led away from Adam the woman whom God had given to him. He persuaded her to find in him, the foul defiler, another guide than the man whom God had placed upon this earth long before she was born. Satan took the place of Adam, and caused that woman to commit the terrible and awful sin, which, whether it be under a figure or not, is the deadly sin which lies at the whole basis of humanity's misery: the sin of sensual and selfish indulgence which the Devil tempted her to commit, and in committing which she fell.

Adam became a partaker of that foul transgression, and the gates of sin opened for humanity the pathway of suffering, disease and death, the pathway to hell.

From that day to this humanity has been going for the most part in one great broad stream down that road of destruction, sin, disease, death and hell, the way the Devil opened then.

This is the fundamental thought. Put it as one may, it is impossible to conceal the fact which the Word of God makes perfectly plain, and only those who will not see are blind in the matter, namely, that

The Act of Eve Was an Act of Spiritual and Psychical, if not Physical, Adultery.

The consequence of that act was the birth of a son who was a curse to the human race; the birth of Cain, of whom the Word of God says, "he was of the Evil One, and slew his brother."

Cain, in all essentials, was an incarnate devil.

Cain, from the very beginning, had the spirit of a murderer.

If a man is envious of his neighbor, that envy, if it is continued, will at last end in murder

Envy has uprooted great cities. It has destroyed mighty nations. It produced the crucifixion of Jesus Christ; for Pilate the procurator knew that for envy they had delivered him.

I desire you to see that Cain was, as the Scripture says, "ἐκ," out of, that Evil One, and slew his brother. The consequence of it was that when the race of Cain multiplied upon this earth, the more it increased the more devilish became humanity, until at last God had to entirely destroy the whole creation, with the exception of a descendant of another man, Seth. Seth, "compensation," the third son of Adam, was given to Eve after she saw her sin and its terrible consequence.

When there was only that murderer upon the earth, God in His infinite mercy provided Seth. In the race of Seth, Noah, "the rest-bringer," came, and but for Noah, faithful amidst a faithless world, and the seven who were with him, his wife, his sons Shem, Ham and Japheth, and their wives, humanity would have been blotted out. I am glad to believe that, according to the Word of God, there is not a single descendant, physically, of the race of Cain to be found upon this earth today. God swept them all away.

But, my brothers and my sisters, so long as there is a Devil in hell, so long as it is possible for unseen spirits to possess the visible bodies of men, so long as it is possible for woman to be deceived by the arch-deceiver, Satan, and by the foul men who have become his servants, just so long will there be that part of the repetition of the Devil's action which caused the first transgression; just so long will adultery and its cognate and horrible vices continue. I am under no misapprehension. Until a man has given himself, spirit, soul and body, to God, it is always possible for him to be a temple of the most hellish lusts, and the most depraved wickedness.

I desire to carefully guard against certain possible misunderstandings first. I am not speaking in the way of casting a stone at any who have thus sinned.

Man's Universal Guilt of the Sin of Sensual Lust.

I remember well the story which I read to you of the Master and the woman taken in adultery. I do not know that there is one man here today who could not be charged with that sin. Even if, by the grace of God, we have been kept from the actual commission of that sin, and I humbly hope that many here have, what man is there born of woman who would dare to stand up and say that the thought of iniquity, which is sin, has not been in his heart? What man born of woman would dare to say that he has never transgressed that law of Christ which He laid down when He said:

Every one that looketh on a woman to lust after her, hath already committed adultery with her in his heart?

I would not believe you if you said that you never had a thought of lust. I would challenge your statement, and say that it is simply impossible to conceive of its being true, unless you had been regenerated before you were born. I do not believe that you were. I believe that the only human being who was perfectly pure from His birth was the Lord Jesus Christ. Besides Him there never was a perfectly holy being. I ask you if I am not right in that thought. Let every man say Yes or No.

Men—"Yes."

Dr. Dowie—I cannot speak for woman: for I believe that God in His infinite mercy has wondrously blessed woman, and that there are thousands, and tens of thousands, and hundreds of thousands of pure-minded women. Yet with my large knowledge of humanity, and of the temptation and skill with which the Devil has suggested thought by means of filthy plays, pictures, theatres, books, and filthy poems, it is a question whether the suggestion has even been perfectly absent from even the purest woman. Regarding that I cannot say. But my experience of man is that it is impossible to conceive, as the world is today, that there is a man living upon this earth who has not more or less yielded, if it were only for a moment, in his unregenerate condition, to a thought of iniquity. And it is written, "The thought of foolishness is sin."

Of course, I believe that there are very large numbers of men to whom that sin is, humanly speaking, an impossibility today, for God has so changed their hearts, and so completely transformed their lives, that so long as they continue to trust God, the thought of that sin, or the desire for that horrible sin, does not, cannot, and, by the grace of God, will not enter their hearts.

I am so glad to hear continually from the wives of my own dear people how transformed their husbands are who once committed these horrible sins, and how happy and pure the home is where that devilish passion is absent.

The reason for Zion's witness in this matter is: First, because

God Calls Upon Us to Witness Against the Adulterer.

If we do not know any other reason why we should do it, we ought to do it because He commands it, should we not?

Voices—"Yes."

Dr. Dowie—We witness, secondly, because we have found that the witness already has produced a great good, has it not?

Voices—"Yes."

Dr. Dowie—In all parts of the world people have been blessed by the plain talk from this platform.

Unless Zion takes its stand now and witnesses against every form of legalized, as well as illegal, adultery, we shall be, in God's sight, partakers in men's sin.

The Church of God has been terribly at fault in this matter. Sometimes we are told to look at the Church of Rome, and to see how marriage is maintained in its purity by that Church, which refuses divorce. What a farce it is to say that that Church refuses divorce.

Is it not a fact that divorces, like everything else, can be bought, and have been bought, at Rome?

Voices—"Yes."

Dr. Dowie—That is an historical fact. Therefore, the question of marital purity is simply a question of the size of the fee you are prepared to pay to the pope. What a farce it is to say that the Roman Church maintains marital purity.

Rome is the Destroyer of Marital Purity,

because that Church compels its priests to live celibate lives, and all its religious women to live in enforced celibacy. It compels them to take vows of celibacy for life which are simply incompatible with the possibility of living a decent and clean and upright life.

Again and again priests in this and other countries who have come out of the Church of Rome have told me that they did not know of a single bishop or priest who was not an adulterer; that they did not know of a single convent which was not the scene of constant fornication.

They declared that the association of the monastery and convent were such that when the priests retired to monasteries for their "retreats," it was a perfect farce to suppose that they were there fasting or praying all the time. They were simply indulging in the vilest and filthiest adulteries and fornication.

These facts are proved, and have been proved all the way along, by the discoveries, continually made in convents, of large numbers of children's bones; also by the facts continually given to me concerning the destruction in quick-lime of such children.

I have been given recently the most minute details of child murder in connection with a convent in one of the Southern States.

I refuse to recognize in the Roman Church—I will not call it Catholic, because the word catholic means universal, and when you have limited it by the adjective Roman, you have destroyed its universality. That only can be universal which is Christian; for Christ's Name is a greater Name than the word Catholic, and the Christian Catholic Church is a possibility. But when you use the name Greek, or Roman, or English, you tie down the catholicity to a city or a country or a language.

The Roman, the Papal Church, has no right to pose as a champion against adultery, because that Church today, by the enforced celibacy of its priesthood, is the greatest possible producer of adultery.

Are we all blind? How long ago is it since Pope Pius Ninth died? Many of us who are in middle age know when he died. He was the predecessor of the present pope. He died on February 7, 1878.

Secretary of State of Pope Pius IX Was Proven an Adulterer.

When he died Cardinal Antonelli was secretary of state to Pope Pius IX. Have we all forgotten that in the courts of the City of Rome, under the Italian government, Cardinal Antonelli's daughter laid claim to her father's estate, proved her paternity under the civil law, and was conceded the estate?

Is that not very strong and clear evidence that a cardinal, standing next to the head of the Roman Church, was an adulterer?

I do not care what the result may be. I protest in the Name of the Ever-living God against the Roman Church posing as the protector of the home or of marriage. It is the destroyer of both. (Amen.)

I protest against the Greek Church being supposed to be a protector of marriage. There is no necessity for very many words. The Greek Church today is in such a scandalous condition that morality is utterly disregarded.

(Dr. Dowie was interrupted at this point by a lady falling in an epileptic fit. He went down and prayed with her, when she immediately arose and walked out.)

I always notice that when you touch a subject like this, the epileptics, who in nine cases out of ten are epileptic because of their vices, will go off into a fit.

There may be a good many of you go off into fits before we are through.

Whenever you approach that which the Devil holds as his own, the human body, and the purity of the human body, he will try and interrupt in some way. I have seen it again and again. I was not unprepared for that.

I would rather do a week's preaching than have to do what I did then. I did not pray audibly, but I prayed in my heart to make the Devil get out of her quick. God heard and answered.

Still that takes more strength than almost anything else, because there is a fierce fight between two spirits, the Spirit of God within me, and the spirit of the Devil within her.

The Greek Church is Not a Protector of Marital Purity.

A distinguished Russian told me, a little while ago, that so vile was the action of the Greek priests in his particular neighborhood that he has known men to strip the Greek priest of his clerical attire, then punch him and knock him down, and nearly break every bone in his body because of adultery; then put upon him again his priestly robes, and reverence him.

They trounce the man but reverence the priest.

Such is the condition in so-called Holy Russia that people have to reverence the priest, because the State says so.

If you do not reverence the priest, you will go to Siberia.

That is the kind of a country Russia is. May God Almighty smite the Greek Church (Amen) and destroy it.

I am sorry, but I have to enter the same caveat against the Protestant denominations. They do not safeguard marriage.

The Protestant denominations are full of members, and of not a few ministers, who have been divorced for grounds that the Scripture does not recognize as grounds for divorce. The scandal is to be found in all parts of this city and all parts of this land. Ministers of the Gospel are united in marriage to women with whom they are living in shameful adultery, if the law of God is to be considered. They have not received divorces from their wives in accordance with the law of God.

There is only one cause for divorce, and that is adultery, and in that case the one who marries again must have been free from that sin. If one marries who has committed adultery, he or she continues to commit adultery.

The Law of God Never Permits an Adulterer or an Adulteress to Marry Again.

May God take away every such one from our midst (Amen) unless they repent and get away from that illicit and impure connection.

The Protestant churches are responsible for not maintaining the law of God in this matter. The churches are full of men and women who have had no right to be married, because there was no Biblical ground for their divorce.

Incompatibility of temperament is not a cause for divorce under God's law.

I will tell the public now something they do not know.

The reason why a certain elder was removed from this Church was because he persisted in paying attentions to a young lady who is a member of this Church, himself being married without a divorce from his wife, and unable to get one for any Scriptural cause. I did right to expel him, did I not?

Audience—"Yes."

Dr. Dowie—The whole Church was with me. I say here what has been said privately. He committed adultery in his heart in desiring to marry any one when he was not yet divorced from his wife. If he should secure a divorce from her for any other cause than that of adultery, then he dare not marry again without being an adulterer himself.

Since I removed him he has applied to the courts for divorce on the ground of desertion. That act vindicates my action.

I have maintained the Purity of the marriage relation in this Church in expelling him because he would not cease to pay attention to that lady.

Zion makes no compromises whatever in this matter. If there yet remain in this Church any who have a divorce for any other than for a Scriptural cause, they must at once retire from fellowship, or they must retire from that illicit and adulterous connection.

I demand it, and if I find that there is any one still continuing in this Church who has been so married, I shall expel that man or woman. The buzz-saw will work very quickly.

Adultery, therefore, has been protected by many of the Protestant churches, and is provided for by laws against which they make no protest.

The Laws of the State Are Breeders of Adulterers.

I arraign the laws of every country that gives divorce for anything but the Scriptural cause. The divorce mill of Chicago is no better than the late divorce mill of South Dakota.

Every divorce mill which turns out a divorce for any other cause than that of adultery is simply a mill that is worked by the Devil in producing countless adulteries.

I challenge the laws of the State of Illinois in that matter. The Legislature should annul these laws, or else stand condemned before God and before the world as the creator of adultery-manufacturing laws.

I care not what that may bring to me, I say once more, that the Legislature, if it does not rescind these laws, is simply an adultery-making machine. (Amen.) Before God I arraign these laws.

These are the things fundamental to my subject.

Oh, ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Know ye not that no matter what the law has said, or what the world has said, there is no place for you but hell, when you pass this earth, if you defy the law of God? And, oh ye who have committed these terrible crimes of impurity, I beseech you to repent of your sin before God.

Think, oh think of the bitter shame you have wrought when you have defiled and destroyed that which not even God Himself can restore, the virginal purity of a woman. God may forgive the sin, God may cleanse your heart, but the great God Himself cannot restore to her, physically, the purity she has lost.

You may take out the nail, but the mark is there which you have made in the wood. You may putty it up, you may varnish it over, but the mark is there; and though no eye may see it, the mark of this sin is there, even upon those whom God has forgiven. Although the mark is taken away from their spirits, and they are made pure in spirit, the mark is there physically and psychically as long as they live.

What a Bitter Disgrace You Adulterers Have Wrought.

Have you never thought, ye common adulterers, of the children, nameless and shameless, who have been brought into this world and have gone out into life, not knowing their fathers or mothers, bearing the brand of your sin, bearing the brand of your shame, and standing before the judgment seat by and by to damn you with their presence, unless you repent, and seek them out?

Oh, seek out that bastard child, who, but for your reclaiming him or her from ignorance and vice and crime, may live to be a harlot, a thief, or a murderer, and stand before you at the judgment, and say, "Here am I, your child. You begat me, and then you sent me out into life worse than a beast does its offspring. You cared nothing for me, and I became a harlot, a thief, a murderer."

Before the judgment seat, what an awful thing that will be. I pray God that you who have sinned shall make now your true repentance, and shall seek the woman you have wronged. Offer her all the reparation you can give. Offer all the help you can give for the poor child of sin and shame whom your vice and your brutality and your accursed adultery have brought into the world, and if you are unmarried, do her the justice to marry her. I speak for the poor children of shame.

Tonight my heart is full of sorrow as I think of them.

Zion has gone down into the slums, and there is a little house not far from here into which we take these daughters of shame—Zion Home of Hope for Erring Women. We take care of the little offspring, who but for that care might be murdered before birth, at birth, or after it. Many a little child has now, and will in the coming time, have a name and a place.

Thanks be to God, already some of them have gone into good homes. Little babes who were the children of the shameless harlot who gave up the child have been placed in Christian homes, where childless wives have taken the little ones to their bosoms. The children will now get good men's names, and good men's sympathy and love. They will receive, thanks be to God, an education and a profession that will make them, in the coming time, a blessing and a benediction.

We have five such children now whom we desire to find homes for. May God grant that these little nameless ones, the daughters and the sons of the shameless, shall find homes where they will never know how shame brought them into the world.

Today Zion must, and Zion will, witness against adultery. May God bless us.

I have not spoken in unkindness regarding the Roman Catholic people, or the Greek Catholic people, or the people belonging to any Church on earth. I have spoken against the ecclesiastics and the false doctrines which rule these churches. I love all the people of every creed. May God destroy every apostate Church, and save all the people. (Amen.)

Call.

All who desire to give themselves wholly to God, stand up and tell Him so. (As far as could be seen, no one remained sitting.)

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. Forgive the impurity and the uncleanness which may have entered into my thoughts or into my life, and make me clean in spirit, and in soul, and in body. Help me to witness as a witness who has been set free from the sin of uncleanness for Jesus' sake. Make me clean and keep me clean in Jesus' Name.

(All repeat the prayer, clause by clause, after Dr. Dowie.)

Do you intend to live that kind of life?

Audience—"Yes."

Dr. Dowie—May God help you. Stand by me, my brothers and my sisters, in these days. Oh, I thank you for the love which you have all shown me. As I looked upon the faces of my strong good men last Wednesday night, when I issued into the street where there were perhaps more than ten thousand howling people, I did thank God for the love which I saw in your eyes, and for that which I knew was in your hearts. I thank God that if my life were in any danger, you would give your lives before they could reach me. I believe that was in your hearts, was it not?

Voices—"Yes."

Dr. Dowie—I know it was.

The women were as brave as the men; perhaps a little braver. May God bless them.

I do not believe that I shall die until my work is done.

The meeting was then closed by Dr. Dowie pronouncing the

BENEDICTION.

Beloved, abstain from all appearance of evil, and may the very God of Peace Himself sanctify you wholly, and I pray God your whole Spirit and Soul and Body be preserved entire without blame unto the coming of our Lord Jesus Christ; faithful is He that 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.

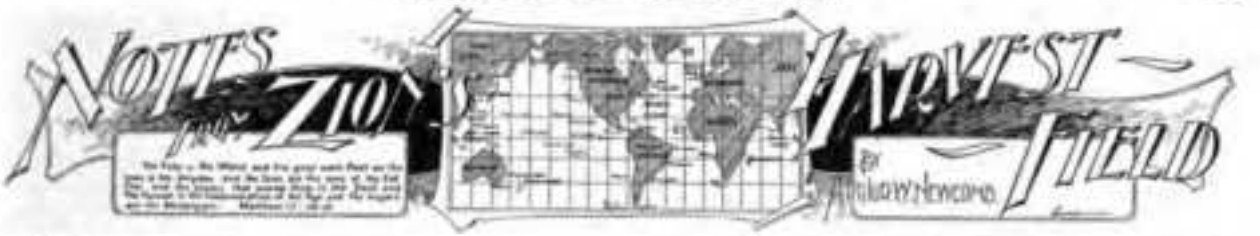
Signs, Wonders, Miracles and Gifts.

When the first preachers of the glorious Gospel proclaimed the great salvation, their words were accompanied by unmistakable proofs of their Divine Commission; "God also," it is written, "bearing them witness, both with signs, and wonders, with divers miracles and gifts of the Holy Ghost, according to His own will."

This was the way in which God swept away the unbelief from multitudes of hearts, and "confirmed" the words of His messengers. The early Church unitedly prayed to the Lord for continued manifestations of healing power to enable His "servants with all boldness to preach the Word"; and were answered by such a wave of Divine power that "the place was shaken wherein they were gathered together; and they were all filled with the Holy Ghost, and they spake the Word of God with boldness." (Acts 4:21-31.) Nor did it end there, for we read that (Acts 5:12-14) "by the hands of the apostles were many signs and wonders wrought among the people; . . . . and believers were the more added to the Lord, multitudes both of men and women." Salvation and healing go hand in hand. God has joined them together and only a faithless Church has put them asunder.

LEAVES OF HEALING.

Two Dollars will bring to you the weekly visits of the "Little White Dove" for a year, 75 cents will send it to a friend for fifteen weeks; $1.25 will send it for six months; $1.50 will send it to your minister, or to a Y. M. C. A., or to a Public Reading Room, for a whole year. We offer no premiums, except the premium of doing good. We receive no advertisements, and print no commercial lies or cheating enticements of unscrupulous thieves. LEAVES OF HEALING is Zion on wings, and we keep out everything that would distract the reader's mind from all except the Extension of the Kingdom of God, for which alone it exists. If we cannot send forth our Little White Dove without soiling its wings with the smoke of the factory and the dirt of the wrangling market place, or compelling it to utter the screaming cries of the business vultures in the ears of our readers, then we will keep our Dove at home.



ZION'S HOLY WAR has become a terrible reality.

The Sorcerers, the Adulterers, the False Swearers, those that oppress the hireling in his wages, the widow and fatherless, and that fear not the Lord of Hosts, are awakening to a realization of the fact that Zion's Holy War is not a thing to be sneered at and combated with ridicule and newspaper misrepresentation. They begin to realize that Zion's witnessing against them is with power.

Conscious of their guilt, recognizing the weakness of their own position and the resistless force of Zion's Onward March, they have resorted to the usual measures adopted by the weak against the strong; of cowards against the fearless.

With hearts filled with murderous passion, they have trampled the law of the land under their feet, and with the unreasoning fury of a fiend brought to bay, have attempted to kill God's Messenger.

The conflict has become fierce and bitter and the eyes of the city and the world have been turned upon its issues. The topic occupies the most prominent place in the columns of the daily press and is the object of the most widespread interest among people of every class.

And it has only begun.

The issue thereof is known only to God, but He is commanding Zion's forces. His is the battle, and Zion goes forward supremely confident that through whatever dark valleys He may lead His faithful people, they will, in the end, be brought out upon the glorious mountain top of victory through Christ.

We also remember that while Chicago is the center of the conflict, there is "good fighting all along the line."

The influence of the Holy War in Chicago, through reports both false and true, published in every land beneath the sun, is making itself felt, wherever the flag of Zion is flung to the breezes, and wherever the Three-fold Gospel of Salvation, Healing and Holiness, as taught in Zion, has been proclaimed.

The lines of battle have been sharply drawn in many places in the United States and other lands, and the forces of hell are being arrayed against Zion's few faithful ones.

In some of these places preliminary skirmishes have taken place and Zion, as ever, by the help of her God, has been victorious.

There is every indication that a most tremendous conflict between the hosts of evil and God's people everywhere has been begun.

But Zion's hosts are going into the battle without an atom of fear, for they believe that the unseen hosts of heaven are around about them, and with John Wesley they cry, "The best of all is *God is with us!*"

CHICAGO.

The week in Chicago has been marked by some most important events especially interesting as indications or manifestations of the feeling, which is becoming daily more prevalent among the thinking classes of the people, that a force which is so earnest, resolute, aggressive and efficient as Zion deserves more than a passing glance before it is utterly condemned.

The multitudes who have attended the meetings in the various Tabernacles, and have listened, for the most part, with respectful attention, were there to see and hear for themselves whether or not Dr. Dowie was the villainous scoundrel or fiend incarnate which his medical, ministerial and editorial enemies had declared him to be.

The result, in many known cases, was that the statements of these critics were seen at a glance to be absurdly and wickedly false. Then the Holy Spirit so powerfully applied the truth declared by the speaker, that when the call to repentance, confession, restoration and consecration rang out, the disillusioned ones arose and gave themselves to their God.

Another incident of the War, occurring during the week, has been a general acknolwedgment on the part of the enemy that, so far, every weapon formed against Zion has failed to prosper and every attack has been effective only in strengthening her position.

The invocation of the law against the General Overseer and his assistants was long since given over as fruitless. The charges made by the lying daily press have, in many cases, been sufficiently refuted by their stupendous falsity. Mob violence, incited by the lying statements and murderous insinuations of the press and, alas, the pulpit; initiated by the students of the medical colleges, with the guilty connivance of their faculties; persisted in by the hired thugs of the Secret Societies, and at first tacitly or even openly approved by many of the professed ministers of the Gospel, has now been condemned by Zion's enemies themselves.

An editorial in the Chicago *Journal*, one of Zion's most unrelenting critics, deplores the fact that mob violence has been resorted to in the opposition to Dr. Dowie in the strongest terms, stating as its reasons for the stand thus taken the two cogent considerations that, first, such riotous acts were a menace to the general peace of the city, if not firmly dealt with, and thus injure the reputation of the city in the minds of the law-abiding citizens of the country; second, that they only increased the interest in and sympathy for Dr. Dowie and Zion, and, as a result, the numbers and strength of the institution.

Editorials, similar in tone, have appeared in others of the Chicago papers. Zion's members are constantly bringing in reports of the same opinions being expressed by those whom they meet as they go about their daily work, or out in their districts, as Zion's Seventies.

Another incident of the week was the unusually large number of sermons on Divine Healing and Zion delivered in Chicago pulpits on Lord's Day, October 29th. A very noticeable characteristic of all these addresses was the prevalent tone of defense, rather than attack, running through all of them, thus presenting another indication that the Holy War was an aggressive thing and was putting the enemy, in all his various camps, more in fear of defeat than expectant of victory.

Central Zion Tabernacle,

1160-1633 Michigan Avenue.

The evangelistic meetings, Divine Healing meetings, noonday prayer-meetings, and special services are carried on in this Tabernacle with all the tokens of Divine blessing. This is Zion's home fortress, as it were, and is not the scene of such lively opposition as develops on the outlying or frontier posts; but, in the calm quiet of this House of God, the Holy Spirit

works with mighty power. Many a contrite spirit there pours out its humble confession and repentance before God, and there seeks forgiveness for sin and deliverance from its power and consequences in spirit, soul and body. Thanks be to God, He answers the faithful prayers there offered up, and there are being added to the Church daily such as are being saved.

On the last Lord's Day the entire forces of Zion in Chicago were concentrated, in the afternoon and evening, at the new South Side Zion Tabernacle, but the regular Monthly Praise and Testimony Meeting was held, splendid testimonies given, and a very large audience was present.

On Monday evening, October 30th, the General Overseer addressed a large and intensely interested audience on the very important subject, "Sanctification of Spirit, Soul and Body." He also referred to the murderous attack made upon him at Hammond, Ind., a more detailed account of which is given under another head of this department.

South Side Zion Tabernacle,
Wentworth Avenue, between Sixty-fourth and Sixty-fifth Streets.

One of Zion's most signal and decisive victories thus far in the Holy War was the opening by the General Overseer of the New South Side Zion Tabernacle, on Lord's Day, October 29, 1899.

The events of the preceding week, thoroughly circulated throughout the city by the newspapers, had aroused an intense interest, and as a result this huge building, with chairs for over three thousand persons and standing-room for another half thousand, could not begin to hold the crowds which came to see and hear.

Within the building, at the afternoon and evening meetings, it is estimated that there were about seven thousand attendances, and no attempt was made, or could be made, to number the multitudes who came but for whom not even standing-room could be found.

The day was a glorious one, spiritually, and those two meetings were so auspicious an opening of this large and most important Tabernacle, that there is no doubt of the great victories continually to be won for God in that place.

On Wednesday evening, November 1st, although the weather could not have been more disagreeable, a cold rain and a driving wind making it a task to be out of doors, there were fully twelve hundred people present to hear the mighty witnessing of the General Overseer against the Sorcerers. God was present by the power of His Spirit, and blessed the teaching of the Word.

North Side Zion Tabernacle,
Corner of Lincoln and Belden Avenues.

Amongst the more friendly people of the North Side of the City of Chicago, the faithful Elders in charge of this important work, the Revs. Wilbur G. Voliva and James R. Adams, have been largely blessed of God. Upon the occasion of the General Overseer's opening address in this Tabernacle there were some to whom the Word of Truth came home with such force that they cried unto God for mercy, repenting of their sins, and received pardon and peace.

The General Overseer has since visited the Tabernacle several times and has addressed audiences, to accommodate which the seating capacity of the place was wholly inadequate. On Friday evening last his subject was, "Zion's Witness Against False Swearers." The audience was large, quiet, earnest and appreciative, and at the close hundreds consecrated themselves openly to God.

West Side Tabernacle,
Corner of Madison and Paulina Streets.

The firm stand taken by Mayor Harrison, of the City of Chicago, Chief Kipley and Inspector John T. Shea, of the police department, together with the awakening of a more healthy public sentiment, has put a stop, by the blessing of God, to the riotous scenes which marked the occasion of the General Overseer's first evening address at this Tabernacle. At the very successful meetings since held by the Elders, and the splendid services conducted by the General Overseer, there have been present a number of the students of the medical and surgical colleges of the west side, but the presence of a large force of police kept them in silence.

On Lord's Day morning, October 29th, the General Overseer addressed a large and attentive audience.

On Thursday evening, November 2d, in the teeth of a gale and a cold rain, about eight hundred people, the majority of them young men, were present at the General Overseer's address.

HAMMOND, IND.
Rev. W. O. Dinius, Elder-in-Charge.

As the readers of LEAVES OF HEALING were informed in a Special General Letter from the General Overseer in our last number, the first bloodshed of the Holy War occurred at this wicked little city, just across the line in Indiana, on Friday evening, October 27, 1899.

The general outline of the history of that brutal, murderous and determined attack upon the General Overseer is already known to our readers.

A COWARDLY ATTEMPT AT MURDER.

The General Overseer Compelled to Run the Gauntlet of a Furious Mob, and is Painfully Injured—God Heals and Delivers Him.

The meeting, held in the Heuen Opera House, was well attended, and, but for a few disturbances in the rear of the hall by some half-drunken ruffians, the audience listened with close attention as the General Overseer proclaimed the glorious truths of the Everlasting Gospel.

When the meeting had ended, however, a gang of murderous-looking thugs gathered in the stairway leading down to the front street, their evident purpose being to close in upon the General Overseer as he started down the stairway and, in the melee, to strike him several blows upon the back of the head with sharp railroad spikes, thus cruelly murdering him in such a way as to make the detection of the murderer difficult, if not impossible.

Divining their dastardly intention, the General Overseer continued calmly making his preparations as though he were going out by the front stairway. Then he quietly slipped out by a side door, thus, doubtless, saving his life.

The Attack.

His presence on the street was soon detected by the bloodthirsty mob, however, and he was quickly surrounded by a half-thousand fiends incarnate. Hissing through their clenched teeth the most terrible execrations and shouting "Kill him!" and "Do the old fakir up!" and other cries of similarly criminal import, they hurled heavy bricks, stones, pieces of iron, railway spikes, mud and sticks at the head of the man of God.

The distance of several blocks had to be traversed before the waiting electric cars were reached.

The scenes enacted during that short walk baffle description. With a living wall of loyal men and women ready to lay down their lives, all about him, the General Overseer walked calmly, admidst a perfect pandemonium of yells and curses and under a veritable shower of mud and missiles. Attempts were repeatedly made to drag away the guards, but God gave strength and the little band of men and women held closely together. When the bridge was reached there was a shout,

"Throw him over into the river," but the structure was being repaired and so narrow a passageway was left that the little Zion band quite filled it, thus keeping the murderers away.

Bombardment of the Car.

At last the electric car was reached, and quickly the General Overseer and his people got on board. Realizing that their prey was thus slipping through their fingers, the criminals, who thirsted for his life, redoubled their furies. Every pane of glass in the car was broken, and it was here that some of the most severe injuries to Zion people were inflicted. The conductor of the car was also slightly injured.

But here again the brave men and women of Zion rallied around their leader, and by their own bodies shielded him from harm.

And, all unseen by that howling mob, the hand of God was in that fierce conflict, and the death-dealing missiles were turned aside, so that mortal injury was not inflicted upon the General Overseer or any of the brave, Christian heroes and heroines who surrounded him. Of serious and painful wounds, however, there were a few, and of slight bruises and cuts a large number. The General Overseer was struck a heavy blow upon the head, inflicting a bruise, a cutting blow behind the left ear, breaking the skin and stunning him, for the moment, and a painful blow upon the back. In answer to his prayers, however, God quickly healed him and removed all pain and all harmful effects, so that he was enabled to spend the remainder of the night working upon LEAVES OF HEALING. All Zion praises God for his deliverance from death or serious injury.

The Deliverance.

The departure of the car for Chicago put an end to the attack, and with hearts full of gratitude to God that they had been counted worthy to suffer for Him, and for His protecting care, the happy Zion party returned to Zion Home. They were plastered with mud from head to foot, and many of them were bleeding from their wounds, but God gave gracious deliverance from all pain and serious results.

Brief Notes From the Conflict.

One brave brother who received a most painful and, but for God's healing power, dangerous blow upon his back, in the region of the kidneys, has written to the General Overseer thanking God that a blow upon his back has opened his mouth. He had never been given courage before to pray or speak in public meetings, but now the Holy Spirit gives him utterance.

A dear little girl, but seven or eight years of age, who was on the car with her father and mother during the bombardment, when windows were crashing and bricks, stones and pieces of iron were hurtling through the crowded conveyance, displayed a beautiful spirit of self-forgetfulness and solicitude for the safety of the General Overseer, whom all the children love so well. She wept bitterly at every crash, but throughout her crying continually inquired, "Is the Doctor safe?" showing that her care was not so much for her own safety as for the welfare of him, through whom, no doubt, some great blessing had come to her home.

Particularly noticeable, in that never-to-be-forgotten walk from the opera house to the car, was the great bravery and zeal of the ladies of the party. It was an act possible only to the lowest and meanest of cowards to attack a party fully one-third of whom were ladies, and the ladies promptly showed their supreme contempt for such curs by boldly facing them and obstructing them in their attempts to reach Dr. Dowie. God gave them strength and they were enabled to give valuable assistance against the mob, which outnumbered Zion's little party ten to one.

A number of the missiles thrown through the windows of the car were picked up and kept as relics. They present a very formidable appearance, some of them being of iron and weighing quite heavily. One of Zion's photographers secured a picture of the broken windows of the car, which, together with a picture of the other relics of the occasion, may be engraved and published in a future number of LEAVES OF HEALING.

OAK PARK.

Rev. Daniel Bryant, Elder-in-Charge.

On Tuesday afternoon and evening, October 31, 1899, the General Overseer conducted meetings in the pleasant Zion Tabernacle at Oak Park, at the corner of Lake and Marion Streets. The attendance and interest at both these services, especially the evening meeting, was very encouraging.

Rev. Gideon Hammond, who has just left this important charge to assume the pastorate of the large Branch in Philadelphia, had done a very lively work here and had succeeded in stirring up the Devil quite effectually in previous meetings, both in the Tabernacle and upon the streets. He was present at this meeting and spoke his farewell to his people.

At the close of the evening service the Rev. Daniel Bryant was installed Elder-in-charge by the General Overseer.

But the chief interest in this engagement at Oak Park centers in the events of the night somewhat aside from the services themselves.

DETERMINATION TO MURDER THE GENERAL OVERSEER AGAIN MANIFESTED.

Band of Fully Two Hundred Assassins Lies in Wait for Him at Oak Park Until Three O'clock in the Morning—Rescued by a Squad of Chicago Police—A Graceful Act.

It has long been patent to every close observer of the situation that the desperate enemies of the General Overseer and Zion were bent upon the complete ruin of the work or the murder of him who, under God, is carrying it on. The riots at the West Side Zion Tabernacle had this end in view, but were quickly ended by the strong arm of the law, through the Chicago police, who, throughout all this battle, have bravely and firmly done their duty.

Convinced that any further attempts on the life of the man they sought to kill by means of mobs, where the police department of Chicago had jurisdiction, would be frustrated, it was seen, in the Hammond affair, that these relentless enemies changed their field of operations to the small villages, beyond the boundaries of the City of Chicago, where the police forces are small and largely influenced by petty local politics and personal considerations.

Failing in the Hammond mob to carry out their craven designs, they siezed with eagerness upon the opportunity presented by the General Overseer's widely advertised visit to Oak Park.

The General Overseer Receives Warning.

That a determined attempt would be made upon his life by hired assassins, the General Overseer received very plain and well-grounded warnings for several days before the time set for his meeting there.

Nevertheless, he set out upon his mission, confident that God, in whose Name he went, would graciously protect him, as in the past. He was accompanied by Mrs. Dowie, who knew of the danger to her husband's life, and was determined to share it. Mr. Alex. J. Gladstone Dowie, their only son, also accompanied his father and mother. Many of the Zion Home household, and employees of Zion Printing Works and Publishing House, with many students of Zion College, also went out to

share their leader's peril. The writer was also present, and an eye, and ear, and nose witness to all that took place throughout that eventful night. Many members of Zion Choir and ordained ministers of Zion, with many members of the Church, were there. Probably three hundred in all came from Chicago.

At the afternoon service there was no demonstration worthy of mention, but long before the hour set for the evening service the streets were filled with a howling, screeching, horn-blowing mob.

Early in the evening, and until about midnight, the majority of the crowd, which was variously estimated at from two to six thousand, in the streets, was composed of High School boys and girls and other young people, who evidently knew little of the meaning of it all, but simply screamed and blew their stupid tin horns as a Halloween prank, this being the evening set aside by the Roman Church calendar for this particular form of lunacy.

During the course of the evening, some of the bolder spirits in this youthful mob were inspired to the highly intellectual amusement of smashing the windows of the Tabernacle and pelting Zion's faithful Guard with eggs, stale bread and decayed vegetables. Of course no one was seriously injured by these mementos from liberty-loving American school and Sunday School boys.

One particularly brainy youth uncorked a bottle of spirits of ammonia in the Tabernacle and emptied its contents upon the floor. The fumes arose around him and so nearly suffocated him that he was removed in a fainting condition. No one else was more than momentarily inconvenienced.

The Meeting Successful in Spite of Noise.

In fact, amidst all the pandemonium which was raised by the horns and the crashing of windows, the meeting proceeded with scarce an interruption, every word of the General Overseer being easily heard by the five hundred present, and listened to with the closest attention.

At about midnight the police of the Village of Oak Park, after a conference with the General Overseer and other officers of the Church present, and Zion's Legal Counsellor, Attorney Samuel W. Packard, who is a prominent resident of Oak Park, made an attempt to disperse the crowd.

By far the greater portion of the crowd dispersed, including all the boys and girls and young men and women. But a determined band of men, whose number is variously estimated at from one to two hundred, refused to leave the field. They left the vicinity of the Tabernacle, but remained near, hiding in dark corners and in alleys in groups of ten or a dozen each.

Zion's Guard did scout duty again and again, and each party brought back reports that these suspicious characters were still skulking about. The Chicago *Tribune* of Wednesday, November 1st, which contained the most truthful report of the affair of any of the Chicago papers, made the emphatic statement that a body of two hundred men remained in hiding until three o'clock in the morning.

An All-Night Prayer Meeting.

With this knowledge in mind, and remembering the very insistent warnings which he had received from several reliable sources, the General Overseer wisely decided that he and his people were far more safe inside Zion Tabernacle, surrounded by Zion's Guard, than on the open street in a carriage. He accordingly respectfully declined to act upon the advice of the chief of police of Oak Park, who assured him that the crowd had all dispersed, and that those who were left were mere "curiosity-seekers." Curiosity-seekers do not stand all night in disagreeable weather, despite the efforts of the police to send them home.

The General Overseer accordingly announced an all-night of praise and prayer. The announcement was received with great enthusiasm by the three hundred faithful Zion people who had remained to the installation of Elder Bryant, which was perhaps the most memorable installation, in many respects, which has occurred in the Christian Catholic Church. Elder Bryant begins his work in the heat of battle, with every prospect for good fighting and glorious victory.

Conductor Rice led the audience in some whole-souled singing; there were many ringing testimonies, and some very touching ones, and there in the sweet and holy calm of the very small hours of the morning a blessed prayer service was held, in which all joined their petitions that the General Overseer's life might be spared until he should see Zion City fully established. In many hearts there was also the added prayer that he might live many years to enjoy the beauties of that City.

The Rescue.

When all was very quiet and some splendid testimonies were following the prayer, at about a quarter before three, suddenly the sonorous peal of a police patrol gong came ringing up from the streets below. On this occasion, if on no other, it had to the ears of the prisoners of Zion a most musical, beautiful note.

Accustomed to remaining unmoved in the midst of outside confusion, the audience kept their seats, only a few of Zion's Guard leaving the room. Then there was a heavy tread on the stair, and a moment later the door opened and a tall, splendid-looking sergeant of the Chicago police, followed by a few broad-shouldered officers, stepped into the room.

Respectfully saluting the General Overseer, who had remained upon the platform, Sergeant Muldoon said, "Doctor, I report myself and my command from Chief Kipley, with instructions to protect you and escort you home." Instantly there was a burst of applause, after which the General Overseer expressed his appreciation of this graceful act on the part of the Chicago Police Department, briefly, but warmly.

This squad of policemen, from the Forty-third Avenue Station, had been in waiting for hours, ready at any news of danger to "the Doctor"—as they affectionately call the General Overseer—to come to his defense. They had driven rapidly to Oak Park as soon as word had reached them that it was dangerous for him to leave his Tabernacle.

The Return to Zion.

Guarded with the greatest care by these strong men and by Zion's Guard, Dr. and Mrs. Dowie and their son entered their carriage and, followed closely by the police patrol wagon, returned to Chicago and Zion Home. They arrived at this haven of rest at five o'clock A. M., again praising God that his ever-protecting care had been over them, and that according to His promises He had covered their heads in time of battle and sent them deliverance in time of need.

The two hundred Zion people who had attended the meeting returned safely to Chicago by the Lake Street Elevated Railroad. Owing to God's mercy, and the policy adopted by the General Overseer, there was not a single person at all seriously hurt, only one or two of the brave Zion Guards receiving slight injuries.

Since the affair at Oak Park, the Chicago newspapers have appeared with strong editorials condemning the practice of mobbing Dr. Dowie and Zion Tabernacles, although in their news columns they had for months published falsehooods which were the chief incitements to these riots.

BLUFFTON, OHIO.

Rev. Ephraim Basinger, Elder-in-Charge.

Laboring among the sturdy, thrifty German Mennonites of the section of Ohio lying about Bluffton, the Rev. Ephraim

Basinger: being blessed in the preaching and teaching of the Word of God and in prayer for the sick.

Writing under date of October 30th, he sends the following report:

Evangelist E. B. Kennedy was with us in Bluffton on Thursday, Friday, Saturday and Lord's Day, October 19th to 22d. The Lord set His seal upon these meetings by two conversions.

The services were held in the Town Hall at Bluffton.

I baptized three persons yesterday in Riley Creek by triune immersion.

Two of the candidates were from Pandora, Ohio, a little town about six miles northwest of Bluffton.

This will make an open door for Zion in that town, where I shall begin holding cottage meetings every week until we get crowded out. Then we will have to get a larger room.

Zion is going forward here.

SOUTHERN MICHIGAN.

Rev. D. A. Reed, Elder-in-Charge.

The Rev. D. A. Reed, an earnest man of God, sends the following interesting report of his labors in this widely extended and most needy field:

Every shepherd is an abomination unto the Egyptians.—Genesis 46:34.

We want that to be true of us, the Egyptians being the world, the flesh and the Devil. It means something to look up the sheep, but, praise God, it brings great blessing and pleasure to do it.

I left Benton Harbor by horse and buggy, and after driving about twenty-two miles in the rain was overtaken by darkness.

I drove up to the home of a so-called brother Christian, two miles from any inn, but the sheep had strayed so far they did not know the Shepherd. He had lost the Christ spirit, and there was no room in his home for the shepherd.

We drove on until we came to a friend of Zion. He gladly took us in. We had the glorious privilege of feeding the Word to hungry sheep.

One of the family gave himself to God and found pardon, peace and strength in his body. He is now trusting for complete healing. He has filled out his application for membership in the Christian Catholic Church in Zion and subscribed for LEAVES OF HEALING.

I went on rejoicing, and found the sheep around Three Oaks very anxious for a shepherd. We talked until midnight to a shepherd like the one described in Isaiah 56:11.

Next day we went to Galien and had a blessed time with Brother and Sister Ingles and other Zion friends.

At Buchanan we found one of the sheep in trouble, as he had not paid his tithes. It never pays to "rob God."

I prayed with a few sick ones and sold several copies of LEAVES OF HEALING near Niles.

We went to Bainbridge, but God's Spirit said to me, "Go to Benton Harbor." On arriving there we found why God had sent us. It was to pray for our beloved daughter, Evangelist McCreery, who at that time so much needed our presence as well as our prayers. Had it not been that God worked a miracle, she would never have been delivered of her child. Her strength and courage nearly failed before we came.

Then we wired Dr. Dowie for prayers. God answered, and strength and courage came, and God gave her strength to bring forth a lovely Zion baby boy.

God willing, we start on a trip through Van Buren and Cass counties next week.

CINCINNATI, OHIO.

Rev. A. W. McClurkin, Elder-in-Charge.

One of the liveliest and most promising Branches of the Christian Catholic Church in Zion is at Cincinnati, Ohio. The work of God is being increased, not only in the city, but from there as a center throughout all the region round about, both in Ohio and Kentucky.

Elder McClurkin sends the following most inspiring report:

ZION TABERNACLE, 205 WEST FOURTH STREET.

Services, Lord's Day—9:30 A. M.—Junior Seventies, Deacon R. E. Rodda in charge.

10:30 A. M.—Bible Study, Elder McClurkin conducting.

2:30 P. M.—Preaching by Elder McClurkin.

7:30 P. M.—Preaching by Brother W. D. Yerger.

Tuesday at 2:30 P. M.—Divine Healing Meeting, conducted by Elder McClurkin.

Friday evening, 7:45 P. M.—Praise and Testimony Meeting, conducted by Elder McClurkin.

Street meetings, conducted by Brother W. F. Davidson, Monday, Wednesday and Saturday evenings at 7:30. At present these are held at the corner of Central Avenue and Court Street.

The Lord's Supper is administered at the afternoon service first Lord's Day of each month.

The last Sabbath of each month at the afternoon service the testimonies of those saved and healed through faith in Jesus are heard.

Baptism by triune immersion into the Name of the Father and of the Son and of the Holy Spirit is administered at times and places as announced.

There are also frequent cottage meetings.

The mission of Overseer W. Hamner Piper to Zion, Cincinnati, for a week in September, was blessed of God. Mrs. Mary Hall gave her testimony at the afternoon service of Lord's Day, September 24th. Her husband, Alfred Hall, confirmed it. Thus the Lord confounded the Department of "Death," misnamed Health, which had said through Health Officer Dr. Tenney that the germs of typhoid fever could no more be destroyed by prayer alone than any other vermin or animals. If they could, he said, then elephants could be destroyed by prayer.

If the contention of the theorists who affirm that they are scientists is correct, that typhoid fever is caused by a microbe or minute animal called the typhoid germ, then certainly God has demonstrated His power to destroy them without murderous and poisonous acids and drugs.

The physicians of the city pronounced it certain that the typhoid bacilli were present in Mrs. Hall. The woman is well now. If God did not destroy those fever germs, then who did?

The things "captured from the enemy" on the walls of Zion Tabernacle, Cincinnati, are interesting.

On the western wall of the Tabernacle the word REPENT is spelled out in letters formed of poker chips. Alfred Hall used to be a gambler, a stinkpot and whiskypot. Now he is an honest, clean, sober, industrious Christian laboring man, saved from sin and cleansed from its filthy consequences through the mighty power of God, through faith in Jesus.

WATERLOO, IOWA.

Rev. Samuel A. Walton, D. D., Elder-in-Charge.

At the time of the visit of the General Overseer to this most important Branch of the Church in the closing days of May, 1899, there occurred in that section of the country one of the most disastrous wind and rain storms which had visited the place for many years.

Numerous accidents resulted from the effects of the washouts on railway lines, two of them, one near Waterloo, Iowa, and the other near Oelwein, Iowa, shocking the entire country by the terrible loss of life.

Although traveling at this time, the General Overseer and his little party were graciously preserved from all harm by Him who overrules the stormy tempest.

At Waterloo, Iowa, the following testimony to God's wonderful protecting love and power, put forth to save one who trusted Him, was given:

General Overseer—What is your name?

Mr. Harding—"Lewis Harding."

General Overseer—Where do you live?

Mr. Harding—"At Hayesville, Keokuk County, Iowa."

General Overseer—Tell your story, brother. Are you a member of this Church?

Mr. Harding—"I am. My family are all opposed to my being a member, and are opposed to every movement made for Zion.

"I told my wife just as I left home to come here on the train, 'If this work is not of God, I want to be brought home a corpse.' I told God if it was His work, to lead me safely to Zion.

"During the storm I lay down to sleep. I asked God to keep me from the violence of the storm. When I awoke I was in that wreck, but not injured in the least. I am here and have much to be thankful for."

General Overseer—Which car were you in?

Mr. Harding—"As nearly as I can tell, I was in the third car. Right across the aisle and one seat ahead of me, was a little baby lying asleep on the seat. Oh the other side was a lady and another child before the wreck occurred. When the lights went out she began to scream. When a match was struck the baby was found lying asleep on the seat.

"Several in that car were injured, but none to my knowledge were killed.

"I cannot thank God enough. Praise God! I have many things to be thankful for. I know he answered my prayer."

A Brother in the Audience—"Did you not leave one car and go into another? We would like to hear about that."

Mr. Harding—"When the depot master at Cedar Rapids announced

the train, I asked for a car to Waterloo, and he said, 'Right in here.' I went into that car, and sat down for a minute. There was a baggage-car ahead. Something, I do not know what—it might have been some one talking, profaning the Name of God—I do not say it was—caused me to leave that car. I went back and sat down with a man who got on at Cedar Rapids. But I felt very uneasy in that car and went into the car I had first entered. It was on account of my being led thus to go back into that car that I was saved from injury and perhaps death."

General Overseer—When the wreck came you simply woke up to find that the wreck had taken place?

Mr. Harding—"Yes, sir."

General Overseer—I desire to point out to you that this brother, as far as we can ascertain, was the only member of this Church, and the only person on that train who was coming to this meeting. We cannot find any trace of others.

Mr. Harding—"There may have been, but I did not find them."

General Overseer—I have made some inquiries, and find that he was the only member. You were coming to this city for the purpose of attending our meetings, were you not?

Mr. Harding—"For no other purpose."

General Overseer—My brother is a member of this Church whom I had never seen before, so far as I know. He had sent in his application for membership and it had been accepted at my headquarters in Chicago. I suppose LEAVES OF HEALING was the means of blessing to you?

Mr. Harding—"It was."

General Overseer—He had said to his wife, "If this is not God's work, I would rather be brought back a corpse than alive." Notice the remarkable expression to his wife. Then he prays while on the car, "Oh God, protect me from the violence of this storm."

Mr. Harding—"Afterwards I thought, 'Oh God, am I selfish just to pray for myself?' Then I prayed for the others."

General Overseer—With the result that God heard that prayer, and so far as can be ascertained no one in that car was seriously injured or killed. Was any one injured in the car you had left?

Mr. Harding—"Yes, sir."

General Overseer—But on the car you were in you could not find any one seriously injured?

Mr. Harding—"No. sir."

General Overseer—God has heard the prayers of our people, protecting them and answering their prayers, and it is one of the most delightful things in this ministry.

I have traveled around this world twice, and have been around the Cape of Good Hope and around Cape Horn, and have not had one single scratch. I have been on ships which were even dismasted, but we rigged up a mast and came in ahead of other ships. I have been in various wrecks, but not a single person with whom we traveled was ever hurt, and not a single life lost.

Once a ship which I was on was wrecked on an island near to the port we wished to reach. It was an almost ludicrous wreck, for we got down the sides of the ship in the morning by ropes. When we came back to the ship after dinner, we found there were tugs waiting to take us and our vessel to port.

I have always prayed, "Oh God, bless the captain and the crew, or, engineer and the fireman and the conductor, and in Thy mercy care for us all." I have just said it in my heart, as I have entered the vessel or the train. I recommend you always to put yourselves under the guardian care of God. God very graciously led our brother into the car which was least injured in the wreck and protected him and those whom he prayed for from injury.

We append the more detailed testimony given by Brother Harding to Elder Walton:

615 GRANT AVENUE, WATERLOO, IOWA, June 1, 1899.

DEAR DR. DOWIE:—In accordance with your request, I have obtained the following testimony from the brother who was in that dreadful wreck on the Burlington, Cedar Rapids and Northern Railroad, May 28, 1899, Mr. L. F. Harding, Hayesville, Iowa:

"I was first led to think of Divine Healing by an incidental remark made by an evangelist while holding meetings near where I lived in Missouri. Through his teaching of the doctrine of holiness I was led to give up Freemasonry.

"After giving up the Lodge I went to a neighbor to borrow some holiness literature, and there was handed me a copy of LEAVES OF HEALING. I became so interested in LEAVES OF HEALING that I forgot to read the holiness literature. I lost all relish for it at once, and soon became a subscriber to LEAVES OF HEALING.

"I believed and fully embraced the teaching for Salvation, Healing and Holiness, as expounded in LEAVES OF HEALING. I met with much opposition in my home, but I have not been discouraged, for I am fully persuaded that it is the true Gospel.

"When I learned that Dr. Dowie would hold meetings in Waterloo I resolved to attend. The Devil tried to hinder me by stirring up opposition to my going. It was charged by those who opposed my going, that the teaching was of the Devil. In reply to this I said, 'If that teaching is of the Devil, then I pray that I may be brought home a corpse; but if it is not, then I hope to come home safe and sound.'

"With these words I left home.

"At Cedar Rapids I had to change from the Chicago, Milwaukee and St. Paul to the Burlington, Cedar Rapids and Northern line. I entered a car and sat down. For some reason I went forward to the car ahead of the one I first entered and took a seat in it.

"I soon became very uneasy. I could not stay. I went back to where I first sat down. I was easy and soon made ready to lie down and sleep.

"The storm was raging fiercely. I offered prayer for protection, then for all in the car.

"I went to sleep, and awoke in the midst of the exciting scenes of an awful wreck. Our train, when running at the rate of sixty miles an hour, had plunged into a washout.

"In an instant it was a frightful mass of ruins. The cries of the wounded and dying could be heard above the roar of the storm.

"The car in which I lay telescoped the one in the rear, and was telescoped by the one ahead of it. No one in this car was seriously injured. I did not receive the slightest bruise.

"I am very thankful for my marvelous deliverance and for the overwhelming evidence that this teaching is of God. By His help I shall go forward with Zion to the conquest of the world for Christ. Praise God."

I visited the wreck in company with the brother the next day and the marvel is that any escaped injury. This car was the least damaged of any. Before and behind it the cars were dreadfully crushed. God protects those who put their trust in Him.

Yours in Jesus' Name, S. A. WALTON.

VICTORIA, B. C.

Rev. Eugene Brooks, Evangelist-in-Charge.

On October 27th Evangelist Brooks wrote the following graphic account of the work which God is doing through him and his people in this distant part of the harvest field:

I arrived in Victoria May 20th and found a little band numbering seventeen substantial, intelligent and pious members of the Christian Catholic Church.

Since that time we have added sixteen to the membership here—in other words just about doubled it; and about the same number elsewhere.

I have baptized thirty-four here and twenty-four in Seattle, making fifty-eight in all.

We have just baptized and received the application for membership from an "Hebrew of the Hebrews"—an old Jew, seventy-seven years of age. The youngest baptized was twelve; the oldest over eighty.

Just recently we baptized a preacher and his wife, in Seattle, from the "Disciples" or "Christians," the pit whence I was digged. With him will come the most of his flock. They have just completed a new Zion Tabernacle, which will be dedicated next Lord's Day, October 29th. They could have kept the Church, having the three trustees with them, but decided it was better to build.

We have had many healings of not a very pronounced type, but have had three which were miracles of healings. Those were Mrs. Elizabeth Pete, Colwood Postoffice, B. C.; Mrs. E. Martindale, South Saanich, B. C.; and Malcolm Robinson, 156 Cormorant Street, Victoria.

Several have been saved from tobacco and some others from secrecy.

We have had one regular pitched battle with the Devil and thrashed him so that he admitted himself that we "were crowing over him."

We have sixteen in our Zion Seventy work who are doing splendid work; the rest being out of town, too young, or unable.

So far as known, not one preacher who has been visited by the Seventies has received the literature kindly, while several have insulted the workers.

But we are pushing the battle to the gates, and by the grace of God we shall have the victory. There are not devils enough on the coast to prevent it. "Our God is a God of battles."

MAN.

GEORGE HERBERT.

Man is all symmetry,
Full of proportions, one limb to another,
And all to all the world besides:
Each part may call the farthest, brother:
For head with foot hath private amity,
And both with moons and tides.

For us the winds do blow;
The earth doth rest, heaven move, and fountains flow.
Nothing we see but means our good,
As our delight, or as our treasure:
The whole is, either our cupboard of food,
Or cabinet of pleasure.

The stars have us to bed;
Night draws the curtain, which the Sun withdraws:
Music and light attend our head,
All things unto our flesh are kind
In their descent and being; to our mind
In their ascent and cause.

NOTES OF THANKSGIVING TO ZION'S GOD

Extracts from the General Overseer's Correspondence

Compiled by D. L. Speicher, Private Secretary

Who shall ascend into the hill of the Lord?
And who shall stand in His holy place?
He that hath clean hands and a pure heart.—Psalm 24:3, 4.

THE story of Zion goes steadily on. In spite of all the enemy is able to do in thought, word or action, God's servant, the General Overseer of the Christian Catholic Church, leads on nobly and bravely. Satan's hosts flee before the Onward March of Zion. Zion's King is Coming to reign and rule. His servant is preparing the way gloriously.

While the enemy endeavors to keep back the truth, yet the sweet message of Salvation, Healing and Holiness, borne on the wings of the Little White Dove, and carried from ear to ear by those who hear, believe and obey, reaches the hearts of multitudes of the sinful, sick and sorrowing ones. They come or send to Zion for help. Clean hands and pure hearts in Zion are lifted to God in prayer. In the power of the Holy Spirit the answer comes with saving, healing, cleansing and keeping power. Grateful hearts and hands tell and record the story, and LEAVES OF HEALING again bears the messages to earth's remotest bounds.

In the volume just closed we have had joy in recording many remarkable answers to prayer, and we are glad that in this early number of the new volume there is room for some more records of our Heavenly Father's gracious love and power. We give herewith some interesting extracts from the correspondence, and have confidence that God will continue to hear and answer the prayers of the General Overseer and of Zion generally, so far as all are faithful to Him, and that the testimonies will ever be on file, awaiting opportunity to appear before the world.

A Mother Healed When Very Sick. Father Also Blessed.

The following telegram reached Zion on Friday, September 1, 1899:

WILTON, WIS., September 1, 1899.

Please pray for my mother, who is very sick.

(MISS) ANNIE ANDERSON.

We quote from a letter written at Wilton, Wis., by Miss Annie Anderson, September 27, 1899:

Your letter of the 6th, in answer to our telegram for mother, received.

She was taken suddenly sick Friday morning, September 1st, with a bloody diarrhea, which some said was very dangerous. During the forenoon she became delirious with intense pain and high fever. Her limbs got so cold that she could not get warm. She was getting worse all the time. After dinner we sent a telegram to Zion.

Elder Speicher received the telegram at half-past two o'clock and prayed for her. At about the same time she fell asleep and slept soundly for half an hour.

When she awoke the fever had left her and she was in her right mind. She sat up in bed and asked for something to eat. I got her something to eat and she ate and drank and it stayed on her stomach, when before that she could not retain even water.

The loss of blood had made her very weak. She had some pain until the next day, when you prayed for her. Then the pain left her and the next day she was up, and now she is as well as ever.

She is sixty-six years of age.

About two years and a half ago she was healed, through your prayers of headache, internal swellings and rheumatism.

She used to smoke, but when we read the first LEAVES to her, she quit, and has not touched tobacco since.

She has sent in her application for membership in the Christian Catholic Church.

Father was healed of a large tumor on his neck. They all told him he would need to have an operation; but through your prayers it is almost gone.

Mother wishes to thank you for your prayers. She thanks God for all the blessings she has received.

May the blessing of God be with Zion everywhere, is our earnest prayer.

We find the telegram referred to above was received by Elder Speicher, as stated, about 2:30 P. M. on September 1st; that he prayed at that time, and forwarded it to the General Overseer, who received it the next morning at "Ben Mac-Dhui," Montague, Mich., and prayed at 11:20 A. M.

Permanently Healed of Fever After Arrival at Zion.

MILTON, MISS., September 25, 1899.

DEAR GENERAL OVERSEER:—You requested me some time ago to send you a report of my little boy's healing.

On June 19th he was taken with a violent attack of malarial fever, as we thought. We trusted the Lord the best we could until he became speechless.

The friends urged us, and we became frightened and gave him some calomel as soon as he could swallow. That seemed to aggravate the case, and he grew worse.

On the 25th of June the neighbors thought he could not live through that day and night, and urged us to send for a physician. But we laid aside means and sent a telegram to you for prayer. The next morning he was healed of the fever, got up and was about.

But on the 4th of July he over-ate and relapsed. On the 5th we sent another telegram and the fever left him again.

But, as it was with Job, so it was with us. The things we feared came upon us. As he had relapsed once we feared he would again, and he did.

We sent another telegram for prayer, that he might have strength to go to Zion. Then he received some strength and we started. The enemies of Zion said we would bring him back in his coffin. (I think they are disappointed because we did not.)

We started on July 24th on a journey of six hundred and twenty miles. He stood the trip by trusting the Lord.

The third day after we got to Zion, through your prayers, he was healed. We received the teaching and have not feared, but have believed ever since. He remains healed and is now about his original weight.

The enemies of Zion who said we would bring him back in a coffin said when he walked from the depot to the hack and from the hack into the house that it was the trip and the water that cured him.

We thank you and all Zion for your prayers, and praise the Lord for His cleansing and healing power.

Yours in the service of Jesus Christ, EDWARD M. LEACH.

Gathering on Breast Healed.

September 16, 1899, brought the following telegram from Deacon Charles C. Stewart, of Auburn, N. Y.:

Pray for my wife. Gathering breast.

We record the letter which followed on the 29th ultimo.:

14 GAYLORD STREET, AUBURN, N. Y., September 26, 1899.

MY DEAR DR. DOWIE:—Mr. Stewart telegraphed you a week ago last Saturday evening to pray for me; my breast was gathering. I had taken some cold from sudden change in the weather.

All that night (Saturday) I suffered great pain, had very high fever and some headache. The following morning all pain and soreness left the breast, and by night the fever and headache were gone.

The breast went on gathering, without pain or discomfort of any kind, until Wednesday noon, when the gathering broke, all the inflammation disappeared, and I am nursing my baby at that breast today.

During the gathering the milk was kept running from that breast, so there was no trouble of any kind.

We thank you, Dr. Dowie, for the "effectual, fervent prayer of a righteous man." Yours in His service, MRS. R. D. STEWART.

Healed of Choking Spell.

From a letter written by Mrs. Samuel Bassett, 8 Beacon Street, Marblehead, Mass., we quote:

You will perhaps remember receiving a request for prayer October 29, 1898, for my little grandson, Glover Bassett Pridie. He had dreadful choking spells caused by worms. The Lord healed him when you prayed, and he has been well since that time.

To God be all the praise and glory.

Please accept our thanks for your prayers.

ZION'S FINANCIAL INSTITUTIONS



ZION CITY BANK.

JESUS said: "Trade ye herewith till I come."

WE ENTER upon the ninth month of our existence as a Banking Institution with large deposits and bright prospects for the future.

OUR correspondence contains letters from all parts of the United States and Canada and nearly all the foreign countries.

WE WERE very much pleased to receive a letter recently from friends in the West Indies, stating that they have great confidence in Zion's Financial Institutions, and that they would soon send us money to be placed on deposit.

WE HAVE many promises from members and friends of Zion that money will soon be placed in our hands for safe keeping.

AS AN illustration of the earning power of one dollar loaned one hundred years at compound interest, we give the following table:

1 per cent	$ 2.75	12 per cent	$ 84,675.00
3 per cent	19.25	15 per cent	1,174,405.00
6 per cent	350.00	18 per cent	15,145,307.00
10 per cent	13,809.00	24 per cent	2,331,709,404.00

WE ALSO give another interesting table, showing the time at which money doubles at interest:

Rate Per Cent.	Simple Interest.	Compound Interest.
1	50 years	35 years 1 day.
1½	40 years	28 years 36 days.
3	33 years 4 months	23 years 164 days.
3½	28 years 208 days	20 years 34 days.
4	25 years	17 years 246 days.
4½	22 years 81 days	15 years 273 days.
5	20 years	13 years 75 days.
6	16 years 8 months	11 years 327 days.
7	14 years 104 days	10 years 89 days.
8	12½ years	9 years 2 days.
9	11 years 40 days	8 years 16 days.
10	10 years	7 years 121 days.

IT IS stated on good authority that there is another counterfeit ten-dollar silver certificate in circulation, and counterfeit fifty-cent pieces have been discovered in New York State.

MANY persons are very careless in regard to carrying money on their person. One brother wrote us recently that he was robbed of quite a sum of money, and that he has now decided to place all his money in Zion City Bank.

WE DESIRE to call the attention of our friends to the danger of keeping deeds and other valuable papers in their houses. We have provided, in our fire-proof safe, boxes at a yearly rental of three dollars.

ON MARCH 31, 1899, out of 173,316 members of labor organizations, 31,613 were reported idle as a result of illness, disputes or inability to find work.

THANK GOD, with few exceptions Zion men are able to work, have no disputes, and are employed, earning enough money to support themselves and families, and after giving their tithes are constantly adding to their savings accounts in Zion City Bank.

THE world's gold production for the year 1898 was $287,428,600. Of this amount the United States produced $64,463,000. The world's silver production for the same period was $213,715,400, the United States producing $70,584,500.

ONE DOLLAR a week deposited in our Savings Department will amount to $280.43 in five years. Small accounts are welcomed.

ZION LAND AND INVESTMENT ASSOCIATION.

ZION everywhere will soon rejoice in saying with the Psalmist, "Beautiful for situation the joy of the whole earth, is Mount Zion."

ONE thing is very plain to us, that the terrible conspiracy which was planned to take the life of our General Overseer at the so-called "saintly" suburb of Oak Park, last Tuesday night, was arranged by the Masons and carried out by the doctors, two-thirds of whom belong to that order.

NONE knows better the bloodthirsty nature of some of these men than one who has once belonged to these worse than godless organizations, the members of which make vows with one another to murder their fellowman in case he dares to reveal the so-called secrets of their infamous Lodge rooms.

SHOULD the life of our General Overseer have been taken, Masonry would have been responsible for it, and we venture to prophesy that if he should ever be assassinated, the death-knell of Secretism will certainly be sounded.

BUT we firmly believe that the life of God's true servant will certainly be spared until his work is done on this earth, and until God Himself sees fit to call him.

WE earnestly urge every member of God's true Zion to pray God to open the eyes of His people and set them free from these accursed secret organizations, invented by the Devil to deceive humanity.

How ANY man or woman familiar with God's Word can call themselves true children of God and be connected with these Secret Societies, is more than the writer can understand. The whole thing is in direct conflict with the truth of God.

IT IS very certain that the "Hosts of Hell" are encamped in and around Chicago in full force, and it is a very easy matter to point out just where the leaders are located.

AT WHAT time has there ever been a greater necessity for a clean and pure abiding place for God's children to bring up their families in, than right at this time?

WHAT arrangements have you made to secure a home for yourself and family in Zion City?

HAVE you become a Shareholder?

IF NOT, and if you are able, you should become one immediately.

WHY invest your money with the world, the flesh and the Devil, which are all antagonistic to God's work?

THE investment is absolutely safe. All properties in Zion held by the General Overseer are back of the enterprise, all of the land to be purchased included.

DO NOT hesitate any longer. Special inducements are held out to the first Shareholders. We urge at once the hearty Christian cöoperation of every true member and friend of Zion.

DO NOT let the Devil deceive you and make you afraid; remember it is "the fearful" who lead the procession to hell. Revelation 21:8.

THE worldly city of today has no room for a true Christian who will fight every form of evil and who is willing to lay down his life (if need be) to uphold the standard of God's truth and righteousness.

WE heard the other day of a Christian sailor who, after a long voyage, found, as he thought, the house of God on the first Lord's Day ashore. After listening to an earnest sermon, at the close of which the announcement was made that the Lord's Supper would be celebrated, he expressed his intention of remaining, but was informed that he could not do so, there being no one to certify to his Christianity and the various other things which that Church required. The sailor having heard this is said to have answered, "Oh, it doesn't matter; I am not sorry that I can't stay. I thought it was the Lord's Table, but seeing that it is a private little affair of your own, I have no desire to remain." The Lord's Table in Zion Tabernacle is not a private little affair of our own. It is open to all the Lord's people, and if we knew that a Judas Iscariot was there we don't see how we could refuse him, after the Lord's example in permitting him to partake. Each one must take the responsibility before God of his presence there.

IMPORTANT NOTICE.

Pasted on each copy of the LEAVES OF HEALING which is mailed to our regular subscribers is a small label indicating when the subscription ends. Thus, John Doe, 5-52, means that Mr. Doe's subscription ends with Vol. 5, No. 52. When special attention is called to this paragraph, by a pencil mark in the margin, it means that your subscription is about to expire, and that you are very cordially invited to renew. We do not wish to lose a single subscriber from our list, and trust that you will favor us with a prompt remittance, that the "Little White Dove" may continue its visits without a break.

If renewals are sent in advance, the paper will be continued without interruption; otherwise it will be stopped when the subscription expires.

Make all Bank Drafts, Express Money Orders or Postoffice Money Orders payable to the order of JOHN ALEX. DOWIE, 1207 Michigan Avenue, Chicago, Ill., U. S. A.
Station L. Long Distance Telephone South 682. Cable Address "Dowie, Chicago."
All communications upon business must be addressed to
MANAGER ZION PUBLISHING HOUSE,
1207 Michigan Avenue, Chicago.

ZION'S BIBLE CLASS.

CONDUCTED BY DEACON DANIEL SLOAN.

BIBLE LESSON FOR FRIDAY, NOVEMBER 17th, 8 P. M.

Faith Pleases God.

1. *Faith that laughs at impossibilities.*—Mark 9:23.
Is it right to say that anything is impossible with God?
When men are relied on, do not failures come?
Is not to be in touch with God to ever succeed?
2. *Faith that sees God's promises afar.*—Heb. 11:13-16.
What has God given to incite to faith?
Does faith make God's words ever real?
3. *Faith that cries, It shall be done.*—Mark 10:46-52.
There are no maybes in faith, are there?
Does not faith always keep a lowly place?
Will faith stop when rebuff comes?
4. *Faith that never falters.*—Mark 14:22, 23.
Does faith go through storms of strife?
Does faith believe any harm can ever come?
Does faith make one always cheerful?
5. *Faith that shows no fear.*—Rom. 4:16-19.
Does not faith make to be, things which are not?
Will not faith always have its trials and victories?
6. *Faith that considers only what God says.*—Rom. 4:20-22.
Does not faith deal much with the Word of God?
Is not faith ever fortified with arguments?
Is there not ever thanksgiving in faith?
7. *Faith that ever shouts victory.*—Heb. 11:30-34.
Does faith ever keep one on the go for God?
Will not faith ever wait only as it works on?
Will not faith ever dare to do much for God?
8. *Faith that acts only on the light that God gives.*—Matt. 2:1-10.
If a man has faith is he not wise?
If a man has faith has he not peace?
If a man has faith has he not joy?
9. *Faith that follows in willing obedience.*—1 Thess. 1:2-10.
When one has faith does he not do something?
Is not the Word of God ever a new book to the man of faith?
Does not the man of faith scatter the message all about?
10. *A faith that replies to insinuations.*—Num. 13:26-33.
Is there not a detail of proof in faith?
Does not faith look at the seen or the unseen?

The Lord Our God is a Faith-Pleased God.

BIBLE LESSON FOR SUNDAY, NOVEMBER 19th, 1:30 P. M.

Prayer Before Mighty Undertakings.

1. *When seeking some personal favor of men.*—Neh. 1:4-11.
Is it not good to take days or nights occasionally for prayer?
What admission should be made and what points plead?
Should there not always be definiteness to prayer?
2. *When needing some particular help to life.*—Acts 10:1-8.
How much should one be in prayer?
Does God show how one's prayers will be answered?
Must we not know God's will and then do it?
3. *When about to conquer some foe to our good.*—2 Chron. 20:5-19.
Are not possibilities with God an incentive to prayer?
Will not God do today by prayer what He has done in the past?
Will not God beat back foes when His servants cry unto Him?
4. *When about to take up new public duties.*—1 Kings 3:3-15.
Does not God sometimes especially incite us to prayer?
What should ever be the burden of special prayer?
5. *When seeking restoration from sinfulness.*—Dan. 3:16-26.
What is it that makes prayer a necessity?
What elements are characteristic of prayer?
Will not God's plans always work out an answer?
6. *When seeking deliverance from some oppressor.*—2 Kings 13:3-7.
What happens when God's people will not obey Him?
Are there not special men sometimes whose prayers God hears?
Does not God always save His people when they pray?
7. *When seeking a stay to destructive judgment.*—Ex. 32:7-14.
When God does not keep, do not the people quickly perish?
When people become sinful do not they serve vain gods?
Does not God beat back swift judgment when we pray?
8. *When seeking conciliations when on journeys for God.*—Ezra 8:15-23.
Have not God's people always had periods of separation?
Does not some power always oppose when God's people seek to draw near to Him?
Will not God ever put to flight all oppressors when His people pray?
9. *When about to undertake mighty evangelism.*—Acts 4:23-37.
Does public censure turn back a holy Church?
What does a persecuted Church do?
Does persecution bring more power from God?
10. *When awaiting mighty power from heaven.*—Acts 1:4-14.
Did a good, long, true prayer-meeting ever hurt any Church?
What is God's Church ever to pray and seek for?
Should not a Church be a continual prayer-meeting?

God's Holy People are a Praying People.

CHEERING WORDS FROM ZION'S GUESTS

NOTES FROM ZION HOME

THE regular Praise and Testimony meeting held in Zion Home, Saturday evening, September 23, 1899, was conducted by Elder J. G. Speicher.

After the opening exercises, the different States were enumerated and found to be twenty-one in number, as follows:

Colorado, Idaho, Illinois, Indiana, Iowa, Kansas, Kentucky, Massachusetts, Michigan, Minnesota, Mississippi, New Jersey, New York, Ohio, Pennsylvania, Tennessee, Texas, Vermont, Virginia, West Virginia, and Wisconsin.

The following foreign countries were also represented:

Austria, Canada, China, England, Ireland, Japan, and Scotland.

The meeting was then thrown open for testimony.

MRS. MAGGIE MUDGETT, La Junta, Colo., said: "I praise the Lord tonight for deliverance from heart trouble, nervous prostration and internal trouble two years ago through Evangelist Osborn. Since then I have been healed of many troubles. I came into Zion last Wednesday perfectly well. The Devil tempted me to wait until Sunday to be baptized. I gave up to him, but affliction was brought on me. This afternoon I sent for Elder Holmes. He prayed with me, and I praise God for perfect deliverance tonight."

J. L. CORKEY, Londonderry, Ireland, said: "I believe if I had not gotten LEAVES OF HEALING about three years ago that the Devil would be dancing over my grave tonight. I had always been delicate from the carelessness of a nurse, and about three years ago the doctor said I could never be better. When I read LEAVES OF HEALING for the first time, I said, 'This is the true Gospel.' I gave up all medicine and prayed for healing. Gradually I got better. I wrote to Dr. Dowie to pray for me, and he did so. I got stronger. In coming to Zion I have met many obstacles, but God removed them all. When I passed into the doors of Zion I felt a greater peace come into my heart. I have seven brothers, three of whom have finished for the ministry. The other four are going through college. My mother and I are praying that every one of them may be brought into Zion."

C. I. MUDGETT, La Junta, Colo., said: "Zion is the most homelike place that I have ever found. I have received healing several times. One time I was knocked off a box-car and a gash about three inches long clear to the skull was cut in my head. I was unconscious, but I praise God that when I came to I was praying, and the Lord delivered me. My wife and I have had many victories in our home and God has been blessing us through Zion teaching."

REV. J. H. KLEIN, Eskridge, Kan., said: "I had a hard time to get to Zion. But if there ever was a time when my heart rejoiced in God, it was when I stepped out of the train and met dear Brother Tindall and we started toward Zion Home. I have felt at home every minute of the time I have been here. I have no use for the compromise system. I trusted God for healing. Fear went, doubt went, and when our children would fall sick it was no trouble to get them to God and get them healed. My little boy was raised instantly. My daughter, eighteen years old, sick nigh unto death, was healed instantly. I was a sufferer from catarrh for many years, and have been healed. LEAVES OF HEALING has been a great blessing in our home."

MRS. L. E. BROOKS, Manson, Iowa, said: "I was over forty years in the Congregational Church. I felt that it was getting so corrupt I did not want to stay. I thought at that time the Methodist Church was a little better, but they would not let me in because I believed in Divine Healing. I said, 'Praise the Lord, I can go to the Christian Catholic Church.' So I did. I was healed twenty years ago of Bright's disease, when I was very low. I have never taken a drop of medicine since. I praise God for Zion."

WADE MEYER, La Junta, Colo., said: "About three years ago my brother sent me a copy of LEAVES OF HEALING. I was a Mason, and, of course, did not like the paper, and did not have anything to say for it. I went to Kansas to Elder Osborn, who preached Divine Healing in the Methodist Church, and also preached that you could not live in the Secret Orders and be a Christian. In a revival I gave up Secret Orders and gave up medicine, trusting the Lord for healing. The Lord has healed me many times since. I praise God for LEAVES OF HEALING. It has been the means of bringing me out and bringing me to Zion. I send it out all I can, for I want to help everybody I ean. I praise God for Zion."

MRS. MARY KIMBALL, Fredonia, N. Y., said: "I came here to learn how to pray. I told a very dear friend all about what I had seen and heard in Zion, and that I positively knew people were healed here, and that Jesus was the Healer. She had heart disease, and could not lie down at all. She took LEAVES home and read it. She believed the teaching and asked God to heal her. She said she felt the Divine touch and was healed instantly. She had not been able to lie on her back for five or six years, and had not been able for some weeks to lie down at all. She now goes around the town talking to the sick and bringing them to my notice. I send LEAVES to them. The people love to read the papers and are impatient to get them. They are impatient to know about everything going on in Zion. They send greetings to the Zion people and to Dr. Dowie. They wanted me to tell him that they were very much interested in the work and anxious for his success. I praise God for Zion and Dr. Dowie. I have been healed of a serious case of bronchial catarrh through faith in Jesus."

EVANGELIST JOHN ALEX. INOUYE, Zion Home, said: "I thank God for Zion and for Dr. Dowie. I have found Jesus the Healer through Zion. I believe in a full salvation for spirit, soul and body. I have been so sick that I thought I could not be without medicine, but I thank God now I am stronger with Jesus and without medicine. I am sorry to say my people (the Japanese) do not know a full salvation. Pray for Japan and pray for me."

ELIAS C. POTTER, Porter's Hill, Ontario, Can., said: "God has greatly blessed me since coming to Zion. I came here pretty nearly a wreck. God has wonderfully blessed me. When I came here not one of my internal organs was doing its work. Since I have been in Zion I believe my internal organs are completely healed. I am not suffering in any way from any of them. My wife laughs at me because I get hungry before meal time. Before I came to Zion meals were an offense to me. Every explanation of God's Word has done me good."

MRS. JESSIE CLARK, Glouster, Ohio, said: "A week ago tonight I left my home four hundred miles from here to come to Zion. I was brought here in the baggage car on a cot. I was suffering with internal troubles, not an organ in my body being healthy. I had grip in March and was going down rapidly. A week before I left home I had a stroke of paralysis, after which I was unable to eat or get much sleep. I was sinking rapidly, and threatened with another stroke. I felt impressed to come here. In answer to prayer I was given strength for the trip. Monday morning while Dr. Dowie was teaching I felt the healing power come over me. When he prayed with me I got up and walked, and I have been walking and gaining in strength ever since. Today I walked to the College and back. I thank the Lord from the depth of my heart for what He has done for me. I thank God for the teaching and prayers of Zion and Dr. Dowie."

ELDER ISAAC LEONARD, Ionia, New Jersey, said: "I have been much blessed while in Zion. When I came here I was bent over, and now it is a pleasure to stand straight and lean a little back."

MISS WINNIE HICKERSON, La Junta, Colo., said: "God saved me and He is keeping me."

E. A. MUDGETT, Spearville, Kan., said: "I praise God tonight for His keeping power."

NEW AND REVISED

Catalogue of Zion Publishing House.

1201-1207 Michigan Avenue, Chicago, Ill., U. S. A.

A VOICE FROM ZION. Published monthly. 32 pp. 50 cents a year. Subscriptions may begin with any number of the volume.

Vol. 1.	No. 1.	January,	1897.....A Woman of Canaan.
	No. 2.	February,	1897.....Permission and Commission.
	No. 3.	March,	1897.....Reply to Dr. Hillis.
	No. 4.	April,	1897.....Reply to Ingersoll's Lecture on Truth.
	No. 5.	May,	1897.....Redemption Draweth Nigh.
	No. 6.	June,	1897.....Talks With Ministers.
	No. 7.	July,	1897.....Sanctification of Spirit, Soul and Body.
	No. 8.	August,	1897. Secret Societies: The Foes of God, Home, Church, and State.
	No. 9.	September,	1897. "I Will." Address on Divine Healing, with Answers to Questions.
	No. 10.	October,	1897. Doctors, Drugs and Devils; or, The Foes of Christ the Healer.
	No. 11.	November,	1897.....Ethiopia Stretching Out Her Hands to God,
	No. 12.	December,	1897. The Christian Ordinance of Baptism by Triune Immersion.
Vol. 2.	No. 1.	January,	1898.....What Should a Christian Do When Sick?
	No. 2.	February,	1898.....Organization of the Christian Catholic Church.
	No. 3.	March,	1898...."You Dirty Boy!" A Reply to Rev. P. S. Henson, D. D.
	No. 4.	April,	1898.....How to Pray.
	No. 5.	May,	1898. Christ's Methods of Healing: A Reply to Rev. J. L. Withrow, D. D.
	No. 6.	June,	1898. Zion's Protest Against Swine's Flesh as a Disease-Producer.
	No. 7.	July,	1898.....Tobacco: Satan's Consuming Fire.
	No. 8.	August,	1898.....False Christian Science Unmasked.
	No. 9.	September,	1898.....Divine Healing Vindicated.
	No. 10.	October,	1898.....The Press: The Tree of Good and Evil.
	No. 11.	November,	1898.....Estimates and Realities: A Reply to Baptist Ministers.
	No. 12.	December,	1898.....Diabolical Spiritualism Unmasked.
Vol. 3.	No. 1.	January,	1899.....Bible Calendar.
	No. 2.	February,	1899.....Ye are Come Unto Mount Zion. Will a Man Rob God?
	No. 3.	March,	1899.....Fighting Blackmailers.
	No. 4.	April,	1899.....Ingersoll Exposed.
	No. 5.	May,	1899. Christian Science Exposed as an Anti-Christian Imposture.
	No. 6.	June,	1899....Job's Boils; or, Objections to Divine Healing Considered.
	No. 7.	July,	1899.....The Man of Sin Revealed.
	No. 8.	August,	1899.....Zion's Answer to the Messengers of the Nations.
	No. 9.	September,	1899.....Reply to Dr. Gray.
	No. 10.	October,	1899.....Reply to D. L. Moody and *The Ram's Horn*.
	No. 11.	November,	1899.....Repentance.
	No. 12.	December,	1899.....Zion and Her Enemies.

AMERICAN FIRST FRUITS. Price 25 cents, 10 copies $2.

A WOMAN OF CANAAN: WITH ITS APPLICATIONS. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for $4.

BIBLE CALENDAR. Price 5 cents, 12 for 50 cents, 100 for $4.

CHRISTIAN SCIENCE EXPOSED AS AN ANTI-CHRISTIAN IMPOSTURE. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for $4.

CHRIST'S METHODS OF HEALING. Price 5 cents, 12 for 50 cents, 100 for $4.

CONQUESTS FOR CHRIST IN AMERICA: PAST, PRESENT, AND TO COME. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for $4.

DIABOLICAL SPIRITUALISM UNMASKED. 32 pp. Price 5 cents, 12 for 50 cents, 100 for $4.

DIVINE HEALING VINDICATED. 32 pp. Price 5 cents, 12 for 50 cents, 100 for $4.

DO YOU KNOW GOD'S WAY OF HEALING? In English and Danish. 12 pp. with portrait of author. Price 2 cents, 15 for 25 cents, 50 for 75 cents, 100 for $1.25, 1000 for $10.
Also an English edition in nonpareil type at 1 cent a copy, suitable for enclosing with letters.

DOCTORS, DRUGS AND DEVILS; OR, THE FOES OF CHRIST THE HEALER. 32 pp. with portraits of Dr. and Mrs. Dowie. Price 5 cents, 12 for 50 cents, 100 for $4.

ESTIMATES AND REALITIES: A Reply to the Rev. George Lasher, the Rev. Johnston Myers, and other Baptist Ministers. 48 pp. Price 5 cents, 12 for 50 cents, 100 for $4.

ETHIOPIA STRETCHING OUT HER HANDS TO GOD: Narrative of the Rev. Amos Dresser. 20 pp. with 4 illustrations. Price 5 cents, 12 for 50 cents, 100 for $4.

FALSE CHRISTIAN SCIENCE UNMASKED. 32 pp. Price 5 cents, 12 for 50 cents, 100 for $4.

FIGHTING BLACKMAILERS. 44 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for $4.

GENERAL OVERSEER OF THE CHRISTIAN CATHOLIC CHURCH. A beautiful engraving from a recent life-size photograph of the Rev. John Alex. Dowie. Printed on heavy coated paper, suitable for framing, and mailed in tubes specially prepared to avoid injury while in transit. Price 10 cents.

HE IS JUST THE SAME TODAY. In English, German and Danish. 12 pp. with portrait of author. Price 2 cents, 15 for 25 cents, 50 for 75 cents, 100 for $1.25, 1000 for $10.
An edition in smaller type, of suitable size for enclosure in an envelope without folding, at one cent per copy.

HOW I CAME TO SPEAK FOR JESUS. By Mrs. Dowie. 12 pp. with portrait of author. Price 2 cents, 15 for 25 cents, 50 for 75 cents, 100 for $1.25, 1000 for $10.

HOW TO PRAY. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for $4.

"I WILL." An Address on Divine Healing, with Answers to Questions. In English and German. 48 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for $4.

"IF IT BE THY WILL." In English and Norwegian. 16 pp. with portrait of author. Price 2 cents, 15 for 25 cents, 50 for 75 cents, 100 for $1.25, 1000 for $10.

INGERSOLL EXPOSED. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for $4.

JESUS THE HEALER. 16 pp. with portrait of author. Price 2 cents, 15 for 25 cents, 50 for 75 cents, 100 for $1.25, 1000 for $10.

JOB'S BOILS; OR, OBJECTIONS TO DIVINE HEALING CONSIDERED. 32 pp. with portrait of author. Do You Know God's Way of Healing? etc. Price 5 cents, 12 for 50 cents, 100 for $4.

LEAVES OF HEALING. In English. Weekly. $2 per annum; $1.25 for 6 months; 75 cents for 15 weeks; single copies 5 cents; 25 copies of one issue $1; 100 copies of one issue $3. To ministers, Y. M. C. A.'s and public reading rooms, $1.50 per annum. For foreign subscriptions add 25 cents for three months, 50 cents for 6 months, and $1 for yearly subscriptions, to cover postage.

LEAVES OF HEALING. In English. Bound in book form. Each volume contains one year's issue of the paper; Volumes I, II, III and IV. Price per volume, $3.50; three volumes, $9; four volumes, $10. Transportation charges to be paid by purchaser. We also have these volumes unbound. Price per volume, $1.50, postpaid; three volumes, $4; four volumes, $5. For foreign countries, add $1 for each volume for postage.

LEAVES OF HEALING. In German. Monthly. 50 cents per annum; 30 cents for 6 months; single copies 5 cents; 25 copies of one issue $1; 100 copies of one issue $3. To ministers, Y. M. C. A.'s and public reading rooms, 35 cents per annum, 20 cents for 6 months. For foreign subscriptions add 12 cents for six months and 25 cents for yearly subscriptions, to cover postage.

LEAVES OF HEALING. In Dutch. Monthly. Same rates as for German edition.

LIKE A SHEPHERD. 16 pp. with portrait of author. Price 2 cents, 15 for 25 cents, 50 for 75 cents, 100 for $1.25, 1000 for $10.

ORGANIZATION OF THE CHRISTIAN CATHOLIC CHURCH. Containing verbatim reports of the two General Conferences of January 22 and February 5, and Formation of Church, on February 22, 1896. 100 pp. with portrait of Dr. Dowie. Price 10 cents, 12 copies for $1, 100 copies for $8.

OUR SECOND YEAR'S HARVEST. 180 pp. Price 25 cents (30 cents postpaid), 10 copies postpaid $2.25.

PERMISSION AND COMMISSION. "Whom the Lord Loveth He Chasteneth," Paul's Thorn in the Flesh, and Answers to Other Difficulties and Objections to Divine Healing. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for $4.

REASONINGS FOR INQUIRERS CONCERNING DIVINE HEALING TEACHING. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for $4.

REDEMPTION DRAWETH NIGH. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for $4.

REPENTANCE. 96 pp. and cover, with portrait of author. Price 5 cents, 12 for 50 cents, 100 for $4.

REPLY TO DR. GRAY. 36 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for $4.

REPLY TO DR. HILLIS. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for $4.

REPLY TO INGERSOLL'S LECTURE ON TRUTH. 32 pp with portrait of author. Price 5 cents, 12 for 50 cents, 100 for $4.

REPLY TO D. L. MOODY AND *The Ram's Horn*. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for $4.

SANCTIFICATION OF SPIRIT, SOUL AND BODY. 48 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for $4.

SATAN THE DEFILER. 16 pp. with portrait of author. Price 2 cents, 15 for 25 cents, 50 for 75 cents, 100 for $1.25, 1000 for $10.

SECRET SOCIETIES: THE FOES OF GOD, HOME, CHURCH, AND STATE. 96 pp. with portrait of author. Price 10 cents, 12 copies for $1, 100 copies for $8.

SOUVENIR OF ZION. 96 pp. and cover. Beautifully illustrated. Price 25 cents, 10 copies postpaid $2.

TALKS WITH MINISTERS. 32 pp. Price 5 cents, 12 copies for 50 cents, 100 copies for $4.

THE CHRISTIAN ORDINANCE OF BAPTISM BY TRIUNE IMMERSION. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for $4.

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. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for $4.

THE PRESS: THE TREE OF GOOD AND EVIL. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for $4.

TOBACCO: SATAN'S CONSUMING FIRE, AND ITS ALLIES. 24 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for $4.

WHAT SHOULD A CHRISTIAN DO WHEN SICK? What Constitutes an Elder? 20 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for $4.

YE ARE COME UNTO MOUNT ZION. Will a Man Rob God? 32 pp. Price 5 cents, 12 for 50 cents, 100 for $4.

"YOU DIRTY BOY!" A Reply to Rev. Dr. Henson. With Some Remarks on Dining with the Doctors. 52 pp. Price 5 cents, 12 for 50 cents, 100 for $4.

ZION'S ANSWER TO THE MESSENGERS OF THE NATIONS. 32 pp. and cover, with portrait of author. Price 5 cents, 12 for 50 cents, 100 for $4.

ZION'S PROTEST AGAINST SWINE'S FLESH AS A DISEASE-PRODUCER. 36 pp. Price 5 cents, 12 for 50 cents, 100 for $4.



BAPTISMAL SCENE IN ZION TABERNACLE, CHICAGO.

This Picture was taken on Oct. 26, 1898, and shows the General Overseer, Rev. John Alex. Dowie, about to Baptize several Candidates by Triune Immersion.

OBEYING GOD IN BAPTISM.

"Baptizing Them Into the Name of the Father and of the Son and of the Holy Ghost."

Five Thousand Two Hundred and Eighty-Eight Baptisms by Triune Immersion Since March 14, 1897.

Five Thousand Two Hundred and Eighty-eight Believers have joyfully followed their Lord in the Ordinance of Believers' Baptism by Triune Immersion since the first baptism in Zion Tabernacle, on March 14, 1897.

Baptized in Zion Tabernacle from March 14, 1897, to March 14, 1899, by the General Overseer	3070	
Baptized by Elders	149	
Total baptized in Zion Tabernacle		3219
Baptized in places outside of Chicago by the General Overseer	65	
Baptized in places outside of Chicago by Elders and Evangelists	166	
Total baptized outside of Chicago		231
Total baptisms for two years		3450
Baptized in Zion Tabernacle from March 14, 1899, to September 14, 1899, by the General Overseer	397	
Baptized by Elders	481	
Total baptized in Zion Tabernacle		878
Baptized in places outside of Chicago by the General Overseer	55	
Baptized in places outside of Chicago by Elders and Evangelists	659	
Total baptized outside of Chicago		714
Total baptisms in six months		1592
Total baptisms in two years and six months		5042
Baptized in Zion Tabernacle by the General Overseer:		
September, 1899, Vol. 5, No. 49, page 964	52	
October, 1899, Vol. 5, No. 51, page 1004	33	
Baptized in Zion Tabernacle by Elder Mason	19	
Baptized in Zion Tabernacle by Overseer Wilhite	26	
Baptized in Zion Tabernacle by Elder Calkins	17	
Baptized in Zion Tabernacle by Elder Holmes	17	
Baptized in Zion Tabernacle by Elder Viking	7	
Baptized in Zion Tabernacle by Elder Speicher	10	179
Baptized in Ohio by Elder Pence	10	
Baptized in Ohio by Elder S. Mont	5	
Baptized in Ohio by Elder Fockler	3	
Baptized in Ohio by Elder Basinger	6	
Baptized in Ohio by Overseer Piper	1	
Baptized in Iowa by Deacon Crane	7	
Baptized in Plymouth, Ind., by Elder Haight	2	
Baptized in Nebraska by Elder McFarlane	1	
Baptized in Michigan by Elder Stevens	9	
Baptized in Michigan by Elder Stokes	8	
Baptized in Belvidere, Ill., by Evangelist Fisher	5	
Baptized in Vancouver by Elder Simmons	4	
Baptized in Washington by Elder Simmons	3	
Baptized in Washington by N. W. Fletcher	1	67 246
Grand total baptized since March 14, 1897		5288

The following name was omitted from the list of believers baptized at West Unity, Ohio, Wednesday, May 3, 1899, by the General Overseer:

Peters, Mrs. May ..... West Unity, Ohio.

The following name was omitted from the list of believers baptized at Auburn, N. Y., Wednesday, July 26, 1899, by Overseer W. H. Piper:

Markell, Adelia ..... East Varick, N. Y.

The following person was baptized in West Unity, Ohio, on Monday, October 6, 1899, by Overseer W. H. Piper:

Hopper, Miss Mae ..... West Unity, Ohio.

The following-named three believers were baptized in Riley's Creek, Bluffton, Ohio, Lord's Day, October 29, 1899, by Rev. Ephraim Basinger:

Lightner, Mrs. Helena E. ..... Pandora, Ohio.
Lightner, William A. ..... Pandora, Ohio.
Zimmerman, Christian ..... Bluffton, Ohio.

The following six believers were baptized Lord's Day, October 22, 1899, in Detroit River, Detroit, Mich., by Elder S. H. Stokes:

Bierman, Miss Louisa ..... 739 Monroe Avenue, Detroit, Mich.
Ellis, Mrs. Harriet ..... Delray, Mich.
Ellis, William ..... Delray, Mich.
Ellison, Miss Emma ..... 160 Twelfth Street, Detroit, Mich.
Wright, Mrs. Hattie ..... 739 Monroe Avenue, Detroit, Mich.
Young, Mrs. Mary A. ..... 739 Monroe Avenue, Detroit, Mich.

The following-named ten believers were baptized in Central Zion Tabernacle, Chicago, Wednesday night, November 1, 1899, by Elder J. G. Speicher:

Brasefield, Rev. Harvey D. ..... Clayton, N. C.
Brasefield, Mary E. ..... Clayton, N. C.
Brewster, Miss Mary I. ..... 119 Johnson Street, Akron, Ohio.
Finn, W. W. ..... 911 Elm Street, Cincinnati, Ohio.
Hammond, Mrs. Susan ..... Chadburn, N. C.
Helms, George L. ..... De Smet, S. Dak.
Kanagy, Emily ..... Plainfield, Ill.
Kanagy, Mrs. George ..... Joliet, Ill.
Kanagy, John M. ..... Plainfield, Ill.
Moore, Maryette E. ..... Industry, Kan.

He sendeth His word and healeth them.

PATIENCE

LEAVES OF HEALING

I am the Lord that healeth thee.

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

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

EDITED BY THE REV. JOHN ALEX. DOWIE.

VOLUME VI. NUMBER 3. CHICAGO, NOVEMBER 11, 1899. PRICE FIVE CENTS.

GOD'S WITNESSES TO DIVINE HEALING.

HEALED OF MANY TERRIBLE DISEASES.

IF JEHOVAH BE GOD, FOLLOW HIM; BUT IF BAAL, THEN FOLLOW HIM.

Zion's fearless and fiery witnessing against the sorcerers (pharmacists, physicians and surgeons), and her declaration that God is the Healer of His people, has brought down upon her head the execrations, threats, and actual physical violence of those practicers of what the ancients well termed the "black art." In their rage, these priests of the medical Baal have resorted to the vilest slanders, through a subsidized press; to ridiculous personal attacks, through an enslaved pulpit; to attempted legal prosecution, through mercenary "justice shops," and, failing in all these, to the murderous attempt upon the General Overseer's life, through mobs of hired assassins.

The crisis is rapidly approaching. The day is coming when the final conflict between Man's Way of Healing and God's Way of Healing must be fought. The people, as in the day of Elijah, are beginning to demand a fair trial of the issues. They realize that the question is one which can never be settled by calumnies, sneers, bludgeons or bullets.

The General Overseer has repeatedly sent forth a challenge to debate this question, calling upon the allied forces, whose gods are drugs and knives, to select their champion and send him forth to meet the champion of those whose God is Jehovah.

He has called for a bringing forth of witnesses on either side to substantiate the claims made. That challenge, needless to say, has not been accepted. But Zion is pushing this battle to the very gates of the enemy. Their failure to accept the challenge will not avert the conflict.



MRS. HATTIE M'CORMACK.

Zion is daily bringing forth Witnesses, not only to the glorious certainty of God's Way of Healing, but also to the utter failure of Man's Way of Healing.

This happy woman, Mrs. Hattie McCormack, is one of God's Witnesses to the beautiful truth of the words, "I am the Lord that healeth thee."

She is also a Witness to the oft-proved terrible results of man's ignorant and often criminal attempts to heal the body by means of drugs and knives.

She was at first a victim to inflammation of the bladder, which, obstinately clinging to her for several years, soon became complicated with the most painful and weakening diseases peculiar to her sex.

So severe were these troubles that she could scarcely walk and could not care for her child.

Soon, no doubt on account of the many poisonous drugs which she took, she became afflicted with dyspepsia and constipation. These distressing ailments became so malignant that her bowels were partially paralyzed, and she was a constant consumer of many drugs, which bettered her condition not at all, but rather made it worse.

Malarial fever and enlargement of the liver found fertile soil in her weakened and diseased system, and for months she was confined to her bed, an almost hopeless invalid.

Bleeding piles, followed by a total inactivity of the bowels, brought upon her a deluge of the most powerful poisons and, finally, the surgeons' knives. These wise men found a loop in the intestines to be the obstruction at which they had ignorantly hurled all their drugs.

Slowly, painfully, the tortured woman regained her strength after the operation, only to find that her diseases were growing more deadly and that the wound made by the surgeons' knives had broken open, adding to the sum of her misery a large rup ture, which necessitated constant, galling slavery to a truss.

Then a tumor or cancer of the breast appeared and grew larger and more painful.

Hopeless, helpless, about to die, she was, in her despair, preparing for another operation, when one of God's consecrated messengers brought to her the story of how God, in Zion, was healing all those who came to Him repenting, confessing, restoring and trusting Him only and fully.

Gladly she accepted the message Joyfully she came to Chicago to the despised "Little Wooden Hut," Zion Tabernacle No. 1, and, with eager spirit, drank in the glorious truth of the Full Gospel.

The first time Dr. Dowie laid hands upon her, and in the Name of Jesus, in the Power of the Holy Spirit, and in accordance with the Will of God, prayed for her healing, she felt the current of Divine Power and instantly arose, completely healed of all her terrible diseases.

With a heart full of praise to God, she returned to her home and entered at once upon the duties of caring for her household, God giving her of His unfailing strength for every task.

Four and one-half years have passed since her healing, and she still sings her songs of thanksgiving to God for His wonderful healing and keeping power.

Her testimony is undisputed and indisputable. It is one of the thousands which prove that "Jehovah, He is God," and that He alone can heal the body. With these testimonies before the world, Zion shouts, with a voice which is reaching to the ends of the earth, "How long halt ye between two opinions? If Jehovah be God, follow Him; but if Baal, then follow him."

A. W. N.

WRITTEN TESTIMONY OF MRS. HATTIE M'CORMACK.

Extract from "Notes of Thanksgiving to Zion's God," Volume V. Number 23, LEAVES OF HEALING, April 1, 1899, pages 428 429.

Healed in an Instant in Zion After Years of Suffering.

In a letter from Mrs. Hattie McCormack, of Pontiac, Ill., under date of February 26th, she says:

For some time I have felt that I should like to write and tell what the Lord has done for me.

It will soon be four years since I was healed through faith in Jesus. I have not taken one drop of medicine since. It was in the fall of 1886 that my health began to fail, being the same year that I was married.

I was first taken with inflammation of the bladder. Dr. Pearson, of Pontiac, was called to attend me for that. I got some better at that time. But it kept coming back at short intervals and was very distressing for several years.

The next year my little boy was born, after which I was left with very severe female trouble, so that I could not be on my feet but a very few moments at a time or care for my little boy as other mothers did. Not very long after this trouble came I was attacked with dyspepsia and constipation, which resulted in a kind of paralysis of the bowels. They became almost inactive; in fact, they were inactive for six years without the use of a strong cathartic.

I think it was the next summer that I had two or three attacks of malarial fever, when Dr. Long, of Pontiac, was called to attend me. This was followed by enlargement of the liver and a general weakness of the whole system, so that I was confined to my bed for about three months. Dr. Stewart, of Pontiac, treated me for this trouble.

By this time I had become so weakened that I was an invalid. With my husband and little boy to live for I did not want to die; so I was always ready to try every medicine I heard of.

Soon after this I heard of a lady physician of Bloomington, Ill. (Mrs. M. L. Crothers), who treated women's diseases very successfully. I was now hardly able to walk. But my friends helped me get to her home, where I stayed one week, and went home some better. During all that summer I went to Bloomington once every week for treatment, besides bringing back medicine for my other troubles

Soon after this my stomach became very much worse, so that eating caused me great distress. At this time my bowels were in a terrible state, and it was getting almost impossible to get them to act. This brought on bleeding piles, from which I suffered intense agony.

At this time there was a specialist (Dr. Henderson) who made monthly visits from Chicago to Pontiac, who said he would cure me of piles for fifty dollars. I began treatment with him, but was in such a weak condition that I had to give up the treatments.

But I soon found out that the worst was yet to come, for not very long after this there came a time when my bowels became totally inactive. After waiting five days, and doing what we could, we called our doctor (Dr. Marshall), who came every day and began giving me remedies, increasing the doses and changing the medicine continually, but without any effect whatever.

As a last resort he gave me croton oil, but still there was no result. By this time they made up their minds there was something wrong, and decided to have an operation performed. After I had lived eighteen days without a movement of the bowels, Dr. Harris, a surgeon of Chicago, came and operated upon me, assisted by three doctors of Pontiac (Dr. Marshall, Dr. Long and Dr. Baker).

They found the trouble to be a loop in the intestines. After the operation there was that awful wound to be healed. I had to lie on my back for a long time, just merely alive I was about three months getting my strength back after the operation.

A few months after this my little girl was born, and I never was able to lift her or take her, except when I was sitting down.

Not very long after this I had trouble with my left breast. I went to see Dr. Long, who gave me some medicine for it. It was a hard lump and was quite sore. It kept getting worse, so I went to see Dr. Townsend. He said it was a tumor. He gave me some medicine, but it did not get well.

About a year, or perhaps a little more, after the operation, we found that the wound made at that time had broken open again, as it left me with a rupture as large as a teacup, compelling me to wear a truss continually.

During all this time this terrible bowel trouble kept getting worse. Some of the doctors told me they thought it was caused partly by piles, as I was in constant pain caused by them; so we decided to have an operation performed for piles. We had set the time for the doctor to come the next week. He was to bring another doctor to assist him.

It was just at this time that I heard of you and your work in Chicago, for the first time. I thought to myself, if I can only get there I believe I will be healed. I knew I could not live very long, for nearly every organ in my body was diseased, and I kept growing weaker all the time. The pain that I suffered no one but God knows

It is now about four years since I was healed, and I never have taken one drop of medicine in that time. Praise God, I never will.

I got ready and my husband took me to Zion Home, where I learned that God was willing to heal me

The first time you prayed with me I felt God's healing power flow through me. My pains left me. I felt so strange and happy. I steadily gained strength, and in about two weeks I went home. The first thing I did was to take up my little girl, whom I had never lifted when on my feet.

The next day I did a two-weeks' ironing, feeling so strong and happy in being able to go about my house and do any kind of work without hurting me in the least. I often said I felt as if I could walk ten miles.

After I was healed I took my little boy, who had been ruptured since he was three months old, took off his truss and prayed with him, and he was instantly healed. My little girl, who inherited bladder trouble from me, was instantly healed.

I left my truss hanging on the walls of Zion Tabernacle.

I thank you, Dr. Dowie, for your prayers and counsel and kindness.

I also thank God for His many, many blessings.

Testimony of Mrs. McCormack as to Present Health and Strength.

PONTIAC, ILL., November 4, 1899.

DEAR DR DOWIE:—I send my photograph today as you requested.

In regard to my health today, I am simply feeling fine.

I do not feel like the same woman who came, a little over four years ago, to the "Little Wooden Hut."

I then walked with a slow and weary step, with my hand-satchel full of medicine bottles.

You found them out, and demanded their surrender. I gave them all up, and when you prayed and laid hands upon me in Jesus' Name, I was immediately healed.

It pays well to abandon drugs, trusses and all supports, and to trust God fully.

Now I can run and leap like a child. I am through with medicine forever.

Praise God for such a Saviour, Healer and Keeper.

Your Sister in Christ, HATTIE MCCORMACK.



THUS SAITH THE LORD, STAND YE IN THE WAYS, AND SEE, AND ASK FOR THE OLD PATHS, WHERE IS THE GOOD WAY, AND WALK THEREIN, AND YE SHALL FIND REST FOR YOUR SOULS.—Jeremiah 6-16.

Zion teaching is pointing out the ways of the people; the Evil Ways which lead them from health and happiness and God.

Zion teaching points them to the old paths; the Good Ways which God marks out for the people in His Word, which lead them back to health and happiness and God.

The crowds are rushing on in ways which seem right in their own eyes. Many do not want to pause long enough to see where they are being led.

There is need of a warning Voice so loud and denunciatory that they will be compelled to stand in their ways and see that destruction lies at the end.

Many are heeding the Voice to Zion and God's People in Every Land, and multitudes are seeking the old paths. They find rest for their souls.

We copy the following paragraph from a letter written in England:

I have been a subscriber to LEAVES OF HEALING for about three years. The teaching contained in it, I must admit, is the most practical Christian teaching which has ever come across my path.

Zion teaching is Christianity on fire, which is the only kind that stirs the Devil up. If any of our readers wish to prove this, let them accept it and live it. It is a *burning*, as well as a *shining*, light.

A lady in Washington writes:

I Thank God That Leaves of Healing Ever Came Into My Hands.

It has brought new life and light to me.

It has brought me out of darkness into light; out of sickness into health. What a joy unspeakable! A peace which passeth all understanding! The Bible has become a new Book to me since I accepted Zion teaching.

Zion literature is one of the best commentaries on the Bible. It shows that God means just what He says; thus the Scriptures become a living reality. To those who obey and walk in the light as it thus comes to them, the path will shine brighter and brighter unto the perfect day.

Knowing this, we wish to scatter Zion literature everywhere, in all paths, that it may make the crooked paths straight and the dark ones light.

LEAVES OF HEALING carried blessing to Mrs. Narcissus Millstead, Gallatin, Mo. She writes to our General Overseer:

DEAR DR. DOWIE:—I feel I ought to write and tell you that the cancer on my nose is gone. Nothing but a scar that can scarcely be noticed remains.

I will soon be seventy-seven years old, and I have good health.

It was through LEAVES OF HEALING I learned of your work.

I thank you, and give praise to God for the teaching.

May your work go on, is my prayer.

"YOU MUST STOP SPREADING THAT DOWIE LITERATURE, FOR IT IS GOING TO BREAK UP OUR CHURCH."

This was the command written to Rev. S. T. Reeve, of Orland, Cal., by his Presiding Elder.

Rev. S. T. Reeve and Rev. W. D. Taylor for this offense were found guilty of heresy and expelled from the ministry.

The following letters to our General Overseer show some of the results which followed the spreading of Zion literature in California.

Rev. S. T. Reeve writes:

ORLAND, CAL., September 26, 1899.

DEAR DR. DOWIE:—Please find two letters which I send you. They are the result of reading the teaching of the Christian Catholic Church.

HENLEYVILLE, CAL., September 22, 1899.

DEAR DR. DOWIE:—I thank you for such a spiritual paper as LEAVES OF HEALING and thank God for the good it has done me and my family.

Since we have been reading it we have received more light on the Bible than ever before.

My son, R. R. Howell, has been wonderfully healed of rupture of seven or eight years' standing. Two or three months ago he laid off his truss and took the Lord as his Healer, and in a few days he was well.

Praise the Lord; it all came from the light we got from your Voice From Zion and LEAVES OF HEALING.

J. W. HOWELL.

Healed of Rupture Through Reading Leaves of Healing.

HENLEYVILLE, CAL., September 26, 1899.

DEAR BROTHER IN CHRIST:—My father is a constant reader of LEAVES OF HEALING. Some of the papers fell into my hands. I read them, with some of your tracts. I saw that the teachings of the Christian Catholic Church were in perfect accord with the Word of God, that Christ has all power and is the Healer of His people today.

Three months ago I asked God to heal me of my rupture for His Son's sake, at the same time throwing away my truss.

Praise God, the work is done and I am perfectly healed.

RALPH R. HOWELL.

Obedience to Teaching of Zion Brought Healing of Catarrh.

HENLEYVILLE, CAL., September 26, 1899.

DEAR DR. DOWIE:—Rev. S. T. Reeve, pastor of the M. E. Church South at this place, who has sowed down this village and surrounding country with the Christian Catholic Church literature, had some sent to me.

I read LEAVES OF HEALING and tracts, and as I read and saw what God had done for others, I asked myself the question, "Why would He not heal me? I am one of His children."

I went to Him with my awful case of catarrh of six and a half years' standing, and, glory to God! He healed me at once for the sake of Him who died on the cross. Now I am perfectly sound and well.

I desire to know more about the teachings of the Christian Catholic Church in Zion as I study God's Word.

God bless Dr. Dowie and the work of God.

Yours in His Name,

GEORGE W. GRIDLEY.

We thank all who have this last week helped us to send the Full Gospel over the world to draw the people to the old paths of Salvation, Healing and Holiness. We invite you to help us with this great work the coming week also.

Zion Literature Sent Out From a Free Distribution Fund Provided by Zion's Guests and the Friends of Zion. Report for Week Ending November 4, 1899.

2733	Rolls to England.
1378	Rolls to Scotland.
233	Rolls to Ireland.
942	Rolls to Iowa.
320	Rolls to Michigan.
150	Rolls to China.
171	Rolls to Italy, Africa and Australia.

Total number of rolls for the week, 5926.

He sendeth His word and healeth them.

LEAVES OF HEALING

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

A WEEKLY PAPER FOR THE EXTENSION OF THE KINGDOM OF GOD.
EDITED BY THE REV. JOHN ALEX. DOWIE.

Entered at the Postoffice Chicago Illinois as Second Class Matter.

Subscription Rates.		Special Rates.	
One Year	$1.00	100 Copies of One Issue	$5.00
Six Months	.50	26 Copies of One Issue	1.00
Three Months	.25	To Ministers, Y. M. C. A.'s and Public Reading Rooms, per annum	1.00
Single Copies	.05		

For foreign subscriptions add one dollar per year for postage.
Subscribers desiring a change of address should give present address as well as that to which they desire LEAVES OF HEALING sent in the future.
Make all Bank Drafts, Express Money Orders or Postoffice Money Orders payable to the order of JOHN ALEX. DOWIE, 1440 Michigan Avenue Chicago Ill. U. S. A.
Station L. Long Distance Telephone South 868 Cable Address: Divine Chicago
All communications upon business must be addressed to
MANAGER ZION PUBLISHING HOUSE,
1440 Michigan Avenue Chicago U. S. A.

CHICAGO, ILLINOIS, NOVEMBER 11 1899.

EDITORIAL NOTES.

"PRAISE WAITETH FOR THEE, O GOD, IN ZION."

OUR HEARTS are elate with gratitude as we send forth these Notes.

ZION MILITANT has once more emerged from the conflict as Zion Triumphant.

ON EVERY side the foes of Zion admit defeat.

ALL THE engagements throughout the week thus far have been victorious.

Zion stands with hills surrounded,
Zion kept by power divine,
All her foes shall be confounded,
Though the world in arms combine;
Happy Zion,
What a favored lot is thine!

WITH so much to tell and so many things to write about, we find it hard to select from the numerous subjects which seem to demand attention.

IN THE New York *World* of Sunday, October 22d, there appears a picture of ourselves and a partial copy of a cartoon in our issue of September 30th: "All Nations Coming to Jesus On the Holy Hill of Zion."

TO OUR intense disgust the *World's* article represents us as claiming to be the Messiah, and declares that the figure representing our risen Lord is intended for a likeness of ourself.

AT FIRST we thought it would be better to take no notice of this in the hopes that no one would repeat the charge made by the *World*. But finding that it has been recopied into papers in other States, we feel it our duty to publish the following letter which we addressed to the offending newspaper:

October 26, 1899.

TO THE EDITOR OF "THE WORLD"
New York City, New York.

Dear Sir:—My attention has been called, by several correspondents, to your issue of Sunday last, containing a letter from your correspondent in this city, and the two pictures, one of myself and another which is a reproduction of a cartoon in my paper, LEAVES OF HEALING, of September 30th date, a copy of which I forward to you by this mail.

I have today sent you the following telegram:

Please contradict the assertion of your Chicago correspondent made in your issue of Sunday last, that I claim to be the Messiah.

I never said, wrote, thought, or dreamed any such blasphemous nonsense and the picture you publish refers only to Jesus Christ the Son of God.

I shall be glad if you will give that telegram and this letter a prominent place in your columns.

I cannot think that you could willfully desire to make me appear in a *role* which is further from my mind than anything that I can possibly imagine.

There is not a single word that I have ever uttered, written, or, as I have said in my telegram, even dreamed, that could justify your correspondent in such an assertion as that I claim to be the Messiah.

When speaking to my artist of this cartoon before it was drawn, I asked him to reproduce, as nearly as he could, the figure of the risen Christ described in Revelation 1:12-16. And, as you are aware, no doubt, the passage quoted in connection with the cartoon from Psalms 2:6-8, has always been quoted throughout the Scriptures and in all the ages as having reference to Jesus Christ, the Son of God, alone.

The statement of your correspondent that the figure drawn by my artist is a likeness of myself was first made by him, so far as I am aware. It has never been, to my knowledge, so understood by any one in Chicago, and amongst all the many thousands of members of the Christian Catholic Church in Zion, of which I am General Overseer, I have not heard from any side, for a moment, a suggestion that I meant the picture to represent myself.

I utterly and wholly disclaim to have ever so intended it, and I think my disclaimer ought to be published in your widely read journal.

I rely upon your courtesy and editorial honor to do me this justice, and I am

Very Respectfully Yours,

John Alex. Dowie

AS FAR as we know, this has never been printed in the columns of the *World*, and we feel it is well to repeat the disclaimer in our own paper, so that we may at least go on record as having done our best to stop the spread of this false declaration of our alleged blasphemous assumption.

THE CONDITION of the newspaper press in all parts of this country is unspeakably vile with but few exceptions.

AS AN illustration of the depravity of some of the writers in the newspapers, we give the following letter, which reached us a few days ago:

CHICAGO November 1 1899.

REV JOHN A. DOWIE.

Dear Sir:—Three of the newspaper reporters who have been most active in securing reports of the doings in Zion for publication in the Chicago and other papers, have not been treated by their principals as well as they think they deserve, considering the character of the work and its value to the publisher, and they have therefore agreed together that if they are treated *right* by you they will *all* discontinue any active efforts to secure any but the most commonplace and brief items for publication and will *cut out* everything that savors of sensationalism, or is likely to be detrimental to the interest of your institutions.

The guarantee that they ask from you for this concession in your favor is, that you advance them *at once* one hundred dollars each or the total of three hundred dollars, as a substantial pledge of your good faith. *Then*, after six months of immunity from these violent newspaper attacks they will expect you to pay the further sum of three hundred dollars and nothing further will be asked.

The newspapers, of course, must not hear of this as it would simply mean the employment of a *new*, and *more expensive* lot of writers for that work. As the representative of these three men, I am instructed to say that they expect a *prompt reply* as they have some work holding for your answer, which must be either "turned in," or destroyed by Friday P. M. the 3d inst.

No reply is *necessary*, however if you do *not* wish to avail yourself of this opportunity to *stop further* adverse newspaper criticism.

You will be expected to make the advance payment of three hundred dollars by placing three One Hundred Dollar Bills in a small envelope,

which you will enclose in another larger one. Seal this and direct plainly and deposit in the General Postoffice, where it is *certain* to reach the writer in perfect safety.

We shall cease to look for any reply after 4 P M., Friday, the 3d inst.

Trusting to have your prompt reply, I am

Very Truly Yours, JEFFERSON W. BLAIR,
General Delivery,
Chicago P. O., Chicago, Ill.

OF COURSE we cannot prove that this letter is bona fide, but it represents the spirit, beyond all question, of many who write for the press.

IT IS, perhaps, needless to say that we treated the proposal with contempt, and held no communication with this blackmailer.

We have no fear whatever of "future adverse newspaper criticism"—we are accustomed to this, and Zion has gone steadily forward from victory unto victory in defiance of all the "criticism" and wholesale lying of the press.

RECENTLY we called the attention of our readers to a barefaced scandal of a certain newspaper in Chicago offering us their columns, editorial and reportorial, for one dollar per line. It is not to be wondered at if the reporters of such papers endeavor to blackmail public men and deceive their own editors.

NO NEED of the day is greater than a purified daily newspaper. We are hoping that when we get to Zion City we shall be able to supply that need so far as our own people are concerned.

THE FALSEHOODS given out to all parts of the land by the Associated Press Liars are mere repetitions of the falsehoods told by the local press.

However, the people are beginning to know more and more that they cannot rely upon the newspapers, and thousands upon thousands in this city have been won to Zion very largely through the manifest malice and wickedness of the press.

A FEW days ago the morning papers teemed with declarations that the mayor of Chicago would refuse to any longer give police protection at our meetings until a riot occurred.

Doubting the truthfulness of the newspaper statements as ascribed to the mayor, and yet having some reason to think that he had been misinformed, we addressed to him, on Friday last, the following letter, of which a garbled account appeared in Tuesday morning papers, November 7th, and which we therefore feel it well to give to our readers in full:

November 3, 1899.

THE HONORABLE CARTER H HARRISON,
Mayor of Chicago.

My Dear Mayor:—It is impossible to believe in the correctness of any statements made in the public press of Chicago, and I therefore seriously discount the expressions that are attributed to you in the various morning papers of this date, in which you are represented as practically withdrawing from myself and my people all police protection until the evil designs of the mob have practically been accomplished.

If you have stated that the police are not to appear until a riot has been precipitated, and serious injury probably inflicted, then I would say to your honor that you are not well informed as to the situation: for I am quite sure when you know it that you will not give any such orders.

Briefly stated, the situation is this:

We are now well assured that a small band of determined men, some of them apparently hired from the lowest criminal classes, but led by persons of good social standing and intelligence, are banded together for the purpose of taking my life

This was clearly shown at Hammond, Indiana, on Friday night last, at Oak Park on Tuesday night, as well as at the first riot on the West Side on the night of Wednesday, October 18th.

Especially at Oak Park did we see the situation of which we had already been warned. When all the noisy mob of several thousands had melted away, there was still left, as the *Tribune's* extra of Wednesday morning will show you, a determined band of at least two hundred men, who kept in hiding in the neighborhood and wished us to believe that there was no further danger by sending to us misleading statements through their emissaries. When Chief Kipley so nobly crossed the boundaries of the city to protect the lives of some hundreds of citizens of Chicago, who were beleagured with me in Zion Tabernacle at Oak Park, those persons were soon found on the streets, although a good many of them kept out of sight for fear of the consequences

The fact that my life is aimed at principally is shown by several things.

First. No attempt has been made to injure any member of my Church excepting when they were actually guarding myself.

Second. The weapons used were deadly, such as railway spikes, billies, etc., and we have every reason to believe that there were still more deadly weapons in reserve, could they have gotten me where they could have used them

The West Side police, on the first night of the student riot, captured a man, whom one of the newspapers said was a professor, who was flourishing a revolver, and we have many proofs that doctors openly advocated my murder.

I give you, my dear Mr. Mayor, these facts, so that I shall at least have done my duty should anything happen in the future. And I will add this, that the action of the Chicago police has been most salutory: for there has been no riot at any of our meetings in this city since the first one on October 18th. As a proof of this, I may say that at our new Tabernacle on the South Side, where I addressed seven thousand persons at two meetings last Sunday, there was perfect quiet, as also at meetings held this week in Central Zion Tabernacle and the West Side Zion Tabernacle, as well as on the South Side

At all these meetings, notwithstanding the stormy weather, there were very large attendances and very few police present Only two were present at the South Side Zion Tabernacle, where over one thousand two hundred persons were in attendance, more than six hundred of whom were young men. And only a few were present at the West Side Zion Tabernacle, where nearly a thousand persons were in attendance.

It is abundantly evident that the prompt action of Chief Kipley and the manifesto of Inspector John D. Shea, and your own well known determination to uphold law and order, have been the means of suppressing the riotous proceedings. But I frankly tell your honor that if it is known that the police are not to present themselves until a riot is in progress, then our enemies will accomplish their evil work and injure many of my people in their attempt to protect me and may destroy my life before the police can possibly arrive on the scene All they need is a clear course for only a few minutes: in which case there will be no need for suppressing the riot, for its object will have been accomplished, and they will all melt away before the police arrive.

I give your honor this as my solemn opinion on the whole subject. I am not afraid of any consequences I will go forward with my work and fulfil the engagements at my various Tabernacles, as I have always done since I began to speak in Chicago in 1893

I am doing nothing to provoke any riot of any kind. Our meetings are quiet and well conducted We differ in opinion with doctors and with many ministers and with many other persons, but we continually, as a people, do good We seek to save the sinful, the sorrowful and the sick. We have a Home for Erring Women, and we relieve poverty and misery to the utmost extent of our power We number many thousands of taxpayers, contributing tens of thousands of dollars every year to the city treasury. I myself pay in wages, rents, etc., hundreds of thousands of dollars every year in this city, and I think we are fairly entitled to the continued protection of your honor, under whose care, as Chief Magistrate, I have already placed myself and my people.

If your honor decides to withdraw the police, notwithstanding these statements, then I have one more suggestion to make, and that is that the one hundred peaceable good citizens who form my private guard shall be all sworn in as Special Police Officers for each and all the Tabernacles and other institutions which I control as the General Overseer of the Christian Catholic Church.

These institutions are

Zion Home, corner of Twelfth Street and Michigan Avenue.
Zion Junior School, 1243 Michigan Avenue.
Zion College, 1300 Michigan Avenue
Zion Printing Works, 1300 Michigan Avenue
Zion Hall of Seventies, 1300 Michigan Avenue
Zion College Home, 1306 Michigan Avenue
Zion Tabernacle (Central), 1621-1633 Michigan Avenue.
Zion Home of Hope, 18 East Sixteenth Street.
Zion Tabernacle (South Side), 6432 Wentworth Avenue.
Sionsky Stan (Bohemian Zion Tabernacle), 722 West Nineteenth Street.
Zion Tabernacle (West Side), southwest corner West Madison and Paulina Streets.
Zion Tabernacle (North Side), northeast corner Belden and Lincoln Avenues.

I will endeavor by means of these special guards to protect the property which the city will then not be willing to protect until it is assailed.

I submit this as the only alternative left, should your honor decide to withdraw the police protection until a riot begins: for, let me once more say, I am perfectly sure that there will be no riot to suppress within five minutes of its beginning. Our enemies will have accomplished their design and have fled.

I regret to cast this very serious responsibility upon your honor, but it is imposed upon me by the altered situation of affairs asserted to exist by the morning papers.

And now in closing let me say that if your honor desires to see me during the day or evening, I will wait upon you at any time or any place that you may inform me either by telephone or by messenger

Thanking you for your kind consideration and protection hitherto granted to myself and my people, I am

Faithfully and respectfully yours,



General Overseer of the Christian Catholic Church.

WE ARE glad to notice that the mayor has handed over this letter to the chief of police, with direction to take all proper precautions.

THE SUGGESTION, however, which we made at the close of the above letter to the mayor concerning the formation of a properly organized special police as Zion Guard, is fast becoming a reality.

More than two hundred stalwart, large-hearted and godly men belonging to Zion are now organized as a Zion Guard, in eight companies of twenty-five each, and there are more to follow.

WE FEEL that we can trust ourselves wholly to God. But the malignity of Zion's enemies at this time, and the formation of a small band of determined murderers, has forced us to the conclusion that God demands that we shall take still greater precautions to protect life and property in Zion

---

THIS GUARD has been in existence since the year of persecution in 1895, and its reorganization and large increase at this time is an illustration of the unity and courage and devotion of our people.

IT IS of their own motion that they have come together and taken the course of perfecting their organization.

SO MUCH has been written concerning this Guard, that we felt it to be right to state just what the exact facts are

---

WE REJOICE that the love and devotion of our friends makes them willing to give up their time and rest, after long days of toil, to take their turn in guarding the life of Zion's General Overseer and Zion properties in Chicago.

SUCH "officers" as these will be needed, even in Zion City, and it is no lack of faith in God to organize this Guard, every man of which is a peaceful Christian, whose only desire is to do good to all men, and to injure no one; but who have, in the Name of the Lord, organized themselves to guard Zion from injury. It is written in God's word concerning Zion:

> And the sons of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee The city of the Lord, The Zion of the Holy One of Israel. . . . For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron; I will also make thy officers peace, and thine exactors righteousness. Violence shall no more be heard in thy land, desolation nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise.—Isaiah 60:14, 17-18.

PAUL, the Apostle, owed the lengthening of his life and ministry again and again to the Zion Guards of his time, and the story of his danger and deliverance at Damascus (Acts 9:20-25) might be well considered by distant critics, who are not risking their lives in service for Christ, amidst "morphinomaniacs" in Chicago:

> But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is the Christ.
>
> And when many days were fulfilled, the Jews took counsel together to kill him. but their plot became known to Saul. And they watched the gates also day and night that they might kill him· but his disciples took him by night, and let him down through the wall, lowering him in a basket.—Acts 9:22-25.

CONFIRMATION of a remark which we have made in a previous note has just reached us

---

MAYOR HARRISON has given to Chief of Police Kipley such directions as are perfectly satisfactory to us and will doubtless be effective in preserving good order at all our future meetings

---

WE ARE deeply indebted to the chief magistrate and his able chief of police for the effective and thorough manner in which they have acted throughout all this crisis.

AND HERE, also, we may add that the whole body of Chicago police, so far as we have come in contact with them on all sides of the city, have carried out their duties in a considerate, prompt and thorough manner.

PRESERVATION of the peace in a city of two millions by a force of about two thousand five hundred men is no light task. and all good citizens should pray for a blessing upon the administration of this most important department of the city government.

OUR ADVERSARIES have endeavored to annoy both the mayor and Chief Kipley for doing their duty; but as the Chicago *Chronicle* said, they "can afford to disregard the indignation of those whose motives are envious."

AS THE WEEK closes there is only one jarring incident to note in the action of public men toward Zion.

And this we propose to deal with in the plainest of plain language.

It touches one of the city's "open sores."

THE ADMINISTRATION of justice in the courts of petty jurisdiction in this city has long been an outrage and a scandal.

We commented, some weeks ago, upon the disgraceful decision by Justice Everett against Mrs. Henrikka Bratsch, a Zion nurse who successfully attended a member of the Christian Catholic Church in Zion at her confinement.

MR. EVERETT, in his "Justice Shop," as these contemptible places are commonly called, gave a decision in defiance of all law and evidence in favor of the State's Attorney, representing the Board of Health, who so maliciously prosecuted Mrs. Bratsch, imposing a fine of One Hundred Dollars, which we promptly appealed.

NOTHING more has been heard of that case, and, like similar cases, it is almost beyond a doubt that the appeal will be successful, because the other side will not dare to further contend the matter.

They know well that the decision of the upper courts would be absolutely against them, and so they have again and again abandoned their cases after they have gotten some petty magistrate to impose a fine.

ONE of the most ridiculous and shameful of charges was recently made against Mr Carl F. Struck, a special officer of Zion and our coachman, who, in the fulfilment of his duties during a service in Central Zion Tabernacle, removed a noisy attorney from the stairway and passage where he was disturbing and endeavoring to make speeches to the people.

THIS MISERABLE man, who has for some time figured as the special reporter for the *Inter Ocean* of masses of scandalous falsehoods against Zion, went before Justice Martin and swore out a warrant for the apprehension of Mr. Struck upon the three charges of "Assault, Disorderly Conduct, and Disturbing a Religious Meeting"

WE PROMPTLY gave bond for Mr. Struck, who is an excellent Christian man of exceedingly quiet manner and peaceable disposition, although a giant in stature and strength.

HAD WE not done so, Mr. Struck would have been put in prison.

THE CASE has been adjourned from time to time to suit the convenience of our enemies

Yesterday morning it was brought before Justice Martin

WE FELT much disposed to seek a change of venue, because of Mr. Martin's disgraceful remarks concerning ourself on August 25th last, on which occasion he had publicly called us, from his bench, in a case in which we were not in any way concerned, a "Confidence man"; which means, in this city, practically a criminal

HE LIED, and he knew he lied, when he used such language in his "Justice Shop" on that day; for there is no record here or anywhere in the world of our being the vile character which his language described

We were not before his court in any way.

No charge was on his docket against us, and he simply went out of his course to spew out the malignity and hatred which was in his heart against Zion and against God and against His servant.

THE ALLEGATIONS made against a member of our Church who was before him were not true, and he himself was compelled to dismiss the case against that member.

But knowing that Mr Baste Johannsen was a faithful member of the Christian Catholic Church in Zion was enough for this vile man, this "unjust judge," who neither fears God nor regards man.

And so he poured forth his wicked spleen, to the great delight of his master, the Devil

AND NOW he has added to this by a shameful and unjust sentence yesterday, inflicting a fine of Ten Dollars upon Mr Carl F. Struck.

We promptly appealed from that decision of his disgraceful court: a court which is beneath contempt

THE EVIDENCE and the law were all on Mr Struck's side

The charges of "disorderly conduct and disturbing a religious meeting" were so supremely absurd that, of course, they were dismissed, even by this so called "Justice"

But, in defiance of all the facts he rendered a decision against Mr. Struck for "Assault" imposing the fine we have mentioned

WE DO NOT believe that those concerned will dare to defend the appeal. But in any event we here declare that we shall appeal the case from court to court until we get justice

MR. STRUCK was acting kindly and firmly in preserving good order on the broad staircase of the large Tabernacle where we preached, and there was not one single dissentient, not even on their side, to the evidence that Mr. Stevens, the attorney, was disorderly.

Indeed, as the report of that Sabbath afternoon's service will show, we had to rebuke him publicly.

On page 48 of our last issue our readers will find the following words, which we were compelled to say because of his disorderly conduct in one of the galleries:

"If Mr Joel W. Stevens, the attorney for Zion's enemies, does not behave, I will have to put him out. I will not permit him to sit there and talk to anybody He must go out if he talks. The very next time he says a word, Carl Struck, you will please to put him out."

THIS PUBLIC rebuke which we were compelled to make was uttered in consequence of the fact that he was annoying a guest of Zion Home, who, owing to the crowded condition of the Tabernacle, was compelled to sit upon the step of one of the galleries near to where Mr. Stevens was sitting.

Mr Stevens would persist in annoying a number of members around him, and once he rose up and had the impudence to ask if he might speak.

After this public rebuke he was better behaved, but broke out again while upon the staircase, and Mr. Struck was compelled to remove him.

ALL THESE facts, and many others, were presented to "Justice" Martin, as to Mr. Stevens continuously endeavoring to harangue people outside our Tabernacle, even upon our own land

And yet in the face of them all, none of which were disputed, this wicked judge fined our officer for preserving good order

MR STRUCK used no more force than was absolutely necessary to remove this man, and did not hurt him in any way.

AFTER he was ejected from the premises an officer of police stopped his continuing his disorderly conduct, and took him away in the direction of the nearest patrol-box, very nearly calling up a patrol-wagon to send him to prison; but upon his promise of good behavior, and of leaving the vicinity of the Tabernacle, he was liberated.

AND THIS scandalous man, whose conduct has compelled us to write to him a letter forbidding him to enter any Zion institution, was sustained in this "Justice Shop," and encouraged in his disorderly conduct.

THIS IS ALL of a piece with the experience which we have had previously in the lower courts of this city.

AS OUR readers will remember, we fought in 1895 through nearly a hundred trumped-up cases in these lower courts, and every decision of these petty judges against us was reversed by the superior courts.

THEY ARE the mere creatures of the day, and will apparently issue warrants for the sake of the "bail bond fees" which they know inevitably follow the issue of their warrants.

THIS IS A scandal upon justice which is intolerable, and creates contempt for law and good order upon the part of the common people who are so much its victims: for these are "the poor man's courts"

Continued on Page 79.



"METHODISM AND THE DOWIE TEACHINGS HAVE NOTHING IN COMMON."

(See LEAVES OF HEALING, October 28, 1899, pages 17-20; also this number, page 67.) —Presiding Elder Emery.

The hatred to Zion of the officials of the Methodist Episcopal Church has been intensifying year by year. On October 7, 1899, the Annual Conference held in Oakland, Cal., expelled from the ministry and membership of the Methodist Episcopal Church South" two of its best ministers against whom there was no other charge than "distributing Dowie literature," namely, LEAVES OF HEALING, and A VOICE FROM ZION, which they declared to be "contrary to our articles of religion." This was a falsehood; for there is not a line in their "articles of religion" contrary to Zion teaching. But although there are large numbers of true Christians in their Churches, yet as Organizations the Methodist Episcopal Churches (North and South) have departed from God, and are gone to the Devil, denying Wesley's teachings and God's Word, and protecting the abominable things shown in this cartoon.

A VOICE TO ZION AND GOD'S PEOPLE IN EVERY LAND.

O thou that tellest Good Tidings to Zion, Get thee up into the High Mountain. Lift up thy Voice with strength: Lift it up, be not afraid: Say unto the cities of Judah, Behold your God! Isaiah XL:9.

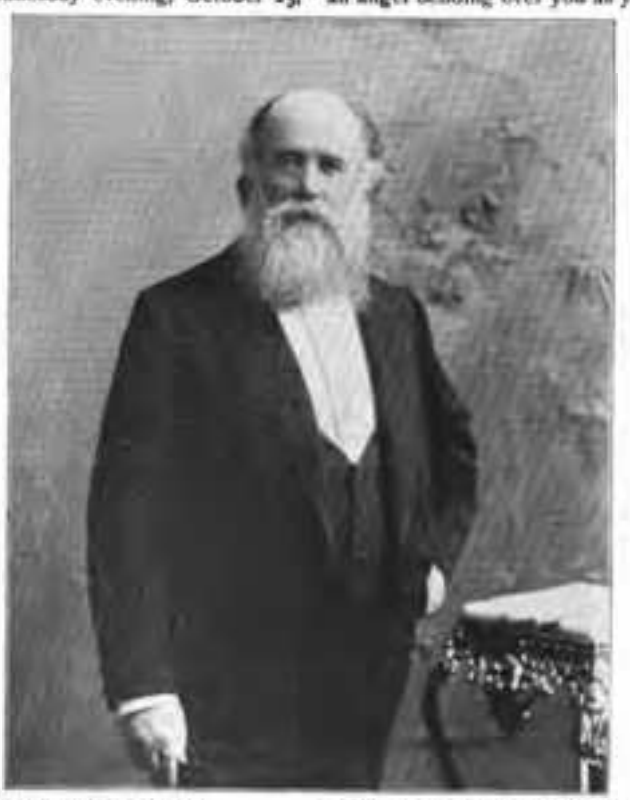
A THREE MONTHS' HOLY WAR.

Report of Meeting held in West Side Zion Tabernacle, Wednesday Evening, October 25, 1899. Sermon: The Everlasting Gospel.

Opening of South Side Zion Tabernacle, Lord's Day Afternoon and Evening, October 29, 1899. Afternoon Address—Prelude: Welcome to South Side Zion Tabernacle. Sermon: The Beauty, Glory and Power of Jesus the Christ.

REPORTED BY S. AND E. W. AND A. W. N.

THE mighty power of the Spirit of God was present at the meeting addressed by the General Overseer at the West Side Zion Tabernacle, on Wednesday evening, October 25, 1899. Zion had won her bloodless victory, and in place of the riotous thousands which had crowded and surrounded the place but a week before, there was an audience of over a thousand people who listened, with almost strained attention, for every word which came from the lips of the General Overseer. Although many medical and surgical students, who had before been the disorderly element, were in the Tabernacle, there was not the slightest attempt at a repetition of the disgraceful scenes of the week before.



The meeting was opened by singing Hymn No. 12:

"God is love!"—His Word proclaims it,
Day by day the truth we prove;
Heaven and earth with joy are telling,
Ever telling, "God is love!"

CHORUS.

Hallelujah! tell the story,
Sung by angel choirs above;
Sounding forth the mighty chorus—
"God is Life, and Light, and Love."

The Scripture lesson was read from the first chapter of St. Mark; also from the fourth chapter of St. Luke.

Prayer was offered by Elder Bouck and Dr. Dowie.

The announcements were made and the tithes and offerings received.

THE EVERLASTING GOSPEL.

Dr. Dowie delivered the following address:

INVOCATION.

Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, profitable unto this people, and unto all to whom these words shall come, for the sake of Jesus, Thy dear Son, our Father, by Thy Spirit. Amen.

I am to speak to you tonight concerning the Everlasting Gospel, and I read to you these words in the fourteenth chapter of the Revelation of Jesus Christ, and the sixth and seventh verses:

TEXT.

And I saw another angel flying in midheaven, having an Eternal Gospel to proclaim unto them that dwell on the earth, and unto every nation and tribe and tongue and people; and he saith with a great voice, Fear God, and give Him glory; for the hour of His judgment is come: and worship Him that made the heaven and the earth and sea and fountains of waters.

At the Cathedral of Milan in Italy there is a wonderful entrance. That entrance is beneath three great arches, on which there are three most beautiful carvings and suggestive inscriptions.

Under these three great arches, as you pass, you see, first, an angel bending over you as you enter. He bears in his hand a full-blown rose, the petals of which are falling, falling, falling. With a deep, far-insight he looks at you, and out of his mouth there come the words:

"All That Pleases is But for a Moment."

So significant is the suggestion of the falling of the petals of the full-blown rose.

Its beauty is passing away. It has pleased but for a moment. It is the symbol of this passing life. "All that pleases is but for a moment."

Then you pass under the next arch. There an angel holds out a cross, the emblem of sorrow and shame and of a bleeding sacrifice, of a sinless Christ. As the angel looks at you there is a smile on his face: for he is pointing to another angel, and he is saying, as he shows you the cross and bids you to take it:

"All That Grieves Us is But for a Moment."

How true—

Brief life is here our portion—
Brief sorrow, short-lived care;
The life that knows no ending,
The tearless life is there.

"All that grieves us is but for a moment."

Then you pass under the third arch. There with triumph an angel is holding out to you a crown, as if he would place it upon your brow, and he is saying:

"That Only Endures Which is Eternal."

The Crown he holds out is the Crown of Everlasting Life.

My brothers and my sisters, these three emblems are before us. The passing vanities of earth, the pleasures of this life, are but for a moment. The sorrows of this life to the Christian who bears the cross and endures the shame are but for a moment. The Crown which the Everlasting Gospel brings,

the Crown of God's loving-kindness and tender mercy, the Crown of His forgiveness, the Crown of Eternal Life which endures forever, that Crown tonight I bring you in the Name of my Lord.

It is within your grasp, and I bid you who are, with the muck-rake of life, pulling together the sticks and straw and counting it a wonderful thing that you can rake in some gold or silver, or some dross of life, look up!

The angel is standing over you tonight and saying: "Take the Crown of Life; the Everlasting Gospel brings it to you."

And I saw another angel flying in midheaven, having an Eternal Gospel to proclaim unto them that dwell on the earth, and unto every nation and tribe and tongue and people; and he saith with a great voice, Fear God, and give Him glory; for the hour of His judgment is come: and worship Him that made the heaven and the earth and sea and fountains of waters.

This is the Gospel. Oh, what a wondrous Gospel it is, and how certain it is to triumph. The night seems long, and it is often very dark, but it is not starless; for God is still God, and His love never fails us. Christ is Eternal, and the faith and the hope and the love of this Eternal Gospel are with us tonight

Let me tell you what that Gospel is.

Fear God and keep His commandments, for this is the whole duty of man.

The command of God, as His own Son trod this earth when He uttered this Gospel, was, first of all, in one word,

Repent!

There are two words which stand forever in the front of the Gospel: Repent! Believe!

Repent, turn from sin, turn from folly, turn from self, turn from the madness of supposing that you can climb your way to heaven, or that you can ever satisfy yourself by drinking of the naphthaline river of accursed passion. Remember that you must repent and turn to God.

Story of the Rabbi Eliezer's Advice to a Young Man on Repentance.

"Rabbi," said one of the disciples of the great Rabbi Eliezer one day; "Rabbi, thou hast spoken so that thou hast stirred my heart; tell me how long before he dies must a man repent in order to get into heaven."

The rabbi looked at the eager young face, and said, "My son, one day; only one day."

Oh, the young man was so happy. He went away and began to go into his folly and into his sin. He thought, as the rabbi had said, that only one day of repentance was needed. He began to think after he had passed a few days in folly, "I wonder what the rabbi meant? One day before I die I am to repent."

Suddenly, by his side, one day, a companion fell dead in a drunken fit in the midst of a carousal. He stood and looked at that companion's pale face, and the blood that had oozed from his heart—dead! dead!

That companion who had come with him into that place so full of life, dead! dead! "Oh, he is dead, and he did not repent! There was not one day given to him. Oh, suppose that I die tonight! I have not repented."

He came back to the rabbi the next day, and said, "Rabbi tell me how I shall know the day before I die."

"My son," said the rabbi, "no man can tell thee."

"Then how is it that thou sayest I can be saved if I repeat one day before I die? Thou hast tormented me. I do not know which day it is."

"Then, my son," said the rabbi, "repent now, lest it should be today."

Oh, what a folly it is to prepare for everything except the judgment seat of God! What a folly it is to prepare for everything which may be except death and the judgment, which *must* be!

Philip De-Neri's Heartsearching Question—And What Then?

Philip De-Neri was one of the wisest men who ever lived in the Christian Church, albeit he lived in the Church of Rome. That Church, while there is much in it which is sinful, has had many glorious saints of God. Philip De-Neri was famous for the good counsel he gave to young men.

One day there came, from one of the Italian provinces, such a lovely, handsome, noble-looking youth. He bore letters from men of high rank and great learning and of great wealth and noble station. He presented himself to the great Father De-Neri.

The father looked at him and said, "Young man, I am so glad to get these good letters telling me what a good youth and student you have been. Tell me what thou hast come to Rome for."

The young man, pleased to get the interview, looked at the good man and said, "I have come to Rome to study law."

"That is good—that is a good profession. Well, what dost thou expect if thou dost study law industriously? What success dost thou expect?"

The young man replied, "Well, father, if I study law successfully, I may become a counselor."

"Very good, that is true."

"I may argue cases and win them, and help the oppressed."

"That is very good, my son—a noble ambition—and what then? Suppose thou dost succeed and art a good counselor, what then?"

"Then," he said, "I may become a judge, if I am good and acceptable to my king."

"That is true, and it is very likely that a young man like you will make a very successful pleader and perhaps become a judge. But what then, my son?"

"Then I will be getting old, and I might become a king's counselor and take high rank."

"That is good, and that is a right and good ambition—and what then, my son?"

"Oh, then I should be a very old man, and I hope I should live with my family in peace and comfort all the rest of my life."

"Very good, young man—and what then?"

"Then I should just live on like that."

"And what then?"

"Well, father, I suppose I must die then."

"And what then? After death, what then?"

After the joys of earth,
After its songs of mirth,
After its hours of light,
After its dreams so bright—
What then?
Only an empty name,
Only a weary frame,
Only an aching heart,
Only a conscience smart.

After that empty name,
After that weary frame,
After that aching heart,
After that conscience smart—
What then?
Only a sad farewell
To a world loved too well;
Only a silent bed
With the forgotten dead.

After that sad farewell
To a world loved too well;
After that silent bed
With the forgotten dead—
What then?
Oh, then the Judgment Throne;
Oh, then the last hope gone;
Oh, then the Day of Wrath
Oh, then the Second Death.

Lord God of truth and grace,
Help us that wrath to shun,
Lest we be banished from Thy face,
Lest we be all undone.

Is There No Way to Shun the Day of Wrath?

Is there no way by which I may live so that the judgment seat shall be, of all places in the Universe, the place I desire to be?

"Yes, there is." "How?" By receiving and obeying the Everlasting Gospel. By accepting and living the Gospel which bids you tonight to repent of the sins you have committed against your own bodies, your own souls, your own spirits, as well as those against your God and your fellowman. Repent!

Repent of the wasted life! Repent of the wasted hours! Repent of the hatred for good! Repent of the association with evil! Repent of the evil things which you have committed!

Remember that God who made you sees you; that His eye strikes through the darkest shades of night, and that all your hearts and actions lie all open to His sight. Turn to God, and turn to good, for your God and Father is a God of Infinite Love, and the Christ who brought this Gospel bids you to believe Him, to trust Him.

Was there ever so safe a Guide? Was there ever so kind a Friend? Was there ever so wise a Counselor? Was there ever so mighty a Saviour, Healer, Cleanser or Keeper?

Is the Christ dead? Are His bones or His dust in the Syrian tomb, or does He live?

If He is dead, the light has gone out of life, and there is no hope, no help, no light; nothing anywhere but one great chasm of horror and darkness, without one single ray of light through out eternity.

But He lives! He lives, He ever lives!

Christ hath opened up the way by which we may shun the Day of Wrath. Because He lives we shall live.

I desire to tell you tonight of the Way of Life.

Repent! Believe! Obey! Fear God and keep God's commandments and worship Him who made the earth, the seas, the fountains, the waters. God who sent His own Son to redeem you.

You may think the world is very sweet, and very beautiful, but have you ever felt

The Cold Chill of the Touch of the World?

"Oh, no," you say; "the world is warm I love the world, because it is all life; it is all light I love its dances; I love its follies; I love the fleshly delights in which I find my gratification. I love wine; I love women; I love wealth; I love music; I love the dance; I love these things"

Listen! Listen!

Every cultivated man has read in Plutarch s Lives of one who lived in ancient Athens, a wonderful man, Pericles Pericles was not only a great statesman, orator and administrator, but a lover of his people, a good, great military genius He was all these in one, and a man of great beauty and attraction of character. All admired Pericles, and he became the head of the Athenian State.

One day a dark shadow crept over Greece. It crept over Athens. It crept over the Acropolis, and over the Pantheon, and shadowed all the gods. It crept over the beautiful statue of Athena, the goddess of wisdom. That cloud settled down upon Athens, and brought desolation and despair into the homes. It was a cloud of death; it was a cloud of plague.

It entered into home after home, and many thousands were sick and died. But Pericles, upright, apparently unmoved, went about the business of the State. He never wept a tear, although his dearest died. The counselors in the State died, the people died; yet he attended to the affairs of State calmly, gave orders for the burial, and went about his duties.

They all admired Pericles. His heart was so calm, and his self-control so great.

One day the plague, the dark shadow, entered his own home, and one after another died. Yet Pericles shed not a tear.

At last the plague laid its deadly hand upon Paralus, his only son, and Pericles stood aghast; for all his hopes were centered in that lovely youth.

Paralus grew worse, and the agonies of death came. At last Paralus lay still in death. Still Pericles shed not a tear.

Poignant Grief of Pericles at the Death of His Son.

They laid out the body upon the bier, folded the hands upon the breast, and waited for Pericles, as was the custom of the Greeks, to bring the funeral garland and lay it upon the brow of his dead son. Pericles shed not a tear. He took up the funeral garland and advanced to the bier in the presence of all his friends. He laid the funeral garland upon the head of his son, and as he did it his fingers felt the cold, chill touch of death. His son was dead. He would never more see those lips move, those eyes open. He was dead

Then he burst into tears, and cried, "Oh gods, why did ye take him and leave me? Why did ye not take me and leave him? He was my treasure, my all!" And he cast himself down upon the earth with all the cry of a heathen s despair.

Ah, Pericles treasure was there Where your treasure is, there will your heart be also. If your treasure is only a thing of earth, even if it be the sweetest woman or the noblest man that lived, and it is gone, and that is all you have—oh, what a despair. If there is nothing beyond, if Paralus is not to go into the heaven before you, and there is no Christ and no God, and only the dark River of Styx, and the awful darkness of the land of shadows where the darkness is felt, the heart simply breaks with woe.

Is that all? It is all you can have if all your heart has been here. You are going out into the night.

But, friends, if your heart has been fixed on things above, and you have lived for God, and you have felt His love, and the thrill of the Divine indwelling has inspired your breast; if you have loved and served the Christ, if you have ministered, then if your loved ones should pass away, one by one, you would say, Not lost, but gone before. You would know that you would meet them again; for Christ has burst the bands of death, and taken to Himself the glorified of all the ages. Heaven is open to those who have received, believed and obeyed the Everlasting Gospel.

Call.

Every man and woman in this house who desires to obey that Gospel. stand. (The greater part of the audience arose.)

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Take me as I am. Make me what I ought to be. Help me to bring my sin, my sorrow, my sickness, my spirit, my soul, my body unto Thee. Cleanse me and make me pure. Help me to believe and help me to obey the Everlasting Gospel of salvation and healing and holiness, and take me to heaven. Make me useful while I live, helping the sinful and the sick and the sorrowing for Jesus sake.

(All repeat the prayer, clause by clause, after Dr. Dowie.)

After the hymn "Sin No More" had been sung, the meeting was closed by Dr. Dowie pronouncing the

BENEDICTION.

Beloved, abstain from all appearance of evil, and may the very God of Peace Himself sanctify you wholly, and I pray God your whole Spirit and Soul and Body be preserved entire without blame unto the coming of our Lord Jesus Christ; faithful is He that 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.

ZION'S HOLY WAR.

Opening of South Side Zion Tabernacle, Lord's Day, October 29, 1899.

FROM the spacious platform to the door, from wall to wall, the magnificent floor space of the new South Side Zion Tabernacle was crowded with an audience of silent, deeply-impressed thousands as Zion's White-robed Choir, with stately grace, marched the full length of the great edifice, singing Dean Alford's glorious processional, "Ten Thousand Times Ten Thousand," and mounted the splendidly-arranged choir gallery.

Thus, after a week of the most bitter persecution, which ended in one case in bloodshed, marked, as well, by glorious victories, Zion opened on the South Side of Chicago a Zion Tabernacle with seats for three thousand people and standing-room for five hundred more. Outside, thousands stood for hours waiting for an opportunity to enter, and many came, saw the crowds outside, and went away disappointed.

The eloquent and powerful address by the General Overseer on this occasion brought conviction to many a heart. Many a face, at first openly sneering or idly curious, grew graver and more thoughtful as the glorious Beauty, Glory and Power of Jesus the Christ was portrayed, and when the call to repentance, confession, obedience and consecration was made, many arose and with hearts aglow gave themselves to God.

The meeting was opened by singing Hymn No. 44:

Oh wondrous Name, by prophets heard
Long years before His birth;
They saw Him coming from afar,
The Prince of Peace on earth.

CHORUS—The Wonderful! The Counsellor!
The Great and Mighty Lord!
The everlasting Prince of Peace!
The King, the Son of God!

Dr. Dowie then read in the Inspired Word of God in the Gospel of our Lord and Saviour Jesus Christ according to St. Mark, in the thirteenth chapter.

Prayer was then offered by Dr. Dowie, after which he said:

Welcome to South Side Zion Tabernacle.

My brothers and sisters: I desire very heartily to welcome you to this new Zion Tabernacle.

I am not a stranger to many hundreds and indeed thou-

sands of you who are now present, for I recognize a very large proportion of my own regular congregation who meet in Central Zion Tabernacle every Lord's Day, in which place we seat about three thousand three hundred. Sometimes we have had four thousand five hundred persons present, especially when the papers have well advertised us. When they have been saying naughty things about us, the people have come together and expressed their interest and their sympathy.

Central Zion Tabernacle has had within its walls sometimes as many as twelve thousand attendances in one week. I suppose the great proportion of you have been in some of the Zion Tabernacles. While I cannot, of course, in so large an audience descry every face, I see many hundreds and possibly thousands of strangers here today.

We give you hearty welcome, and say, "Grace, mercy and peace be with all who love our Lord Jesus in sincerity."

We are here to do good. We are here to preach the Everlasting Gospel, and preach it we shall while there is breath in this body.

You can find in the current number of LEAVES OF HEALING an official letter from my pen, which was written yesterday morning at seven o'clock, after a hard night's work.

I had been so greatly refreshed by my experiences at Hammond, Ind., that I was able to sit up all night. (Laughter. Applause.)

I can only say to you that although I know—because I felt them—that some of the murderous missiles thrown struck me, yet immediately after being struck, the pain had passed away. I have not felt a single pain since. (Amen.)

In fact, I am feeling so wondrously happy that, like David, I feel I could leap over a wall and run through a troop. (Laughter.)

I was told that there were boys came to serenade me last night in Zion Home; but I never heard them: for I was sound asleep when the police dispersed them. They were medical students, those interesting young gentlemen whose seniors are asking for legislation which would place the whole people in the hands of doctors from the cradle to the grave. They are working to get laws so that the baby cannot be born without them, nobody can die without them, and that it will be wicked and illegal to live without them. These interesting gentlemen lined up on La Salle Street last night and smashed the windows of the cars just in order to show how highly educated they are, and how exceedingly well prepared they are to take your children and yourselves in hand at the proper time.

These are the coming medical men. You can see that they were properly engaged yesterday in illustrating that which I know to be the fact, that their brains are principally at the bottoms of their legs. (Applause.)

I am very sorry for the community which is to be handed over to them, if legislation at Springfield can do it.

Zion Will Never Submit to Medical Oppression.

No legislation ever enacted at Springfield can give the medical fraternity the power over Zion from the cradle to the grave. (Applause.)

We are going to put our spirits and our souls and our bodies into the hands of Him who gave them to us, and He will keep them. (Amen.)

He will heal them, and He has done so. We bless His Holy Name.

I feel very kindly to everybody.

I feel kindly to the press which treats me so constantly with cruelty and wicked calumny.

May God have mercy upon that generation of vipers, the modern scribes. May He have mercy upon the people, and soon rescue the press from the hands of these filthy monsters; from those who are stinking with tobacco and liquor; who are doing no thinking and no praying; who are just simply obeying the will of those who pay them to fight upon the side of the wrong.

May God deliver the young men. May God deliver the people. Some of these days Zion, which is already printing a weekly paper, of which we sometimes print as many as forty thousand copies in one issue, shall be able to print her own morning and evening paper, and tell the news without telling lies. (Amen.)

May God grant it.

I am thankful for all the progress Zion is making, but this is only the infancy of things.

If God shall spare my life—and I believe He will spare it until my work is done—if He shall spare my life, then I give you a hearty invitation to come some day and meet with me in Zion Temple in Zion City. There we shall meet you twenty thousand strong. (Amen. Applause.)

I am so glad for all that God is doing; and now, dear ones, let me give you the announcements for the week.

I will speak on Wednesday night, November 1st, in this Tabernacle, upon "Zion's Witness Against the Sorcerers."

The word in scripture, both in Hebrew, *kashaph*, and in the Greek, *Pharmakoi* (φαρμακοί), means pharmacists, makers and vendors of deadly poisons.

Now that is Zion's first witness: for God said in Malachi 3, "I will be a Swift Witness against the Sorcerers," the pharmacists.

I will deliver that lecture here, which the young men from the Medical Colleges on the West Side so much objected to, and rioted over.

That is passed over, and the people and the authorities are determined that

There Shall Be Free Speech Under the American Flag

in the City of Chicago. (Applause.)

If free speech were denied, the fundamental principles of the Constitution would be denied.

If I am wrong, there is a way to settle it.

A Challenge.

I invite the medical colleges, and the Universities of Chicago and Illinois, to whom these schools belong, to select their champion; to get the ablest and most eloquent man they have, and let him debate the question with me. Let us take the Auditorium, in which I preached for six months. Let us take it for a week. Let their champion defend Human Healing, and tell the best that can be said for it; let me stand up for Divine Healing, and let God and the people judge. (Amen. Applause.)

Is that not a fair proposition?

Voices—"Yes."

Dr. Dowie—Why yes, it is much better than asafetida and iodoform, is it not?

Voices—"Yes."

Dr. Dowie—It is better than sticks, and stones, and brick-bats, and railway spikes, and things of that kind by which they endeavored to enlighten my understanding. (Laughter.)

I think that argument is possible to good, straight, honest men, but when a cause resorts to violence, is it not a proof that such a cause is on its last legs?

Voices—"Yes."

Dr. Dowie—That is exactly where the doctors are.

The Lord bless them. (Amen.) I want to see every one of them Doctors of Divinity. If they will get converted, I will take them into Zion College and put them through the mill and send them where they will get brick-bats and railway spikes. (Applause and laughter.)

Zion is Winning All the Time,

and we are very happy.

On Friday evening at the North Side Zion Tabernacle I will speak on "Zion's Witness Against the False Swearers."

In connection with that I shall take up Secret Societies. I know that is going to make a fuss, because the Mah-hah-bones are very numerous and very ugly. They do not like my pouring contempt upon the sacred name of Hiram Abiff, the Son of the Widow.

Hiram Abiff, the Son of the Widow, never existed. He was never resurrected by Solomon. Masonry is the biggest humbug and the most abominable mass of lying that ever came to curse humanity. May God rid us of it.

If anybody thinks differently, let him engage the biggest halls in Chicago and triumphantly set forth the glories of Hiram Abiff, the Son of the Widow.

I am going to press the battle to the very gates of hell this next week. I have had such a good time in the week just closed that I am all ready for another. It is going to be a hot time.

Zion is making things quite interesting for many people.

I am so glad to meet you. I knew I should meet an attentive and well-bred people who know how to behave.

I said, "When I come to the South Side I know I shall be met with Christian courtesy and consideration."

I thank you for coming to Zion Tabernacle today to greet us upon our opening. Whatever may be your opinions, will you please to remember that I shall say nothing in anger and nothing in malice; that I shall speak in love, and I have a right to speak the truth, have I not?

Voices—"Yes."

Dr. Dowie—You will all give me that right. If you do not, I will take it anyhow. (Laughter.) I am going to speak as God shall give me grace. We are going to understand each other better and better.

I am happy to be among those of whom this choir sang today:

Ten thousand times ten thousand,
In sparkling raiment bright,
The armies of the ransomed saints
Throng up the steeps of light;
'Tis finished—all is finished—
Their fight with death and sin.
Fling open wide the golden gates,
And let the victors in!

May God grant that every one of you will enter into the Gates of that City. (Amen.)

Deacon H. Worthington Judd has been appointed by me as the deacon-in-charge of all the seating arrangements, etc., of this Tabernacle. He has long been a citizen amongst you and is now the Secretary and Manager of Zion City Land and Investment Association, and has been for some time.

He lives in this neighborhood, and you know him well.

The Rev. J. Wallace Cabeen, B. A., B. D., has been appointed the Elder-in-Charge until the Rev. W. Hammer Piper, Overseer of the Christian Catholic Church in Ohio, arrives, about the middle of November. He will be attached to my headquarters office in Zion Home, with special oversight of the work in and around this Tabernacle.

The offerings and tithes were then received

THE BEAUTY, GLORY AND POWER OF JESUS THE CHRIST.

INVOCATION.

Let the words of my mouth and the meditation of my heart be inspired by Thy Spirit, and be acceptable in Thy sight, and be profitable unto this people, and unto all to whom these words shall come, in this and every land, in this and all the coming time, till Jesus come, for His sake. Amen.

I desire to speak to you today on "The Beauty, Glory and Power of Jesus, the Risen and Glorified Christ." To Him is given all power in the heavens and on earth. He is coming again, and it may be very soon. His Church is waiting till He comes.

I feel this afternoon that I cannot do better than place this subject before you, first, by reading the wondrously beautiful verses that are now before me.

It is a long text, but there is not a word of it which is not infinitely better than any exposition I can make of it.

I call your attention to the words which you will find in the fourth chapter of the Book of the Revelation of Jesus Christ which He gave to His servant John, the Apostle, when he was on the Isle of Patmos, a prisoner for the work of the Lord and for the testimony of Jesus Christ.

In that wonderful Revelation these words are written in the fourth chapter:

TEXT

After these things I saw, and behold, a door opened in heaven, and the first Voice which I heard, a Voice as of a trumpet speaking with me, one saying, Come up hither, and I will show thee the things which must come to pass hereafter. Straightway I was in the Spirit: and behold, there was a throne set in heaven, and One sitting upon the throne; and He that sat was to look upon like a jasper stone and a sardius: and there was a rainbow round about the throne, like an emerald to look upon. And round about the throne were four and twenty thrones: and upon the thrones I saw four and twenty elders sitting, arrayed in white garments; and on their heads crowns of gold. And out of the throne proceed lightnings and voices and thunders. And there were seven lamps of fire burning before the throne, which are the seven Spirits of God; and before the throne, as it were a glassy sea like unto crystal; and in the midst of the throne, and round about the throne, four living creatures full of eyes before and behind. And the first creature was like a lion, and the second creature like a calf, and the third creature had a face as of a man, and the fourth creature was like a flying eagle. And the four living creatures, having each one of them six wings, are full of eyes round about and within: and they have no rest day and night, saying, Holy, holy, holy, is the Lord God, the Almighty, which was and which is and which is to come. And when the living creatures shall give glory and honor and thanks to Him that sitteth on the throne, to Him that liveth for ever and ever, the four and twenty elders shall fall down before Him that sitteth on the throne, and shall worship Him that liveth for ever and ever, and shall cast their crowns before the throne, saying, Worthy art Thou, our Lord and our God, to receive the glory and the honor and the power: for Thou didst create all things, and because of Thy will they were, and were created.

Then, it seems to me, we best understand this when we take the next beautiful words:

And I saw in the right hand of Him that sat on the throne a book written within and on the back, close sealed with seven seals. And I saw a strong angel proclaiming with a great voice, Who is worthy to open the book, and to loose the seals thereof? And no one in the heavens, or on the earth, or under the earth was able to open the book, or to look thereon. And I wept much, because no one was found worthy to open the book, or to look thereon: and one of the elders saith unto me, Weep not: behold the Lion that is of the tribe of Judah, the Root of David, hath overcome, to open the book and the seven seals thereof. And I saw in the midst of the throne and of the four living creatures, and in the midst of the elders, a Lamb standing, as though it had been slain, having seven horns, and seven eyes, which are the seven Spirits of God, sent forth into all the earth. And He came, and He taketh it out of the right hand of Him that sat on the throne. And when He had taken the book, the four living creatures and the four and twenty elders fell down before the Lamb, having each one a harp, and golden bowls full of incense, which are the prayers of the saints. And they sing a new song, saying, Worthy art Thou to take the book, and to open the seals thereof for Thou wast slain, and didst purchase unto God with Thy blood men of every tribe, and tongue, and people, and nation, and madest them to be unto our God a kingdom and priests; and they reign upon the earth And I saw, and I heard a voice of many angels round about the throne and the living creatures and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a great voice, Worthy is the Lamb that hath been slain to receive the power, and riches, and wisdom, and might, and honor, and glory, and blessing. And every created thing which is in the heaven, and on the earth, and under the earth, and on the sea, and all things that are in them, heard I saying, Unto Him that sitteth on the throne, and unto the Lamb, be the blessing, and the honor, and the glory, and the dominion, for ever and ever. And the four living creatures said, Amen. And the elders fell down and worshiped.

This is the Gospel with which the Christian Catholic Church in Zion goes forth. While this Church has a Message of warning, and a Message of most solemn rebuke to those who sin, the greatest and best part of the Message of this Church is the glorious Gospel which tells us that Jesus still lives; that He that was slain hath left the tomb; that He lives above the utmost rage of men and devils, and we who are waiting till He comes, are chanting the song, "Till He Come."

"Till He come!"—Oh, let the words
Linger on the trembling chords,
Let the "little while" between
In their golden light be seen;
Let us think how heaven and home
Lie beyond that, "Till He come!"

Clouds and darkness round us press;
Would we have one sorrow less?
All the sharpness of the cross,
All that tells the world is loss,
Death, and darkness, and the tomb,
Only whisper "Till He come!"

Till He come we shall occupy. We shall do our utmost to bring the multitudes for whom He died to say, "Worthy is the Lamb that was slain."

This is the great mission of Zion. Let me talk to you about my King, my Lord, my God whom I love above all else, whom I have known all my life. I know Him better, and love Him dearer every day. Let me talk to you about Jesus.

The Beauty of Jesus the Christ.

First, His Beauty. In the Song of Solomon, the singer is the Church, the bride, the Lamb's wife, and she sings in that song that He is "The Chiefest among ten thousand," and that "He is altogether lovely."

Should not we, as a part of that Church, sing that song today? When He came to this earth, they saw "no beauty that they should desire Him," He was a "Man of Sorrows, and acquainted with sickness." He went about this earth doing good and healing all that were oppressed of the Devil.

Where'er He came, from every street, every lane, the multitudes poured forth at the glad cry, "Jesus of Nazareth passeth by." His hand touched the sinful and the sick, and His sympathetic spirit awoke sorrow in the contrite hearts of the sinful.

All who ever hated Him were those whose "craft was in danger" from His work, and who would not quit their sin.

But the people loved Him wherever He went. They brought out their sick, their sad, their sorrowing, and He blessed all who came in faith. The Beauty of the Lord is seen in His saving, healing and cleansing power. The Glory of Jesus is shown in the mighty works which He hath wrought, is working, and will yet work. The Power of Jesus is shown in the fact that there is no name today so mighty over all the

earth as the Name of Jesus. Jesus, the Name high over all, is still the mightiest Name in earth and in heaven.

Now let me tell you what I know of His Glory, and what I have seen of His Power.

I feel on this Lord's Day, which in Zion is always testimony day, to tell you something of Him whom I love so well, and whose Glory and Power I have realized so largely

Young men, I am no longer young in years. Yet I feel so young in heart that I can understand something of the words, "A man is just as old as he feels." If I am no older than I feel, then I am very young today.

I am in sympathy with the young man I almost wish I were in age by his side, so that I might have so much of life before me in this glorious time in which we live, when the "hidings of God's power" have been revealed in air, and earth and sea; when the wondrous lightnings have been chained; when we can transmit thought and even speech from land to land, and when the wireless telegraphy is carrying thought over the nations and over the seas

God is working everywhere in these days which are dawning upon us. I hope to live yet to see them more gloriously unfolded.

My young brothers, I would say to you,

Be Earnest, Be Earnest.

Do not fritter away these days which are so precious, and which you can use to so much advantage.

Remember that today this wonderful blessing is coming to you in the Name of Him who has given us all these things; who is all the Fountain of wisdom and glory and power

Oh, how simple Jesus is, in His beautiful adaptation to our necessities; how kind He is; how considerate and condescending He is.

If we only knew Him as a great King clothed in the awful majesties of heaven, and controlling the destinies of earth with an omnipotent hand, we might faint before Him. But oh! how tender He is when we know that He, the Lamb that was slain, is still going about doing good, and that He is standing at the heart of the sinner today, and saying:

Behold, I stand at the door and knock: if any man hear My voice and open the door, I will come in to him, and will sup with him, and he with Me.

I desire you to see today that He whose head once was crowned with thorns, whose hands were once pierced for you, whose feet were once pierced for you, whose human heart once beat on earth for us, is still walking through the streets and lanes of the cities. He is knocking today at your heart in this place. The pierced hand still knocketh, and beneath the crowned brow beam the patient eyes, so tender of thy Saviour waiting there. Send Him not away; it is perhaps the last time for you on earth. Oh! how condescending that He should knock at the door of the poor sinner's heart

This Christ is still the same Saviour and still the same Healer as of old. He goes about, as He did in Galilee, casting devils out and healing all who are oppressed

His touch has still its ancient power;
No word from Him can fruitless fall

Oh, that He would bless us in this evening hour, and in His mercy heal us all!

He is just the same. There is no change; for Jesus Christ is the same yesterday, today and forever. He is with us always.

I desire to tell you that

He is Waiting to Enter Every Shadowed Home.

Where'er the sick may be, there He stands He still says as of old, "Wilt thou be made whole?" He is able, He is willing, and He is waiting, and He is longing to bless There is no change in Him. He is unchangeable and present

The hearing of His seamless dress
Is by all beds of pain
We touch Him in life's throng and press
And we are whole again

He is the Saviour, He is the Healer He is the Cleanser of the passions which are within the young, and alas! within the old, which come to them by inheritance from those who sinned.

The Christ comes today and says: "It is I; be not afraid." If you will let Him in He will cleanse your heart from sin He will take away these fierce passions which beat, and bruise, and torment, and destroy until you are bowed down with shame and sorrow. He will make you His own free men and free women in Himself and by the Spirit of His Power.

Let me talk of His Power.

The Power of Jesus the Christ.

His Power is adequate to all our possible necessities. His Power is commensurate in duration with all the eternities. His Power is commensurate and co-extensive with the omipotence and omnipresence of God the Father Himself, who hath committed all things into His hands.

That same Christ we preach—no longer a Man of Sorrows, but forever a Man of Sympathies.

No longer crowned with thorns, He is crowned with Glory and Honor.

No longer weak, buffeted and bleeding, bearing the cross and dying in shame,

He Now Sits Upon the Throne of Universal Empire.

He is ruling throughout the heavens, and He will rule throughout the earth. (Amen.)

He is coming, blessed be His Name. He is coming, and we are waiting till He come. The kingdoms of this earth shall become the kingdoms of our God and of His Christ.

In the City of Edinburgh, a few years ago, this touching little story was told in my presence. Let me give it to you.

A Beautiful Story Illustrating Jesus at the Sinner's Heart.

"I was visiting," said that good man, Arnot, "amongst my poor, sick people in the wynds and closes of Edinburgh here last week I stood away back, and looked up at the high houses to see whether Betty, my good old Betty Gordon, an aged saint of God, were at home or not. I knew that she was at home by this sign: that her little flower-pots were out upon her windowsill; that the blind was up. I knew Betty was in; for when she went away she carefully took in the flower-pots and pulled down the blinds.

"I knew that she was poor and needy; but she trusted God, and I was so glad that somebody had given me some money that morning that I might give to the poor. I calculated what Betty's rent would amount to for a month, and I put that aside in my pocket with other moneys for the poor.

"I went into the close, climbed up the winding stone stairs, and panting, I at last reached Betty's door. I knocked. At first I knocked softly, but there was no answer. Then I knocked louder, but there was no answer. Then I pulled the bell, and it rang through the bed-rooms, but there was no answer. At last I said, 'Betty forgot to pull down the blinds, and she has gone out, leaving her flower-pots there. What a pity!' Then I went down the stairs.

"The next morning I went back, because I knew Betty needed help, and knocked at the door. After a little waiting Betty came and opened it.

"'Oh,' she said, 'is it you, Mr. Arnot? I am so glad to see you! Come in!' I went in, and sat down. I offered prayer, and the sweet face of Betty, framed with her white hair, looked to me like the face of an angel. But there were tears in her eyes, and a little look of care there that I had not seen.

"I said, 'Betty, woman, what are you crying for?' She was crying. 'Oh,' she said, 'Mr. Arnot, I am so afraid; I am so afraid of the landlord He will come, perhaps, today. He came yesterday and I had na the rent, and I didna open the door, and now I am afraid of his coming; for he is a hard man' 'Betty, what time did he come yesterday?' 'He came between eleven and twelve o'clock,' she said. 'I remember, because I looked at the clock, and it was twenty-five minutes to twelve.'

"'Well, Betty,' said Mr. Arnot, 'it was na the landlord; it was me, and I brought to you, Betty, this money to pay your rent Take it and be thankful.'

"She looked at me, and said, 'Oh, was it you? Did you bring me that money to pay my rent, and I kept the door steekit (that is "I kept it shut") against you, and I wouldna let you in? And I heard your knocking, and I heard your ringing, and I said "That is the landlord I wish he would go away." And it was my ain meenister. It was my ain Lord who had sent ye as His messenger, and I wouldna let ye in.'"

That is just like a sinner. When Jesus is knocking at his heart, he treats Him as if he were a hard landlord and will not let Him in.

Oh, let me beseech of you,

Let the Saviour In!

He is knocking at your heart's door; not to bring judgment, but to bring mercy, to bring salvation, to bring healing, to bring holiness. Why will you not open the door?

If any man hear My voice and open the door, I will come in to him, and will sup with him, and he with Me.

The song is ringing throughout the heavens:

Unto the Lamb be the blessing, and the honor, and the glory, and the dominion, for ever and ever.

Let it ring through the earth today. (Amen.)

Open wide the gates of all your hearts, and let the King of Glory in. (Amen.)

Call.

All who desire Him to enter, rise and tell Him so. (A great company of thousands arose.)

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Take me as I am. Make me what I ought to be in spirit, in soul, in body. Give me power to do right, no matter what it costs. Give me power to do right to my fellowman; to confess, to restore; to do right to all; to do right in Thy sight. Give me Thy Holy Spirit. Cleanse my spirit, and my soul, and my body. Enter into my being; take possession. Lead me into the path of Salvation, and of Healing, and of Holiness, and by and by let me cast my crown at Thy feet, and hail Thee, Lord of all. Hear me, my Father, for Jesus' sake.

(All repeat the prayer, clause by clause, after Dr. Dowie.)

Did you mean it?

Audience—"Yes."

Dr. Dowie—Will you live it?

Audience—"Yes."

After the hymn "Sin No More" had been sung, the services were closed by Dr. Dowie pronouncing the

BENEDICTION.

Beloved, abstain from all appearance of evil, and may the very God of Peace Himself sanctify you wholly, and I pray God your whole Spirit and Soul and Body be preserved entire without blame unto the coming of our Lord Jesus Christ; faithful is He that 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.

PURITY.

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

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

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

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

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

IMPORTANT NOTICE.

Pasted on each copy of the LEAVES OF HEALING which is mailed to our regular subscribers is a small label indicating when the subscription ends. Thus, John Doe, 5-52, means that Mr. Doe's subscription ends with Vol. 5, No. 52. When special attention is called to this paragraph, by a pencil mark in the margin, it means that your subscription is about to expire, and that you are very cordially invited to renew. We do not wish to lose a single subscriber from our list, and trust that you will favor us with a prompt remittance, that the "Little White Dove" may continue its visits without a break.

If renewals are sent in advance, the paper will be continued without interruption; otherwise it will be stopped when the subscription expires.

Make all Bank Drafts, Express Money Orders or Postoffice Money Orders payable to the order of JOHN ALEX. DOWIE, 1207 Michigan Avenue, Chicago, Ill., U. S. A.

Station L. *Long Distance Telephone South 662.* *Cable Address "Dowie, Chicago."*

All communications upon business must be addressed to

MANAGER ZION PUBLISHING HOUSE,
1207 Michigan Avenue, Chicago.

EDITORIAL NOTES.

Continued From Page 71.

THE FOLLOWING is the letter which was drawn up by our attorney, Mr. Samuel W Packard, as above referred to, and which we were compelled to send to Mr. Stevens:

CHICAGO, ILL., October 26, 1899.

TO JOEL W STEVENS. ATTORNEY AT-LAW,
134 Monroe Street. Chicago, Ill.

Sir:—You will please Take Notice, that hereafter you are forbidden to enter Zion Tabernacle at Nos 1621 to 1633 Michigan Avenue; or Zion's Hall of Seventies, No 1300 Michigan Avenue; or the West Side Zion Tabernacle, southwest corner of Madison and Paulina Streets; or the North Side Zion Tabernacle, northeast corner of Lincoln and Belden Avenues; or the South Side Zion Tabernacle at Wentworth Avenue, between Sixty-fourth and Sixty-fifth Streets, in Englewood; or any other Tabernacle or Assembly Room of which I am the lessee, and in which the Christian Catholic Church conducts any of its meetings or services. In all invitations to the public to attend meetings at any of these Tabernacles or Assembly Rooms hereafter, you will please understand that you are not included in the invitation unless specially invited by name. If you should attempt to enter any of these Tabernacles or Assembly Rooms, which are in my possession and control as lessee and proprietor, under any implied license you may have heretofore had so to do, you will understand as a lawyer that after this withdrawal of such implied license you would be liable to all the consequences which would follow that unlawful act, including the liability to immediate expulsion by the use of all necessary force.

I regret to be compelled to withhold the privileges of these sanctuaries from you, much as I appreciate your evident need of the means of grace therein afforded, but your conduct in the past has been such as to indicate that more annoyance and harm will be done to others by your presence than will be counterbalanced by any possible benefit which you may receive.

Hoping that ere long I may learn of your repentance and change of conduct so that I can extend to you a cordial and personal invitation to again attend the meetings of the Christian Catholic Church, I am

Yours Faithfully, JOHN ALEX. DOWIE,
General Overseer of the Christian Catholic Church.

THE REV. ROLLAND N. BOUCK, after a long period of most useful service at Headquarters, and also at Oak Park, has been appointed Elder-in-charge at Cleveland, Ohio.

He left Zion Home last evening, and, God willing, Overseer Piper will install him in Zion Tabernacle, Cleveland, next Lord's Day.

WE HAVE signed the lease for a new Zion Tabernacle for the Branch of the Christian Catholic Church at Toledo, Ohio. It is situated on Broadway, near South Street.

Overseer Piper has been instructed to open the Tabernacle, in coöperation with Elder Stith, by a Four Days' Mission, from Thursday, 16th, to Lord's Day, 19th, inclusive.

Excellent work is being done by Elder Stith and the faithful band of Zion workers in Toledo, and it is believed that the new and more centrally situated building will enable them to do still better work.

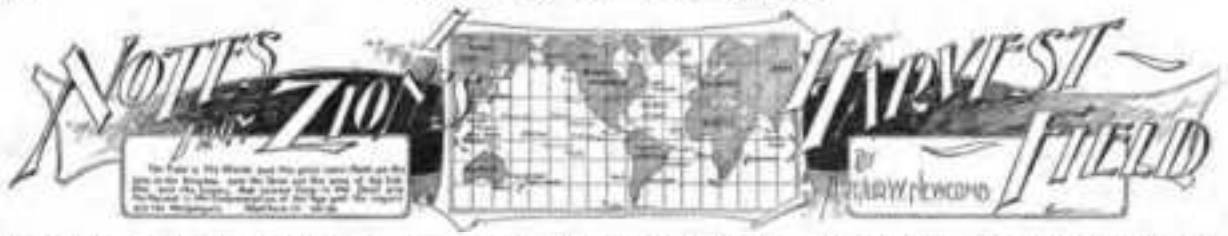
ON THANKSGIVING DAY, November 30th, there will be special services in all Zion Tabernacles throughout the United States at 11 A. M.

A General Thanksgiving Gathering will be held in Central Zion Tabernacle, Chicago, at 3 P. M., to be followed by a Reception in Zion Home from 7:30 to 10 P. M.

The Reception of the 23d is postponed to the 30th

BRETHREN, PRAY FOR US.

"IS YOUR GOD a big God, or a little God?" said Collins the infidel to a sweet little Christian maid, and Collins afterwards said that the answer of that maid was more eloquent than all the books that had ever been written in defense of Christianity or in answer to infidelity. The little maid, not thinking that the infidel was quizzing her, looked up into his face, and with the sweet simplicity of her maidenhood, and her love for her Father in Heaven, said, "My God is both a little God, and a big God." "How is that, little maid?" "Oh, sir," she said, "He is so big that the heaven of heavens cannot contain Him, and He is so little that He dwells in my heart."—Extract from "How to Pray," by the Rev. John Alex. Dowie.



WE present to our readers this week a large number of reports from the Branches and Gatherings of the Christian Catholic Church in Zion, in many States. The same note of praise to God for victories already won, of joyous but calm determination to Go Forward, and of high hopes for greater and greater blessing in the future runs through all of these.

While the headquarters of the work is in Chicago, and while here the battle is the hottest, yet a glance at these reports shows the great extent of the field, the increasing interest of the people and the steady, although in some places quiet, growth of these Branches and Gatherings. The importance of these beginnings of Zion work in these high places and corners of the world's wide harvest field is very great.

As time goes on, these very "Notes" as well as a thousand and one other facts, recorded and unrecorded, indicate that very soon Zion will be fighting greater battles and winning greater victories. Today these places are but the sparks from which, tomorrow, a great conflagration will spread. Hence it is with joy that we detail the encouraging progress which is being made in every one of them.

CHICAGO.

Before taking them up, however, we give a brief résumé of the work in this city.

The week in Chicago has been one of quiet but rapid progress. Tares have been uprooted in abundance and there has been much smoke from the burning, but Zion has also been reaping. Indeed the week just closing has been marked chiefly as a reaping week.

The completeness of Zion's victories in the first month of the Holy War, her undoubted courage and determination, the wisdom of the course of the General Overseer, and the firm stand taken by Mayor Harrison and Chief Kipley in the matter, as well as the strong revulsion of feeling among the people against such practices, has, for the time at least, put an end to all riotous proceedings, and the meetings have been held in the midst of peaceful surroundings without exception.

Zion is still watchful, however. She does not propose to be caught napping by any simulated withdrawal of the forces of the enemy. Zion understands perfectly the diabolical cunning of a medical student or physician crazed with morphine, or a Secret Society murderer full of alcoholic poison, oath-bound covenants with death and hell, and envious hatred.

Hence Zion's Guard is being increased and more perfectly organized.

However, the General Overseer has made the very best use of the lull in the physical warfare to deal some tremendous blows in the spiritual warfare, in which there is never any armistice. The Evangelistic Meetings in all the Zion Tabernacles have been carried on day and night with redoubled energy, and other services have been so earnestly conducted that God has given great blessing.

Central Zion Tabernacle,
3111-3133 Michigan Avenue.

The largest monthly communion ever held in Central Zion Tabernacle was celebrated on Lord's Day afternoon, November [illegible] over two thousand five hundred people sat down to the Lord's Table. It was preceded by a most blessed service, in which the General Overseer proclaimed to over three thousand most attentive listeners the glory, power, love and beauty of "Christ Crucified, Glorified and Satisfied." It was a sight to make the heart of every true child of God and lover of his fellowmen leap for joy to see the multitudes who arose at the close of the address, and, with faces glowing with solemn joy and set with a firm purpose, make their repentance and consecration to God, thus committing themselves to His saving, healing, cleansing and keeping power, and entreating the indwelling of the Holy Spirit that they might be given power for service.

After the address over four-score candidates were received into fellowship, and a most impressive ordination service was conducted by the General Overseer.

The following candidates received the laying on of hands for the indwelling of the Holy Spirit and were ordained to God's ministry:

FREDERICK W. A. MACCORMAC, Evangelist.
HARRY E. CANTELL, Evangelist.
ABRAHAM F. LEE, Deacon.
CHARLES F. REHM, Deacon.
W. S. PECKHAM, Deacon.

Evangelist MacCormac is associated with work at Headquarters in Zion; Evangelist Cantell is a student at Zion College, and is associated with Elders Voliva and Adams on the North Side of the City of Chicago; Deacon Lee is in the General Recorder's office, at Headquarters, as Recorder of Zion's Seventies; Deacon Rehm is connected with the Branch of the Christian Catholic Church in Sturgis, Mich., and Deacon Peckham is leading the Gathering of the Friends of Zion at Lafayette, Ind.

On Monday evening, November 6th, the General Overseer addressed an intensely interested audience on "Five Beautiful Lessons From Bethesda." He was in a very happy vein and won the hearts of his hearers from the start. Much blessing followed the lecture.

The noonday daily prayer-meetings, the Tuesday, Thursday and Friday afternoon Divine Healing Meetings, and the nightly Evangelistic Meetings in Central Zion Tabernacle, continue with unabated power.

Zion's Hall of Seventies,
3300 Michigan Avenue.

The early morning prayer-meeting at 6:30 o'clock in this hall is one of the most precious to the faithful ones who attend. It is held every morning in the week, and there many a weary heart receives new strength for the day's labors.

On Sunday morning, November 5th, there were nearly one hundred present at the meeting, led by the General Overseer. There, in the holy calm of the gray dawn, hearts were drawn near to God and to each other, and the Holy Spirit was present in power. The joy and peace found in that meeting will long be remembered by those who attended.

The Lectures on Prayer, delivered in this hall by the General Overseer, as President of Zion College, on Monday and Thursday afternoons, are a source of rich blessing, not only to the student body, but to others who attend. All members of the Christian Catholic Church in Zion are permitted to attend

these Lectures, which form a Course running all through the College session. Elders and other ordained officers, and all professors and teachers in Zion College, also attend these Lectures. Special permission, by card obtainable at Zion Home, is required for those who are not members of the Church.

South Side Zion Tabernacle,
Wentworth Avenue between Sixty-fourth and Sixty-fifth Streets

Besides the daily meetings held in this Tabernacle by Elder J. Wallace Cabeen and his assistants, the General Overseer has held two rousing meetings there this week.

On Sunday evening, before an audience of over three thousand people, he continued the mighty "witnessing" of Zion, taking up especially Zion's Witness Against the Adulterers As he lashed out in God-given power against the terrible sin, the Holy Spirit drove home the truth to many a heart, and many a blanched face showed that telling blows had been struck at this monster vice. Thousands rose at his Call to repentance and consecration at the close of his address, and many were in tears.

On Wednesday evening, November 8th, the Witness Against False Swearers (Secret Society Baal-worshipers) was declared. An audience of nearly a thousand people was in attendance Many members of the Masonic order were present and heard the ringing denunciation of sins of which they knew they were guilty.

West Side Zion Tabernacle,
Corner Madison and Paulina Streets

At the General Overseer's meeting at this Tabernacle on Thursday evening, November 9th, the witnessing against the false swearers was continued with marked effect.

The evangelistic meetings, conducted every night during the week, by Elders and Evangelists from Zion, have resulted in much blessing. Elder Williams and Evangelist Loblaw are at present in charge. Everything is quiet here now. It was at this Tabernacle that the Medical Students' riot of October 18th took place.

North Side Zion Tabernacle,
Rev. Wilbur G. Voliva and Rev. James R Adams Elders-in-Charge

On Lord's Day morning, November 5th, the General Overseer addressed a large audience at this Tabernacle, graphically portraying Zion Militant and Zion Triumphant God was with him as he spoke, and blessed his words to the hearers The work at this important outpost of Zion's consecrated army is very encouraging. Zion's Junior Seventies have made a good beginning. Deacon Post has just been placed in charge of the Literature of this Tabernacle, and a store under the Tabernacle has just been leased as a Depot for the Sale of Zion Literature.

On Friday evening, November 10th, the General Overseer gave the first of his addresses on the subject of Zion's Witness Against Those That Oppress the Hireling in His Wages

The other meetings of the week, conducted by the Elders in charge, have been used of God in doing much good to those who have attended.

The General Overseer has placed Elder James R Adams in charge of that part of the city on the North Side lying between Kinzie Street and North Avenue, forming a strip one and a half miles wide, clear across the city. Elder Adams has organized and now leads two cottage meetings in this territory: Monday evening at 1204 Milwaukee Avenue, Friday evening at 338 North State Street. This district is being canvassed with the view of starting other cottage meetings as soon as arrangements can be made for them. It is Elder Adams' desire to locate these meeting places in the most easily accessible homes of Zion people. Will all friends of Zion now living in Elder Adams' district, who have changed their residence since becoming members of the Christian Catholic Church, please send their present addresses to him at 338 North State Street?

PHILADELPHIA, PA.
Rev Gideon Hammond Elder-in-Charge.

The Philadelphia Branch, which has just come gloriously through the deep waters on account of the apostasy of the late Elder-in-charge, is now rejoicing in the victory of Zion and of God in their midst and in their new Elder, installed last Lord's Day

Overseer-Designate George L. Mason, Overseer J. Thomas Wilhide and Deaconess Sophia Hertrich are still there, and God is using them in establishing the work.

Overseer Wilhide sends the following glowing description of the splendid showing of the Branch at the installation of Elder Hammond:

A glorious day in Zion God was with us and to bless.

"What a friend we have in Jesus,
All our sins and ills to bear,
What a privilege to carry
Everything to Him in prayer.
Oh, what peace we always forfeit,
Oh, what needless sorrows bear,
All because we do not carry
Everything to God in prayer."

Deacon Kelchner had charge of the Junior Seventies in the morning, to the edification of all present.

In the afternoon Elder Mason spoke to a crowded house, on the "Unity of the Church of God," from Ephesians 4 and John 17.

The sermon was clear, edifying, scriptural, and was accompanied to the minds and hearts of the hearers by the Holy Spirit to convict, convince and to bless.

After the address, the Rev. Gideon Hammond was installed Elder-in-Charge of the Christian Catholic Church in Philadelphia, Pa.

Prayer was offered by Overseer Wilhide.

The charge was delivered by Elder Isaac Leonard, of Iona, N. J., who, although in his eighty-first year, has indeed renewed the vigor of his youth. His words were tender, touching, truthful and blessed.

The Lord's Supper followed, and was directed by Elders Hammond and Leonard, assisted by Deacon Kelchner and Brother Fry. About one hundred and thirty were present. It was a most precious hour of communion with God, and we trust renewed Christian fellowship.

The incoming Elder and family were received with a hearty "Welcome and God bless you" from all in Zion, to which he responded in wise and appropriate words of cheer and hope and love for God, Zion and humanity.

At night we gave place to Elder Leonard, who spoke to us the wonderful words of life on the "Purity, Beauty, Grandeur and Glory of God, and God's Call for Men."

The day of victory closed with a solo by Miss Bradley:

"The power of God is just the same today,
It doesn't matter what the people say;
Whatever God has promised He's able to perform:
And the power of God is just the same today."

The closing benediction was by Elder Hammond.

To God be all praise and thanks.

NORTHERN INDIANA.
Rev D S. Fletcher Elder-in-Charge.

Some interesting notes from this field have been sent in by Elder Fletcher, among them the following, showing how highly prized are the weekly visits of the Little White Dove by those who truly love the Everlasting Gospel:

I was greatly pleased at the skill of Sister Sa—— and her mother-in-law, Sister Sc——. of Kendallville, in getting LEAVES OF HEALING. Neither of their husbands would furnish them money to take the LEAVES. But Mr. Sc—— would allow his wife to hire some help in housecleaning, as she is not very strong. So Sister Sa—— helped Sister Sc—— clean house, received pay for it, and used the money to subscribe for LEAVES OF HEALING

LITCHFIELD, MICH.
Rev Martin Hayden Elder-in-Charge

Elder Hayden is laboring in a difficult field, but writes, on October 31st, the news of the following victories:

Elder G. F Stevens was with me October 16th and 17th at Battle Creek, where we held four meetings. We had a profitable time. He was also with me one day, October 18th, at Litchfield, and we held there two good meetings.

Several conversions have taken place.

Several healings have been granted in answer to our prayers.

Mrs A. Seymour, Battle Creek, was a dyspeptic, almost starved to death. Elder Stevens and I prayed for her. I then commanded her in the Name

of Jesus Christ to arise and eat. She was alone and in bed, but arose after we left and prepared and ate a good breakfast.

She then got dinner for herself and her husband, and supper for the family when they returned at night.

Mrs. Frank Williams, Litchfield, was down with typhoid fever. Her husband had just recovered from the same disease. He had a full run of the fever under doctor's care, much against his own choice. Finally he discharged nurse and doctor, pitched his medicines out of the window, and went about his business.

When his wife was taken they agreed to have no doctor and take no medicine. They sent for me the day we returned from Battle Creek. Elder Stevens and I drove out there, four miles, and prayed with her. The fever left her and has not returned.

TOLEDO, OHIO.

Rev. W. J. Stith, Elder-in-Charge.

The strong branch of the Christian Catholic Church in Zion in this city is going forward, as evidenced by the following report from Elder Stith:

Zion in Toledo is rejoicing over a Zion Tabernacle in one of the best locations in the city.

It was built for a Republican "wigwam," but is being transformed into a Tabernacle, capable of seating five hundred persons, with baptistry, prayer-room, parlor and other conveniences.

For the first time since the first gathering was founded do Zion people in Toledo enjoy a home of their own, where they will not be hindered by the Secret Society Devil, and where the walls will not be decorated with coffins, skulls, crossbones, and other insignia of those who "sit among the graves." Ere long we hope they will be decorated with trophies captured from the enemy.

Two visits have been enjoyed from Overseer Piper, which have greatly benefited the Church. It is with regret we part with him from the Ohio work.

Deacon Kindle, of Kalamazoo, Mich., visited us recently, giving glowing accounts of Zion's Onward Movement from the standpoint of a traveling salesman.

Our people are in constant prayer for the safety of their beloved General Overseer from the attacks of the Devil-deluded mobs.

Zion in Toledo covets the prayers of Zion people everywhere.

CINCINNATI, OHIO.

Rev. A. W. McClurkin, Elder-in-Charge.

On November 6, 1899, Elder McClurkin wrote of the following triumphs for Zion and for God in his corner of the great battlefield:

LEAVES OF HEALING in enlarged form is very helpful.

The Lord is with Zion. He is her Fortress and High Tower. The victory is Zion's and ever shall be, because the victory belongs to God; and so does Zion.

Some followers of Mrs. M. B. G. Eddy, the wicked "mother" of Christian Science, come into Zion's meetings in Cincinnati. They become very angry at the truth and at the messengers who deliver the message. Nevertheless, we have several of the publications of this "science falsely so-called" to nail to Zion's walls, captured from those who used to be held in bondage by this system of Anti-Christian imposture.

Praise the Lord, a whole family which used to be held in bondage by that delusion of Satan are now in Zion rejoicing in deliverance from sin and disease and misery.

Many praise God for Elder Piper's ministry in Cincinnati. All Zion in Cincinnati joins with that happy family of Theodore Dreyer, Sr., in giving thanks to God for the ministry of this faithful servant of God. We rejoice that he is now to be Overseer-at-large. Ohio will miss him; but we bow to God's will and the orders of our General Overseer, who has recalled him to Headquarters.

Every Branch of Zion shoots out branches to bear fruit in other places, and even in far distant lands. A member of Zion, Cincinnati, sent LEAVES OF HEALING to a sister living in Birmingham, England. This sister is deeply interested, and wrote to her brother expressing her desire to enter into fellowship with the Christian Catholic Church in Zion.

Others have relatives in Germany. To these they send or have sent all the German publications of Zion. So the work broadens and deepens.

Our hearts were made glad to hear of blessing brought to a family — strangers to us—in the Roman apostasy, who had LEAVES OF HEALING handed to them by a member of Zion, Cincinnati. The tobacco, whisky and beer have all been abandoned, swine's flesh has been cast out as unclean to them, and a practical repentance that bears fruit in the restitution of things wrongfully taken has begun. All of this has taken place as the direct result of the efforts of a faithful member of Zion using Zion literature.

The Lord is blessing Zion's Junior Seventy work in Cincinnati, and Deacon R. E. Rodda in charge. The number of Juniors is increasing, and their enthusiasm for the things of God is beautiful and helpful. The Elder-in-charge has had the joy and privilege of praying for some Juniors who are trusting God only for spirit, soul and body, who were blessed through this work. The Juniors are becoming deeply interested in Zion's Financial Institutions.

Brother Davidson has been compelled to cease holding open-air meetings for the fall and winter. This is not through any disability on his part, but because people will not stand on the streets in the open air these evenings to hear the Full Gospel proclaimed. The evenings are too cool. The Lord has given great blessing in these open-air meetings.

The Lord is with our Brother Yerger in conducting the Sabbath evening meetings. We hear almost constantly of blessing there. Some of the enemies of the truth are deeply stirred and made very angry. We rejoice because of this evidence of the Lord's presence. When the wicked are hurt God's people are helped and edified.

The testimonies of those saved and healed through faith in Jesus on Sabbath, October 29th, were very clear and helpful. God helped His witnesses to bear faithful testimony. Those testified whom God healed several years ago and whom God has kept gloriously all these years, thereby confounding those who say, "Just wait. These healings will not stand the test of time." Some also testified whom God healed only recently, thereby confounding those who say, "The Lord used to dwell in Zion several years ago and heard the General Overseer's and the Elders' prayers, but God is not blessing them now." Zion is being blessed all the time and that is God's answer to a few wicked traitors.

We praise the Lord for His witnesses and their testimony.

Zion, Cincinnati, rejoices in the Lord.

Pray for us. We pray continually for Zion everywhere.

MARION, OHIO.

Rev. A. F. Pence, Elder-in-Charge.

In spite of persecutions, God has given Zion in Marion many glorious victories under the faithful ministry of Elder Pence. Under date of November 1, 1899, Elder Pence reports that during October his ministry was blessed in five known conversions.

He also reports the following healings:

Bertha Main, healed of goitre on neck.

George Griffiths, healed of stomach trouble.

Grandma Elliott, healed of severe pain in neck and shoulder.

L. W. Terry, healed of severe cold and fever.

G. B. Grace and family, healed of toothache, flux and kidney disease.

In addition, I would say that Mrs. O. A. Gambee, of Siam, came to my home suffering so extremely that she would scream out with pain. She was unable to walk and had to be dressed by her husband or others.

She could neither sit nor lie in one position, day or night, for but a brief period. She required constant attention.

She was almost instantly relieved of pain in answer to prayer, and after a few days was able to care for herself and walk to her meals.

After being with us three weeks the Lord had so greatly healed her she seemed entirely well, except stiffness in her limbs, which she had not used for many months.

My niece, a young lady of sixteen, came to my home three weeks ago with consumption. She was coughing constantly and had much pain under the shoulder blades and lower part of the chest. She was unable to breathe with the lower part of the lungs.

She now coughs but seldom, breathes deep, has no pain, and has gained much in strength and flesh.

We give God all the glory and ask your earnest prayer for us.

GRAND RAPIDS, MICH.

Rev. Gerald F. Stevens, Elder-in-Charge.

Elder Stevens and his wife, Evangelist Nellie Stevens, have a very large field radiating from Grand Rapids as a center. Since their installation, early in May, 1899, they have had a hard fight with many enemies. God has been giving them strength to gain ground, and they write on November 6th the following cheering letter:

The work in Grand Rapids is going forward. We have eleven different bulletin boards in different parts of the city to advertise Zion meetings.

Last evening we organized our Seventy work, with seven members, who will begin earnest work this week.

Our General Overseer's visit was very helpful to the work and ourselves.

Evangelist Stevens and myself held forty-four meetings in October, baptized nine and added thirteen to the Church. We visited Elder Hayden's field at Litchfield and Battle Creek four days.

We visit the following places: Kalamazoo Plainwell Delton, Prairieville, Muskegon, Wayland and Grand Haven There is growing interest in each place.

A note of praise comes from Brother Wesley Wartenbe, of Muskegon, who has been a sufferer from dyspepsia a number of years He was instantly healed about two months ago when we laid hands on him and prayed. There has been no return of the disease

We have received one hundred and six applications for Church fellowship and baptized forty thus far this year.

MANSFIELD, OHIO.

Rev. Cyrus B. Fockler Elder-in Charge

Lines of battle between Zion and the hosts of hell have been closely drawn in this thriving little Ohio city, and the faithful band of Zion's members there has been given repeated victories in Salvation, Healing and Holiness

Elder Fockler writes, on a recent date, of a number of conversions, healings and baptisms in his field. He says further:

The attendance at the meetings is increasing

God is blessing! The enemy is retreating!

Zion's victory is sure!

Jesus Christ, our Saviour, our Healer, and our Coming King, has been with us, bringing blessing to our bodies

One who had the scarlet fever testified yesterday that the moment we entered the room where she lay the fever broke and the perspiration started. The next day she went about her work as usual

AUBURN, NEBRASKA.

Rev Archibald McFarlane, Elder in-Charge

Elder McFarlane is, as yet, Zion s only official representative in the great State of Nebraska, although there are in many parts of the commonwealth members of the Christian Catholic Church and readers of LEAVES OF HEALING

At Auburn, and in the vicinity, Elder McFarlane has been working for several months and is now comfortably situated, with his flock, in a Zion Tabernacle, which, he writes under date of November 7th, is being overhauled and put in shape for the winter.

Elder McFarlane continues:

I have been holding some special meetings, but the State election has interfered some. We keep up a constant cannonade, either on the streets or in the homes of the people.

ONTARIO, CANADA.

Throughout all this beautiful Province of the Dominion of Canada Zion has members and friends, faithfully serving God and doing much to spread the glorious truths of the Everlasting Gospel which teaches the redemption of man, spirit, soul and body.

In many places are to be found large and active Gatherings of the Friends of Zion Among these is the beautiful section of country in Bruce County, lying about Chesley, Malcolm and Vesta.

Here is one of the largest and most active of all these "Gatherings," which God is greatly blessing everywhere. Last February this little Gathering passed through the fires of persecution, one of its members, James H Turner, now a student in Zion College, being arrested and tried on the trumped-up charge of theft because he assisted a fellow-member of Zion to kill and bury his hogs

Needless to say, Mr. Turner was acquitted, but the incident had stirred up the entire Province and, as is always the case, Zion came out of the persecution far stronger than before.

This Gathering has been blessed of God in many most wonderful healings, some of them veritable miracles of healing, in answer to the General Overseer s and their own prayers

One of the most notable of these was that of Miss Sara M. Leggett (LEAVES OF HEALING, Volume V. Number 17, pages 305-310), who was instantly healed after four years' illness with heart and aortic trouble.

At a recent meeting in Zion Home, some of the members of this most interesting Gathering were present and gave the following testimonies:

JOHN FIDDIS, Malcolm, Ontario, said: "I was in the Presbyterian Church, but could not find any food there at all, so I made up my mind to start a little prayer-meeting. I thought I could search the Word of God myself and find something, and, thank God, I did find something.

"But it only took me about six weeks in the prayer-meeting to find that God wanted me in Zion, and when I decided to leave the Church and come into Zion, I saw there was no use keeping up the Christian Endeavor after leaving the Church. I was an active member of the Christian Endeavor, but I made up my mind I would get clear of both. The Christian Endeavor had been a considerable help to me.

"I decided to resign both in one night. It was my turn to lead the meeting. Mr. Duff, the pastor, heard of it, and would not allow it. He came himself to take the meeting. After he had said all he had to say on the subject, he asked if any one had anything to say on the topic for the evening, but added, "If there is to be any controversy, we will not have it. There is the door we will show to you, and may God's blessings go with you"

"I saw there was no use of my saying anything. There were two elders there and the minister. I just arose and told them I had something to say, but if I was closed out from saying it, I would only ask them to take my name from the roll. Mr. Cross arose and said, 'You may also strike off my name as an associate member. My sister arose and said, 'Take my name off as an active member of the Christian Endeavor.'

"We all walked out and have not been in a Christian Try-to-do-it meeting since. We all praise God and thank Him every day that He brought us out of the denomination where there is no spiritual life.

"Not long after that I heard the minister was sick. He was so broken down that he had to resign his pastorate, not expecting to ever be able to take a charge again. He believed it was the Lord who was making him sick. So I sent a prayer request to Dr. Dowie asking him to pray that he might be led to the light and brought to repentance, but he would not repent, and he passed away, accusing the Lord of the Devil's work."

WILLIAM LEGGETT, Malcolm, Ontario, said: "I am glad to be in Zion. The Lord has blessed me since I came here.

"Two years ago I was very much prejudiced against Dr. Dowie, not because I knew anything about him, but because the minister who was my pastor then preached a sermon against him, denouncing him as a fraud. He was a man I had great confidence in. I belonged to the Methodist Church, and I thought if there was a real true, sincere minister in the Methodist Church, he was that one.

"A year ago last June I got hold of LEAVES OF HEALING. I read it, but simply to criticise. However, while reading it I found there was a great deal of truth in it, and was convinced that Dr. Dowie was preaching the truth, although I thought he was very extreme.

"My daughter came here last July a year ago, after all medical skill had been exhausted. She had heart disease, pronounced incurable by the doctors. I thought when she left home she would not live until she got here. She had not been able to stand on her feet for thirteen months. Some time before she came here we took her out in a sleigh. We only drove half a mile and we thought she would die before we could get her back.

"However, she came to Chicago, and we were glad to hear in two days that she was better when she got to the end of her journey than when she left home. When she was healed here in answer to prayer, I became a firm believer in Divine Healing, and since that time I have been studying LEAVES OF HEALING carefully.

"About eleven months ago I made application for membership in the Christian Catholic Church, and rejoice today that I am a member of Zion. I have a disease, some people say it is a cancer. I do not know what it is, but since I came here all pain has left. I have been very much instructed by the teaching since I came."

THE heavens declare the glory of God;
And the firmament showeth His handiwork.
Day unto day uttereth speech,
And night unto night sheweth knowledge.
There is no speech nor language
Where their voice is not heard.
Their line has gone out through all the earth,
And their words to the end of the world.
In them hath He set a tabernacle for the sun,
Which is as a bridegroom coming out of His chamber,
And rejoiceth as a strong man to run his course.
His going forth is from the end of the heaven,
And His circuit unto the ends of it:
And there is nothing hid from the heat thereof.

CHEERING WORDS FROM ZION'S GUESTS

NOTES FROM ZION HOME

THE regular Praise and Testimony meeting held in Zion Home, Saturday evening, October 7, 1899, was conducted by Elder Speicher.

After the usual opening exercises, the States represented were enumerated and found to be thirteen in number, as follows:

California, Florida, Illinois, Indiana, Iowa, Kansas, Michigan, Minnesota, Nebraska, Ohio, Pennsylvania, and Wisconsin

The following foreign countries were also represented:

Canada, China, England, Holland, Japan, and Scotland.

The meeting was then thrown open for testimony.

ELDER C. F. VIKING, Zion Home, said: "Last Thursday morning Brother Mason led the 6.30 prayer-meeting in the Hall of Seventies. He said he wished that some one would write a letter to Mr. Moody, because the day before it was announced that Mr. Moody was going to speak in the University of Chicago in the afternoon of Thursday. I said I would write the letter. As we were praying, Overseer Wilhide, who had been to Mr. Moody's meeting on Wednesday morning and heard him speak against Divine Healing, prayed to the Lord to stop the mouth of Mr. Moody if he would not speak the truth. He did not ask God to make Mr Moody sick, for he knew God did not make people sick

"Mr. Moody could not speak that day, and Friday he left for Northfield. I felt that I must write that letter, which I did before breakfast. I gave the letter to Evangelist Loblaw, who was going to the Chicago Avenue Church He asked the usher to give it to Mr. Moody as he went on the platform, so he would get the letter before he spoke. As Mr. Moody came to the platform the usher handed him the letter He opened the letter and read it to himself. A few minutes after that he left the platform and never came back He was going to speak that morning, but could not speak because he did not have any voice. Rev. Morgan, of London, spoke, and Mr Moody did not remain to hear him, although he said he was one of the best preachers he had ever heard"

Elder Speicher requested Elder Viking to read the letter.

Elder Viking—

"CHICAGO, ILL., October 5, 1899.

"EVANGELIST D. L. MOODY,
"Chicago Avenue Church

"*Dear Sir:*—Christ came to send fire on the earth This fire burns up sin and evil. How blessed it would be if the firestick were put to the dross in the University of Chicago. As you face the congregation there this afternoon at four o'clock, you have before you the following devils the Tobacco Devil, the Dancing Devil, the Club Devil, the Lodge Devil, the Drug Devil, the Disease Devil, and other devils.

"These are among the devils which suck the life blood out of the young men. Shall we wait in vain for a Moody to strike them? But what can be expected when at peace with the Standard Steal Kerosene Trust, one of the biggest of the other devils?

"Where are the churches and the young men of today? They are in the hands of these devils. The people are slaves to them

"Thanks be to God, there is one man in Chicago who is not afraid to war against these devils and all the Hosts of Hell in Chicago

"His name is John Alex. Dowie God bless him

"Yours in the service of Christ, C F VIKING,
"Elder in the Christian Catholic Church

"You will notice much is said about the Devil in this letter. At the time I did not think much about Mr Moody speaking up for the Devil, but after I read Mr. Moody's sermon in the paper, I noticed that this letter putting disease and all bad things on the side of the Devil seemed to be just the very thing.

"You will notice in the report of Mr. Moody's sermon this week in the *Daily News* that he classifies doctors with the ministers of the Gospel, and says they are second in order in the service of God in this world.

"I will tell you a little story of something that happened recently. A few weeks ago I was in Belvidere with Elder Mason. One of the members of Zion there told me there was a lady living not far from Belvidere who came to Chicago not long ago for healing. She went to a physician in this city, and while in his office waiting, a gentleman was being treated by the physician. After that man left, the physician came to the lady and asked her if she had ever heard of Dr. Dowie. She said she had. 'Have you seen him?' She said, 'No.' He said, 'Did you notice that man who just went out?' 'Yes.' 'Did you see that I treated him?' 'Yes.' 'That man was Dr. Dowie

"Now this woman went home with that belief. I do not think that physician is an exception, but he is a specimen of perhaps nine-tenths of the physicians in Chicago.

"These liars Mr. Moody puts next to the ministers in the service of God, and tells the people to go to them. Mr. Moody may be clear on the subject of Salvation, but I do not think God is using him much now. Many years ago ten and fifteen thousand came together to hear him. Today it is hard for him to get a church full in Chicago. What is the trouble? Those who hold up doctors and drugs today instead of the Lord Jesus Christ as the Healer of His people, when they know the truth, will not be used of God"

PETER CLARENCE BOW, Zion Home said: "I was starving in the Presbyterian Church in China. They did not preach the Full Gospel. I am sure I would have gone astray from God if I had remained with them. I think by and by the Presbyterian Church will be like the Methodist Church—all gone to the Devil."

EVANGELIST E. P. FISHER, Zion Home, said: "Some months ago I was sent to investigate a case in the slums of the city, and I found a man there who was from one of the best Dutch families of New York—a very intellectual, fine-looking fellow, but he had sunken to the lowest depths of sin and wickedness You could see beneath the matted hair and the filth that covered his body, a gleam of intelligence not possessed by the ordinary man. His person was so filthy and disgusting that I could scarcely approach him. He had been at Mr. Hadley's Mission in New York City, and when he started west Mr. Hadley told him of Dr. Dowie and Zion. He had written a pathetic letter to the General Overseer regarding his condition. As far as worldly help was concerned he seemed beyond the reach of hope.

"I visited him two or three times, and he seemed to all appearances to repent of his sins, and he had a long catalogue of them, one among them being murder. He seemed heartily to repent and to believe that Jesus was the Saviour of spirit, soul and body.

"I lost track of him from that time until tonight. While I was standing in front of the Auditorium this evening, awaiting the approach of the President, a man neatly dressed, with

patent leather shoes, with a bright look on his face and remarkably prepossessing in appearance, tapped me on the shoulder and asked me if I remembered him. At first I did not, but after thinking a moment I recalled the man. He told me he owed his salvation to the teaching he got from Zion; that he had remained true and that he expected to remain true to God.

"He had not been baptized, but intimated that he would come tomorrow, and that he would enter into fellowship.

"Furthermore, he told of an interview he had last Friday with Dr. Torrey, of the Moody Institute. He told Mr. Torrey what he had received through Zion, and said that Mr. Torrey spoke in the highest terms of the work here, saying that he believed in Divine Healing, and that he believed the work of Zion was the work of God

"Of course, we do not need recommendation from any man. But it is significant that this happened just three days before the attack was made upon Dr Dowie by Mr. Talmage.

"I am glad that I am in Zion"

E. B. GRAHAM, Dalrymple, Ontario, said: "I was a veterinary surgeon of thirty years' experience. When I came here two years ago, and learned that man had no right to use medicine for the human body, I came to the conclusion that he had no right to use it for the dumb animal. Since then I have not given drugs to dumb animals. Being a farmer, I have much stock and some very valuable animals. The Devil has tried me, but when I took God as my Family Physician I took Him as my Veterinary Surgeon, and He has never failed me. I had a cow healed of a very serious cancer in answer to prayer.

"We have quite a splendid Gathering of the Friends of Zion at our home."

ELDER WILLIAM DE RONDEN POS, late of London, England, and now of Zion Home, said: "I rejoice that this has been the best week of my life, the first week I have spent fully in the Christian Catholic Church in Zion I rejoice that I am here when Zion is being persecuted I believe Zion will always be persecuted. God's true people have always been persecuted.

"In the midst of the storms of persecution, Zion rides majestically on the bosom of the sea and at last will sail into the harbor of Everlasting Rest, because her Captain, Jesus Christ, is on board.

"When the Little White Dove reached our home I was devil-possessed I had the devil of nicotine in a very clever, clerical way. I had the drug devil. Many a time I took the Little White Dove and threw it in anger across the room. But a little later on I was glad to become a captive of the Little White Dove and I followed its fluttering wings over the Atlantic. I praise God that I now see you face to face. I pray God that not one man or woman in Zion will fail of the wonderful blessings of these latter days, because the blessing is ready to be bestowed upon you"

THE regular Praise and Testimony Meeting held in Zion Home, Saturday evening, October 14, 1899, was conducted by the General Overseer.

After the opening exercises, the different States represented were enumerated and found to be thirteen in number, as follows:

California Illinois Indiana Iowa, Kansas, Michigan Minnesota, Mississippi New Hampshire Oregon Ohio, Pennsylvania, and Wisconsin.

The following foreign countries were also represented:

Austria, Canada China England, Holland, Japan, and Scotland.

The meeting was then thrown open for testimony.

W. T. BUCKINGHAM, Philadelphia, Pa., said: "I have seen many religious bodies, but I have never seen such manifestation of God in any Church as I have seen here; this quiet inworking of the Holy Spirit of God in salvation and healing. When I used to go to physicians they would often discover diseases that I never knew I had. When I came to Zion I found I had a disease that I had not the remotest idea I had. It was a trouble with my backbone. There seemed to be so little of it. It seems to me that there have been two or more vertebræ added. I think it would be well if almost all clergymen were to come here and have their backbones stiffened. It would do them good."

MRS. I. J. THURSTON, Windom, Minn., said: "My husband and I have never been so happy in our Christian experience as since we came into Zion. It is a lonesome Sabbath in our home when LEAVES OF HEALING does not come on Saturday."

MRS. J. R. ADAMS, Zion Home, said: "I was an invalid for seven years. About five years ago I was in the Homeopathic Hospital here in Chicago, suffering from very severe internal disorder.

"While there a lady visited me and told me of how wonderfully she had been healed through the prayers of Dr. Dowie. That was the first time I heard of the name of Dr. Dowie. She advised me not to stay in the hospital longer, but to believe that God would heal me without physicians or medicines. She left me some literature to read. I knew the doctors and medicines were doing no good, but I was getting careful nursing and needed rest, and that was helping me. I left the hospital and went to stay with a friend until I could get stronger.

"Our next charge was in Missouri. The doctors said I could not be any better in that low altitude. So we accepted a charge in Colorado, up in the mountains, between nine and ten thousand feet above sea level. That was too high for me, and I contracted heart trouble. So we went down in the valley and remained there all summer. There I grew weaker, although I did not experience the difficulty in breathing as in the higher altitude. Then my husband accepted a charge in Wisconsin. That was his last charge prior to coming into Zion.

"After being there some weeks we rented a house, and in the closet of that house I found a copy of LEAVES OF HEALING. I read it with great interest, but I did not associate it with the literature the lady had left with me at the hospital. We had bought some of the furniture in the house, and searched through the drawers for more of these papers. We found more and read them. This was about Christmas, I think, and my husband has been reading LEAVES since that time. It has been a great blessing to us. I am in perfect health now.

"When I went to be baptized, I heard a voice in the room where we were making preparations for the baptism. I looked at the lady, and I thought, 'Where have I heard that voice before?' I said, 'Will you tell me your name?' Then it came to me like a flash that she was the lady who left the literature in the hospital for me five years ago. That lady was Deaconess Paddock."

PETER CLARENCE BOW (China), Zion Home, said: "I am so glad I did not come to America to study in Mr. Moody's school. I do not think Mr. Moody is a very wise man. He does not know the Bible very well if he does not know about Divine Healing."

PAUL DOWIE KATANO (Japan), Zion Home, said: "Fifteen years ago I was converted to Christianity by the grace of God. At that time many friends advised me to enter the Presbyterian Theological College, but I did not, because I knew of no college-educated minister who possessed active spiritual power. I worked for six years independently. Finally Mr. Inouye, my brother-in-law, advised me to attend a Presbyterian College at Tokyo. I obeyed him instantly, because I believed his advice came from God. I studied there four years and graduated. After my graduation I went to Kaigan Kyokway at Yokohama,

which is the oldest and largest church among the Presbyterians in Japan. I did what I could in the ministry five years before I came here.

"Last spring Mr. Inouye sent me LEAVES OF HEALING and his letter about Zion and Dr Dowie, but I could not believe in Divine Healing. I also despised him very much in my heart, thinking he had gone to superstition. I was a great sinner, but God had mercy on me. Finally God opened my eyes through LEAVES OF HEALING and Mr. Inouye's faithful letter, and I believed in Jesus as my Healer. I willingly came here to study in Zion College. I feel that God is in Zion, and believe Dr. Dowie to be the true minister of God. May God use me for Zion in Japan."

MISS MAY HOWE, Winnebago City, Minn., said: "God healed me of a severe scalding in answer to papa's and mamma's prayers. I was scalded at night and in the morning was well."

MRS. C. E HOWE, Winnebago City, Minn., said: "Through reading LEAVES OF HEALING and sending a telegram here for prayer, I have been able to cling to the Saviour for healing of lung trouble."

ELDER J. C REIFF, Zion Home, said: "Mrs. Reiff's mother was here for a week For nineteen years she had a difficulty in her throat. She had difficulty in swallowing, which at times was severe. She told me today she was perfectly healed of that trouble since coming into Zion. She had dropsical trouble in her feet and that has all gone away. She is now out of the Dunkard Church and in Zion."

THE regular Praise and Testimony Meeting held in Zion Home, Saturday evening, October 21, 1899, was conducted by the General Overseer.

After the opening exercises the different States represented were enumerated, and found to be fourteen in number, as follows:

California, Kansas, Illinois, Indiana, Iowa, Michigan, Minnesota, Mississippi, Montana, New Hampshire, Ohio Oregon, Pennsylvania, and Wisconsin.

The following foreign countries were also represented:

Austria, Canada, China, England, Holland, Ireland, Japan, and Scotland.

The meeting was then thrown open for testimony.

J. K. KNUDSON, Clinton, Iowa, said: "I have been out in Burmah, India, for a few years as a missionary. I was sent out from Denmark. There was a great deal of sickness out there, and I carried a little sack of medicine with me. At the same time I told about Jesus the Saviour of the world and about how He went about doing good and healing all that were sick. I felt the inconsistency of my preaching, and that was the main reason for my leaving the mission. I have come to join this Church. I had been healed in answer to my own prayer of faith before I heard of Zion. My brother was healed through Dr. Dowie's prayers."

MRS MARIE BRIEGER, Austria, said: "I thank God for so many spiritual blessings received in Zion. I have received much blessing physically. My limb has been lengthened."

THE regular Praise and Testimony Meeting held in Zion Home, Saturday evening, October 28, 1898, was conducted by the General Overseer.

After the opening exercises the different States represented were enumerated, and found to be fourteen in number, as follows:

Colorado, Illinois, Indiana, Iowa, Kansas, Michigan, Mississippi. Kentucky, New Jersey, Ohio, Oregon, Pennsylvania, Washington, and Wisconsin.

The following foreign countries were also represented:

Africa, Australia, Austria, China, Denmark, England, Japan, and Scotland.

The meeting was then thrown open for testimony.

MRS. ELIZABETH MORRIS, Jacksonville, Ill., said: "I have been wonderfully blessed and healed of heart disease through reading LEAVES OF HEALING. My husband and three children have been blessed. I am so glad I have learned to trust the Lord for everything."

S. D. LINDSAY, Jacksonville, Ill, said: "I praise the Lord for healing of cancer, also bowel trouble which I had for about thirty years. It was LEAVES OF HEALING led us to study our Bible. I belonged to a number of Secret Societies, and since I withdrew they and the Methodist Church have boycotted me."

ALBERT MILLER. Jacksonville, Ill, said: "Four years ago I had my kneecap knocked off The knee was swollen up and my foot drawn up to my hip. I could not walk When I confessed my sins I was healed and got up and walked."

L. W. KILBUR, Wedron, Ill, said: "LEAVES OF HEALING has been a great blessing to me This teaching has taken away from me the fear of sickness and the fear of what men will say when I speak the truth I have found it such a blessing to give tithes. Since I have been giving the tithe I have been blessed financially and every other way."

DEACON A. F. LEE, Zion Home, said: "Nearly a year ago I became interested in Zion I was in the life insurance business. After sitting under the teaching of Zion I became greatly disturbed about my business, although I had not at that time heard the word 'insurance' mentioned I finally made arrangements to see Dr Dowie in reference to my business. He said, 'There is one thing certain, life insurance is not faith.' It was not very consoling to me, for I was desirous of living a consistent Christian life There was a lurking hope in my heart that Doctor would tell me I was justified, as I had those dependent upon me. But he did not smooth things, but made me feel more than ever that I had better get out of the life insurance business. I went away with an aching heart, but determined I would get out of that line.

"I prayed God to open the way At first I held on to the insurance work until the way opened for something else, but I had learned in Zion that anything that interferes with absolute faith is a sin. I then stepped out of that business without knowing what I was going to do. That night I received an answer to an application I had filed some weeks before with a prominent firm in this city. I went to work there next morning with a larger salary than I was getting out of the insurance business. I find that you cannot trust God too much."

THE regular Praise and Testimony Meeting held in Zion Home, Saturday evening, November 4, 1899, was conducted by the General Overseer.

After the opening exercises the different States represented were enumerated, and found to be thirteen in number, as follows:

Colorado, Illinois, Indiana, Iowa, Kansas, Minnesota, Mississippi, New Jersey, Ohio, Oregon, New York South Dakota, and Wisconsin.

The following foreign countries were also represented:

Australia, Austria, China England, Holland, Japan, and Scotland.

The meeting was then thrown open for testimony.

GEORGE L. HELM, De Smet, S. D., said: "Two years ago I was healed of sciatica I had not been able to walk any distance for four years on account of the terrible pain in my hip. I was instantly healed in answer to my own prayers after reading LEAVES OF HEALING"

MRS. M. L. ANDRUS, Valparaiso, Ind., said: "We have a Gathering of the Friends of Zion at our home, and it would take me all night to tell of the wonderful blessings and healings that have come to us. I have been healed myself of a complication of diseases by the Lord Jesus Christ. One lady living

near our town had been a sufferer for seven years from rheumatism and dropsy. We took her LEAVES OF HEALING to read, and the leaves had to be turned for her. A year ago last month I went to visit her, read the Bible to her and prayed with her. She instantly got up and walked from the sitting-room into the kitchen and back. She has been doing her work ever since, and comes regularly to our meetings."

WADE MYERS, Zion College, said: "I have been healed of erysipelas on the nose."

A. C. JENSON, Zion Home, said: "Two years ago this fall I had to give up my position on account of my health. I met a lady who had been healed in Zion. She gave me LEAVES OF HEALING to read. It took me a long while before I could see into it. I thought we had to use the means. Finally one day, after reading a little tract, I realized Christ was the Healer, and knelt down and prayed and received healing I was then impressed to come here to work, and have been greatly blessed. When I came here I was so nervous and weak I could hardly do anything at all, but have been gaining ever since. I realize that if we only live close to Him, He will keep us according to His promise."

REV. D. H. BRASEFIELD, Clayton, N J., said: "I am glad tonight not only to be able to report progress, but a complete acceptance of the teaching of Zion. I have preached my last sermon as a Pr terian minister, and whenever I raise my voice again in the proclamation of the Gospel, it shall be the Gospel of Christ as the complete Saviour for spirit, soul and body.

"I rejoice that God showed me on last Tuesday that there was no longer any use for my eye-crutches For eight years I had worn them, not able to leave them off without great pain. I have been going without them all week, except when reading fine print, as one would use a telescope or a microscope. I am thankful I have been privileged to come under the teaching of Zion. I was ready to receive it, because of previous experiences.

"Two years ago I was healed in answer to prayer, when the doctor told me I would have to give up work. I carried home the statement to my board of stewards that they must relieve me. I thought to myself, 'If there is anything in Divine Healing, I will have it.' I prayed the prayer of faith in the afternoon and was healed. From that time on I continued to grow stronger. I failed to testify and glorify God, and I have suffered much since. I have no reason to believe that I will suffer more, for Christ has provided for my sickness in His atonement, and will keep me in spirit, soul and body I will always be glad to raise my voice in teaching this truth wherever I may have opportunity."

F. H. PALMER, Medford, Ore., said: "I have received internal healing, but my sight is not yet restored. My eyes have been relieved of pain, after having suffered for thirteen long years."

ELDER F. A. GRAVES, Zion Home, spoke at some length regarding the wilful misrepresentation by ministers and the press of the work and teachings of Zion

JUDGE J. M. DOWIE, Zion Home: "By the good mercy of God we have one paper, LEAVES OF HEALING, which tells the truth. God is manifesting His goodness, and the work is going on and increasing notwithstanding all the lies that have been told. It makes one heavy in heart to see the facility of men in lying. In Scotland, in Great Britain and in Australia we have not a shadow of it compared to this If a newspaper in Australia says anything regarding a man, the columns are open the next morning for rectifying it if it is false. Try such a thing here, and you could not get in one line."

GOD'S WAY OF HEALING.

BY THE REV. JOHN ALEX. DOWIE.

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

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

The Lord Jesus Christ is Still the Healer.

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

Divine Healing Rests on Christ's Atonement.

It was prophesied of Him, "Surely He hath borne our griefs (Hebrew *sicknesses*), and carried our sorrows: . . . and with His stripes we are healed"; and it is expressly declared that this was fulfilled in His ministry of Healing, which still continues. (Isaiah 53:4, 5; Matthew 8:17.)

Disease Can Never be God's Will.

It is the Devil's work, consequent upon Sin, and it is impossible for the work of the Devil ever to be the Will of God. Christ came to "destroy the works of the Devil," and when He was here on earth He healed "all manner of disease and all manner of sickness," and all these diseases are expressly declared to have been "oppressed of the Devil." (1 John 3:8; Matthew 4:23; Acts 10:38.)

The Gifts of Healing are Permanent.

It is expressly declared that the "Gifts and the calling of God are without repentance," and the Gifts of Healing are amongst the Nine Gifts of the Spirit to the Church. (Romans 11:29; 1 Cor. 12:8-11.)

There are Four Modes of Divine Healing.

The first is the direct prayer of faith; the second, intercessory prayer of two or more; the third, the anointing of the elders with the prayer of faith; and the fourth, the laying on of hands of those who believe, and whom God has prepared and called to that ministry. (Matthew 8:5-13; Matthew 18:19; James 5:14, 15; Mark 16:18.)

Divine Healing is Opposed by Diabolical Counterfeits.

Amongst these are Christian Science (falsely so-called), Mind Healing, Spiritualism, Trance Evangelism, etc. (1 Timothy 6:20, 21; 1 Timothy 4:1, 2; Isaiah 51:22, 23.)

Multitudes Have Been Healed Through Faith in Jesus.

The writer knows of thousands of cases and has personally laid hands on scores of thousands of persons. Full information can be obtained at the meetings held in Zion Tabernacle, 1621-1633 Michigan Avenue, Chicago, and in many pamphlets which give the experience, in their own words, of many who have been healed in this and other countries, published at Zion Publishing House, 1207 Michigan Avenue, Chicago.

"Belief Cometh of Hearing, and Hearing by the Word of God."

You are heartily invited to attend and hear for yourself.

NOTES OF THANKSGIVING TO ZION'S GOD

Extracts From The General Overseer's Correspondence

Compiled by O. L. Spreicher, Private Secretary

A Whole Family Blessed Through Zion.

UPPER SANDUSKY, OHIO, September 24, 1899.

DEAR BROTHER IN CHRIST:—It will be four years next February since my husband and I were saved and healed in Divine Healing Home No. 2, and I have never given my testimony. I have for some time past thought it my duty to do so.

My husband was healed of what would surely have caused his death, if we had not heard your teaching through LEAVES OF HEALING, which has been a great blessing to us ever since.

My husband's father and mother both died of consumption, and the doctors said he would go the same way. But, thanks be to God, he has been able to work most of the time since. He was very sick a year ago with a fever, but God again answered prayer.

As for myself, I was healed of a great many troubles. After I repented and confessed I commenced getting better, and now I am healthier than ever before.

We also have three children, two of whom were born without doctors and drugs, for which we thank God.

When my first child was born, I was under the influence of chloroform most of the time, and the doctor did not give me any hope that I ever would be able to bear another child. But, praise the Lord, with God all things are possible.

We have had many wonderful healings in our family.

Our little girl Esther was near to death; the cause we did not know

She did not eat anything for several days, and on Saturday, December 10, 1898, my husband telegraphed to you for prayer That evening she asked for something to eat, and from that time on she began getting better, and she is now strong and healthy.

Our little boy, Victor Dowie, has had a wonderful healing. When he was only three days old he had a breaking out. It got worse all the time When he was about four months old he was a mass of running sores over almost his entire body. Some of the people thought he would not live, and at times it seemed to me that he could not live, as his sores were going deeper into the flesh. Thank God he is now perfectly free from it.

Several lumps gathered on his head. Elders Pence and Stith prayed, and they all left him.

I thank God for all He has done for us. I thank Dr Dowie and all the Elders who prayed for us.

A few days ago we sent a telegram asking you to pray for our dear baby. He was very sick; could not keep anything on his stomach. That same evening he slept well and was all right again from that time.

We have all been greatly blessed since coming into the Christian Catholic Church.

We long to live in Zion City when it is ready for occupation

Our daily prayer is that God will bless you in all your work May He give you victory over the enemy.

Yours in Jesus, MRS. EMMA DIRMEYER.

A Faithful Trust in God Brings Blessing.

BERLIN, N H, October 5, 1899.

MY DEAR BROTHER:—It is but justice to you that I let you know of the improved condition of my daughter.

You remember that she had tubercular peritonitis and was given up by the physicians after the operation in Portland, Me

Special seasons were appointed for prayer for her recovery I was led through a paper which gave an account of a young lady who was healed, at your Home, of consumption, to believe that my daughter could also be healed if we would only trust God.

Humanly speaking, everything seemed to be against us My daughter continued to grow thin, until about the first of July she was a skeleton

The attending physician said she could not live three weeks. Every one who saw her, but myself, gave up all hope of her recovery and began to talk of the necessary preparations for her death, which seemed very near

In conversation with my wife, who had given up all hope of recovery, because of the terrible condition of our loved one, I declared I would not distrust God until Jennie was in her casket.

God rewarded that trust and the next day there was improvement, and she has been gaining every day since, to the astonishment of the physicians and all who knew of her condition

You can realize how my faith has been increased by this experience and what a blessing it has brought to our home.

My daughter is not yet in full strength, but she is gaining three pounds a week, and I believe God will finish His work.

Kindly let us hear from you again

Very truly yours JOHN B. CARRUTHERS.

A Mother Tells How God Delivered.

WILLOWS, CAL., August 30, 1899.

DEAR BROTHER.—I feel led of God to write and tell you how wonderfully God delivered me of our nine-pound baby boy, August 7, 1899, without the assistance of doctors, drugs, or nurses. Praise the Lord. It is wonderful what God will do for us when we fully trust Him and walk in the light as He gives it to us

When the time of deliverance came we called in our next-door neighbor, a dear Christian woman, who took the baby, washed and dressed him. The Great Physician kept me in perfect health.

After the birth of baby I took all the care of him, except bathing him.

I rested in bed most of the time for four days. After I got up I took all the care of my baby and helped with other things.

It pays to trust God to keep our bodies. I know what I am talking about, for I am the mother of six children (five living) I know what I have suffered at the hands of doctors and drugs. I have not time to tell all I know.

I am giving God all the glory I thank you and Sister Dowie for your prayers. We pray with you morning and night. We are in God's hands to be and go as He leads.

I believe God wants the Little White Dove to carry this testimony over all the land.

May God bless you.

Your Sister in Christ, MRS. W. D. TAYLOR.

Healed by God. Baptists Withdraw Fellowship.

100 SOUTH COURT STREET, ARKANSAS CITY, KAN., October 6, 1899.

DEAR DR DOWIE.—I want to tell you how wonderfully the Lord has healed me.

For nine years I had chronic stomach trouble; for the last two years I was an almost constant sufferer

I had a specialist examine me He said I had a cancerous growth in my stomach and hardened walls of the stomach; also dry catarrh, which had gone to my lungs His name is Dr. Houser, of Indianapolis, Ind.

After he told me what my troubles were, my husband wanted me to take treatment. I told him to let me have my own way this time only. He said I could do as I pleased

I wrote to you, and you prayed for me on December 5, 1898, at 9:30 o'clock. The Methodist minister and a dear sister, Mrs. R. Simmons, prayed with me. At the same time Rev Wharten laid hands on me, and I was healed.

I praise the Lord for healing and keeping me, and thank Dr. Dowie for the teaching of the Full Gospel

I was a member of the Baptist Church for fourteen years. After I read LEAVES OF HEALING and accepted the truth I came out of the Church. When I asked them to take my name off the Church roll the preacher said I had departed from the faith and that they would withdraw the hand of fellowship.

My prayer is that they may see and accept the truth as you teach it.

Thanking you for your prayers and hoping you may live long and spread this Gospel, I am Yours MRS. E. VAN FOSSAM.

God Heals the Son.

411 WYSOR STREET, MUNCIE, IND., October 9, 1899.

DEAR DR. DOWIE.—I write a few lines to tell you that God heard and answered prayer for my son Carl He was very sick on Tuesday with pains in his stomach and bowels and with kidney trouble. After prayer he got better, so he could go to school on Thursday. I thank God He hears the mother's cry for her children He has done so much for us.

I give God all the glory, but I thank you for helping us. We pray that God will help you in all you hope to do, and we know He will.

Yours in Jesus, LYDIA LONG.



CONTENTS OF THE BOOK.

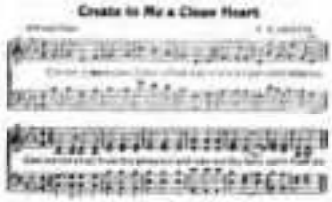
JUNIOR GEMS, selected by Elder F A Graves. To be learned one each Lord's Day and repeated in concert from day to day. Tell what it is, and where it is.

A pleasant variety can be made by singing the ones set to music as they come in order, or repeat the Gem first, then sing, as the one in charge may direct, and thus comply with Colossians 3:16.

A ND the Lord's servant must not strive but be gentle towards all apt to teach, forbearing.—2 Tim 2 24

B EHOLD, I stand at the door and knock: if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me.—Rev. 3.20.

C REATE in me a clean heart, O God, and renew a right Spirit within me. Cast me not away from Thy presence; and take not Thy Holy Spirit from me.—Psa 51:10, 11.



D O all things without murmurings and disputings Phil. 2:14.

E VEN a child maketh himself known by his doings, whether his work be pure and whether it be right.—Prov 20 11.

F OR God called us not for uncleanness but in sanctification.—1 Thess 4:7.

G O YE therefore, and make disciples of all the nations, baptizing them into the Name of the Father and of the Son and of the Holy Ghost.—Matt. 28:19

H EREIN is my Father glorified, that ye bear much fruit; and so shall ye be my disciples.—John 15 8

I F YE abide in Me, and My words abide in you, ask whatsoever ye will, and it shall be done unto you.—John 15 7

J USTICE and Judgment are the foundation of Thy throne: mercy and truth go before Thy face.—Psa 89.14

K EEP thy heart with all diligence; for out of it are the issues of life.—Prov. 4.23.

L ET the words of my mouth and the meditation of my heart be acceptable in Thy sight, O Lord, my Rock and my Redeemer.—Psa. 19:14

M Y SON, give Me Thine heart and let Thine eyes delight in My ways.—Prov 23.26.

N EITHER is there salvation in any other: for there is none other name, under heaven given among men, whereby we must be saved.—Acts 4:12.

O PEN Thou mine eyes, that I may behold wondrous things out of Thy law.—Psa 119:18.

P RAY without ceasing.—1 Thess 5 17
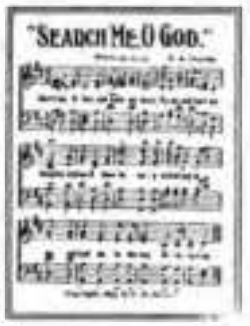
Q UICKEN me after Thy loving kindness; so shall I observe the testimony of Thy mouth.—Psa. 119:88

R EMEMBER also thy Creator in the days of thy youth, or ever the evil days come, and the years draw nigh, when thou shalt say, I have no pleasure in them.—Eccl 12:1.
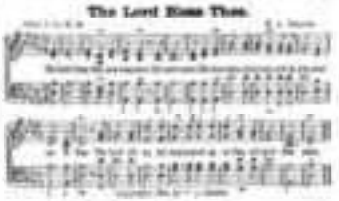
S EARCH me, O God, and know my heart: try me and know my thoughts: and see if there be any way of wickedness in me and lead me in the way everlasting.—Psa 139.23, 24

T HE Angel of the Lord encampeth round about them that fear Him, and delivereth them.—Psa. 34.7

The Lord bless thee and keep thee: the Lord make His face shine upon thee, and be gracious unto thee: the Lord lift up His countenance upon thee and give thee peace.—Num 6 24-26



U NTO thee, O my strength, will I sing praises: for God is my High Tower, the God of my mercy.—Psa 59 17



V ERILY, verily I say unto you, He that believeth hath eternal life.—John 6.47

W HO forgiveth all thine iniquities, who healeth all thy diseases.—Psa 103.3

X AMINE yourselves, whether ye be in the faith; prove your own selves.—2 Cor 13 5

Y EA, and all that would live Godly in Christ Jesus shall suffer persecution.—2 Tim 3 12

Z ION heard and was glad, and the daughters of Judah rejoiced: because of Thy judgments O Lord.—Psa. 97.8.

DEAR JUNIORS:—Can we not give our new page and our young friends thereon, whose faces appear for the first time, a real hearty Junior handshake, and thus say "Thank you" to Dr. Dowie and the whole staff of LEAVES OF HEALING for our prominent and pleasant position? For the names of our Junior friends whose faces appear above, see next week's number.

Truly yours, D. C. H.

REQUEST.

Do you know of those in your community, or elsewhere, who speak the Holland (that is the Dutch—not German) language, and who, you think, would be interested in our Dutch Edition of LEAVES? If so, will you kindly send the names and addresses of such to NICHOLAS PYN,
1211 Michigan Avenue, Chicago, Ill.

DRINGEND VERZOEK.

BLADEN DER HEELING wordt tevens Maandelijksch uitgegeven in 't Nederlandsch tegen 50 cents per jaar, en 30 cents per half jaar. 't Zal ons hoogst aangenaam zijn ons proefnommers te zenden aan allteren die in deze uitgave belangstelt. Gelieve ons vriendelijk te zijn namen en adressen intezenden aan NICHOLAS PYN,
1211 Michigan Avenue, Chicago, Ill.

ZION'S FINANCIAL INSTITUTIONS



ZION CITY BANK.

WE QUOTE the following from a letter recently received:

I hope to be able to open an account for each of my sons. I want them to save, and I want their savings to be held by Zion.

Are there not other persons who would like to encourage their children in saving by opening an account for them now? This can be done by sending us one dollar or more.

WE DESIRE to increase the number of our savings depositors between now and January 1, 1900. Every adult member of Zion should endeavor to aid in this matter. Some persons hesitate because they think they must have a large sum before they can open an account. This is a mistake, for some are never able to save until they make deposits in the bank. Our advice is, do not delay, but begin your account at once.

A BANK ACCOUNT is an incentive to save money. Banks are conducive to thrift. A person having a bank account will think twice before drawing against it.

THE question has often been asked us: "How did the Bank stand the newspaper attacks?" Our reply is: "We have received many new accounts and our deposits have increased by many thousands of dollars."

WE HEARTILY endorse the following resolution passed by the American Bankers' Association:

The bankers of the United States most earnestly recommend that the Congress of the United States at its next session enact a law to more firmly and unequivocally establish the gold standard in this country by providing that the gold dollar, which, under the existing law, is the unit of value, shall be the standard and measure of all values in the United States; that all the obligations of the government and all paper money, including circulating notes of national banks, shall be redeemed in gold coin, and that the legal tender notes of the United States, when paid into the treasury, shall not be reissued except upon the deposit of an equivalent amount of gold coin.

WE HAVE distributed over eight hundred of our Zion Savings Barrels. The children are delighted with them and are saving their dimes, nickels and pennies. Many have opened savings accounts

BANK CLEARINGS for the City of Chicago for the month of October were $597,033,004, the largest in the history of the city.

DEPOSITS of the joint stock banks in the United Kingdom is reported to be 624,715,000 pounds, and of the private banks 41,410,000 pounds.

ON ALL monies deposited in our Savings Department after December 1, 1899, interest will be allowed at the following rates: One dollar to five hundred dollars, four per cent; five hundred dollars and upwards, three per cent. Special rate allowed on time deposits.

WE DESIRE to call the attention of our friends to the fact that we issue drafts available in all principal cities throughout the world. Travelers' letters of credit, available throughout the world, can be obtained through us.

CORRESPONDENCE or a personal interview with a view to business relations with Zion City Bank are most cordially invited.

ZION LAND AND INVESTMENT ASSOCIATION.

THUS saith the Lord of Hosts: My cities through prosperity shall yet be spread abroad; and the Lord shall yet comfort Zion.

GOD IS wonderfully comforting Zion, even in the midst of great conflict and persecution; and may He hasten the season of prosperity and enable Zion to speedily build up the City where the joys and comforts of a clean and righteous Christian life may be found in their entirety.

IN SPEAKING of Zion's persecution, Chicago's mayor is reported to have said, "Indeed, this is a very peculiar affair."

GOD WANTS the world to think of Zion as a peculiar affair, a peculiar people. His Word proclaims that His people shall be peculiar: Exodus 19:5; Psalm 135:4; Titus 2:14.

LET GOD'S children in Zion have such Christlike peculiarities that their good works will ever shine forth so prominently as to attract the notice and attention of all the world.

BE TENDERLY affectioned one to another with brotherly love; in honor preferring one another.—Romans 12:10.

COÖPERATION means to labor together for one common end; and this will be one of the great principles to be adopted in the conduct of all mercantile and manufacturing enterprises as far as practicable in Zion City.

ZION will have every advantage and will show to the world how a true Christianity would bring about an adjustment of the ever-widening differences and disputes between capital and labor

NOTHING will ever bring about a settlement of this great question but a true and loyal Christian brotherhood of men and women banded together for the one great and glorious purpose of establishing the rule of Christ in the hearts of men.

WHEN Christ has captured the hearts of a loyal people there will be little concern or anxiety as to who will be the successful candidate for mayor, alderman or chief of police

WHERE peace and love rule and reign, rivalry, strife and envy are quick to disappear.

ADDITIONAL subscribers for stock in the Association will be of great help to us now, as large sums of money are needed to make the required purchases of land.

LOWER PRICES for lots and better selections will be some of the inducements which are held out to those who take advantage of becoming shareholders now. The increase in value of the best lots, we feel safe to say, will be at least one hundred per cent within three years.

and Divine Healing Mission.

GENERAL OVERSEER:

THE REV. JOHN ALEX. DOWIE.

Overseers.

Rev. W. Hoosdar Piper, at Large.
Rev. J. Thomas Wilkie, for Australia.

Elders in America.

Rev. John Dowie.
Rev. J. D. Scrafford, M. D.
Rev. W. G. Dixon.
Rev. W. Hoosdar Piper.
Rev. O. L. Tinckel, M. A.
Rev. Samuel A. Walton, D. D.
Rev. S. Wood.
Rev. G. F. Stevens.
Rev. William J. Smith.
Rev. Richard N. Weeks.
Rev. W. H. Simmons.
Rev. H. S. Fletcher.
Rev. C. E. Viking.
Rev. J. Thomas Wilkie.
Rev. W. J. Haight.
Rev. D. C. Holmes.
Rev. J. Graves.
Rev. W. F. Matthews, M. A.
Rev. S. H. Speare, B. A., B. D.
Rev. A. W. McClurkin, B. A., B. D.
Rev. A. McFarlane.
Rev. Peter W. Rose.
Rev. David A. Reed.
Rev. Ephraim Basinger.
Rev. Gideon Hammond.
Rev. Andrew J. McCreery.
Rev. Wilbur C. Voller, B. A., B. D.
Rev. James Wallace Cahoon, B. A., B. D.
Rev. Christ John Stodall.
Rev. Martin Hayden.
Rev. George L. Mason, B. A., B. D.
Rev. Alfred S. Pierce.
Rev. J. C. Reid, M. E.
Rev. Cyrus B. Parkhurst.
Rev. John G. Excell.
Rev. Stephen Bennett Osborn.



CENTRAL ZION TABERNACLE, CHICAGO, ILL.

Elders in America.—Continued.

Rev. James Robert Adams, B. D.
Rev. Isaac Leonard.
Rev. Edward Williams.
Rev. Lewis A. Wilhide.
Rev. William de Rondon Pitt.
Rev. Dimon Bryant.

Evangelists.

Rev. Belle Stevens.
Rev. Eugene Brooks.
Rev. F. B. Kennedy.
Rev. M. H. Loblaw, M. L. A.
Rev. C. M. Murphey.
Rev. S. A. Templeton.
Rev. John Alex. Inonye.
Rev. James Watt.
Rev. Nicholas Fox.

Evangelists.—Continued.

Rev. Mary C. Reed.
Rev. Mary B. McCreery.
Rev. Mattie A. Excell.
Rev. Edward Perron Fisher.
Rev. Cornelius Lucius Osborn.
Rev. Vina I. Graves.
Rev. Hattie Haight.
Rev. P. W. A. McCormac.
Rev. Harry E. Cantell.

Deacons in America.

R. H. Harper, B. A.
Charles J. Barnard.
Charles O. Hatch.
F. E. Will.
Roscoe E. Rodda.
C. W. P. Post.

and Divine Healing Mission.

GENERAL OVERSEER:

THE REV. JOHN ALEX. DOWIE.

Deacons in America.—Continued.

E. S. Anderson.
F. E. Snyder.
Daniel Sloan.
H. Worthington Judd.
Charles Colchester Stewart.
Edgar A. Foster.
H. W. L. Ely.
C. A. J. Hoge.
T. G. Hemgird, M. D.
Benjamin Lyman Tomkins.
Alfred William Pinfold.
James Morrison.
John Charles Farnfield.
Henry Joseph Wright.
W. B. Kinsey.
Julius W. Crane.
Joseph H. Paxton.
Filmore Tanner.
Byron J. Alley.
Abraham F. Lee.
Charles F. Rehm.
W. S. Peckham.

Deaconesses in America.

Mrs. Jennie Paddock.
Miss Sophia J. Herrinch.
Miss Ella S. Drake.
Mrs. Jane Fox.
Mrs. Christina E. Stuart.
Miss Letitia Ludlow.
Miss Sarah E. Hill.
Mrs. Mary B. Speicher.
Mrs. H. E. Robbins.

Elders in Other Countries.

France.

Rev. Alexis A. De Rohlender.

Africa.

Rev. J. Bilchier.

Australia.

Rev. John E. Wellington.

ZION IN CHICAGO.

Central Zion Tabernacle.

1420-1633 Michigan Avenue, Chicago.

MEETINGS.

LORD'S DAYS—11 A. M., 3 and 8 P. M., Preaching and Testimony.

EVERY EVENING (except Saturday)—7:30, Gospel in Sermon and Song.

TUESDAYS—2:30 P. M., Teaching on Divine Healing and prayer with the sick.

WEDNESDAYS—From 3 to 5 P. M., the General Overseer will meet those desiring counsel in the prayer-room. Special lecture at 7:30 P. M. The Ordinance of Believers' Baptism follows the lecture.

THURSDAYS—2:30 P. M., Children's Meeting.

FRIDAYS—2:30 P. M., Teaching on Divine Healing and prayer with the sick.

SATURDAYS—7:30 P. M., Choir Practice.

NOTE—Zion Refectory occupies the basement, where refreshments are served for the accommodation of Zion's friends who come from a distance.

ORDINANCES.

THE LORD'S SUPPER, open to all Christians, at the close of the afternoon service, on the first Lord's Day of each month.

BELIEVERS' BAPTISM BY TRIUNE IMMERSION at the close of the afternoon service, on the second Lord's Day of each month, and at the close of every Wednesday evening lecture.

PRESENTATION AND CONSECRATION OF YOUNG CHILDREN, at the close of the morning service, on the third Lord's Day of each month.

Zion Hall of Seventies.

Zion College Building, 1300 Michigan Avenue, Chicago.

MEETINGS.

LORD'S DAY—9 A. M., for training of the Junior and Senior Seventies; Rev. D. C. Holmes, Superintendent. 1:30 P. M., Bible Class for Seventies and others, led by Deacon Daniel Sloan.

EVERY MORNING AT 6:30—Prayer and Consecration.

Friday, October 17th, at 8 P. M., a Special Gathering of Zion's Seventies for conference with their Elders and Evangelists and the General Overseer.

FRIDAYS—7:30 P. M., Bible Class for Seventies and others, led by Deacon Daniel Sloan.

Zion's Bible Class.

Conducted by Deacon Daniel Sloan, 1615 Lyman Avenue, Chicago. Formerly Secretary of the Y. M. C. A.

CHICAGO—1300 Michigan Avenue, every Sunday afternoon, 1:30 to 2:30. Special Messages to Messengers of Zion, to Enlighten the Understanding, Deepen the Consecration and Make Blameless the Life of these Heralds of the Kingdom of God in the Worldwide Evangelism, Proclaiming ever the Gospel of the Son of God, that Saves, that Heals, that Sanctifies, that Keeps, unto the Coming of the Lord Jesus. God says, "Say unto Zion Thou art My People."

South Side Zion Tabernacle.

Wentworth Avenue, between Sixty-fourth and Sixty-fifth Streets.

Meetings conducted by the General Overseer and Elders as announced from week to week.

West Side Zion Tabernacle.

Corner Madison and Paulina Streets.

Meetings conducted by the General Overseer and Elders as announced from week to week.

North Side Zion Tabernacle.

Corner Belden and Lincoln Avenues.

Meetings conducted by the General Overseer and Elders, as announced from week to week.

West Side Cottage Meetings.

THURSDAY, 8 P. M.—At home of Brother Stone, 621 West Fulton Street. Conducted by Evangelist M. H. Loblaw.

FRIDAY, 8 P. M.—At home of Brother Reid McDaniel, 472 Oakley Boulevard. Conducted by Evangelist M. H. Loblaw.

North Side Cottage Meetings.

MONDAY, 7:45 P. M.—Residence of J. W. Scisle, 1504 Milwaukee Avenue, first flat. Conducted by Elder J. R. Adams.

FRIDAY, 7:45 P. M.—Residence of Elder Adams, 338 North State Street, second flat. Conducted by Rev. J. R. Adams.

Zion Home of Hope for Erring Women.

Deaconess Jennie Paddock in Charge.

This Home is open day and night for the reception of fallen sisters who desire to seek and find mercy from God, and to be restored to paths of virtue and peace.

The help and cooperation of all friends of Zion is earnestly desired.

Christian lady visitors are welcome at all times.

Clothing for women and for babies will be gladly received.

CITY AND SUBURBAN MISSIONS.

Southern Suburban Missions.

Rev. W. O. Dreier, Elder-in-charge: North Harvey, Ill.; HAMMOND, Ind., Zion Tabernacle, 57 State Street—Lord's Day, Children's Meeting at 9 A. M. Preaching Service at 10 A. M. and 7:30 P. M., and 7:30 Wednesday evening. Prayer and Choir Practice, 7:30 Friday evening. Deacon Charles O. Hatch, 769 Logan Street.

HARVEY, Ill.—7:30 Tuesday evening at place announced on Bulletin Board in Harvey Postoffice.

NORTH HARVEY, Ill.—7:30 Friday Evening at residence of M. M. Green, Postmaster, One Hundred and Forty-sixth and Dexplaines Streets.

WEST PULLMAN, Ill.—Monday evening at 11032 Curtis Avenue, Roseland.

Western Suburban Missions.

Rev. Daniel Bryant, Elder-in-charge.

OAK PARK, Ill.—Zion Tabernacle, corner of Marion and Lake Streets, Lord's Day 10 A. M., and 7:30 Monday and Friday evenings. Special Praise and Testimony Meeting on third Friday evening of each month. Deacon F. E. Will, 106 Lake Street.

Bohemian Mission.

Rev. W. F. Matthews, Elder-in-charge.

CHICAGO—Zion Tabernacle, 722 West Nineteenth Street.

A Monthly Reception in Zion Home, 1201-1207 Michigan Avenue, Chicago,

To which all members of the Church with their families, and all Friends of Zion *are heartily invited*, is usually held on THE THIRD THURSDAY EVENING of each month, from 7:30 to 10 P. M.

But the next Monthly Reception will be held on the Fifth Thursday of November (being Thanksgiving).

The General Overseer, his family, and staff, will receive in the Private Drawing Room, and Music, etc., will be provided in the Large Drawing and Assembly Rooms.

Bureau of Labor and Relief of Poor.

Deacon R. H. Harper, 1306 Michigan Avenue, Chicago, who has been appointed to this service by the General Overseer, will be at Zion Tabernacle on Monday and Wednesday evenings of each week, at the close of the regular meetings, to receive applications from men seeking work and from employers seeking workmen; also for application for relief of the poor.

The Sisters of the Christian Catholic Church are invited to meet at the Tabernacle to sew at 10 o'clock each Friday morning. Entrance at the south rear door.

ZION'S BIBLE CLASS.

CONDUCTED BY DEACON DANIEL SLOAN.

BIBLE LESSON FOR FRIDAY, NOVEMBER 24th, 8 P. M.

The Hypocrisy in Modern Churches.

A. *A warning and caution.*—Matt. 23:1-12

1. *Stubborn Pharisees who will not go to heaven or let others go.*—Matt. 23:13.
Who is it that hinders people from being saved?
Who would rather have the people die than be healed?

2. *Polished thieves who use religious prestige to obtain confidence, which they will betray.*—Matt. 23:14.
Who are they who seem to be religious only for what there is in it to them?
Who are they who squint their eyes for victims even when they pray?

3. *Scheming hypocrites who seek to take captive others only for the selfish profit it will yield.*—Matt. 23:15.
Who is it that is always seeking to build up his Church?
Who is it that gets people unconverted to God into the Church?

4. *Blind bats who never seek the light but are ever content with the dark mind and shadow light which serves their own ends.*—Matt. 23:16-22.
Who is it that shuns the true light of God's truth as given by His Holy Spirit?
Who is that has his interpretation of God's commands, which is always false to His written Word?

5. *Gaping sycophants who give money, but grind it out of others and never get it by faith in God.*—Matt. 23:23, 24.
Who think they can buy their way into heaven?
Who is that shows no mercy in money matters in or outside of the Church?

6. *Hungry wolves who keep the public life good, but unwearyly are full of devouring dishonesty.*—Matt. 23:25, 26.
Who is it that puts on sheep's clothing for good appearance?
Who is that wants to be respected with men, however filthy with God?

7. *Whitewashed sepulchers that pass as good and clean with men, but within are dirt, deviltiveness and death.*—Matt. 23:27, 28.
Who is that likes to shine in society, however black he is before heaven?
Who is it that veneers the outer life to cover up defects in character?

8. *Benevolent frauds who lament the history of the past generation, but enact as awful records at present.*—Matt. 23:29-36.
Who is it that eulogizes the martyrs which other ages have killed?
Who is it that will now kill those who oppose his wickedness with God's truth?

The Lord Our God is a Hypocrite-Denouncing God.

BIBLE LESSON FOR SUNDAY, NOVEMBER 26th, 1:30 P. M.

What a Godless World and a Depraved Church Said of Christ.

A. *What treatment will His Disciples always receive?*—John 15:16-27.

1. *They said He was a big devil.*—Matt. 10:24-36.
Why are true Christians always so maligned?
What has been the cause of Christians being martyred?

2. *They said He was a glutton and a wine-bibber.*—Matt. 11:18, 19.
Why is a Christian censured if he is reclusive?
Why is he censured if he is socially entertaining?

3. *They said He associated with sinners.*—Luke 15:1, 2.
What is said of the Christian if he goes to seek the sinful?
Does the world scoff at the power of social attractiveness for Christ?

4. *They said He was crazy with a demon.*—John 7:19-21.
Is a wideawake Christian always accused of being crazy?
Is a man with healing from God considered a man to be shunned?

5. *They said He deceived the people.*—John 7:11-13.
What are the mutterings heard concerning a God-used man?
Is the opinion of the world ever a unit about God's man?

6. *They said He cast out little devils by a greater one.*—Luke 11:18-22.
Does not Divine Healing stir up the hatred of the Devil?
Will not the Devil get his children to say he can do these things?

7. *They said He was common, only one of them.*—Mark 6:2, 3.
Do they not say of Christians, "You are no better than any of us"?
Do they not claim others have no information they have not?

8. *They said He was not as great as Abraham.*—John 8:52-53.
Do not some always make past leaders greater than any one else?
Do not most people worship great men more than God?

9. *They said, Where did He learn so much?*—John 7:14-18.
Do they not say, "You must not disagree with Dr. So-and-so"?
Do they not say, "You do not know unless you have had a training in our school"?

10. *They said, If He is King, He can save Himself.*—Luke 23:35-38.
Do they not say, "If God is your Healer you ought never to be sick"?
Do not most people like to mock the afflicted and persecuted?

11. *They said if He were a prophet, He would know a sinner.*—Luke 7:36-39.
Are not most people more willing to criticise than to help?
Does not the world love to turn the lizard of shame deeper?

12. *They said He was some one, or some one else risen again.*—Matt. 16:13-16.
Is not a God-colored-up man an enigma to men?
Does not a true Christian keep sinners guessing?

13. *They said, If He is let alone, all will believe on Him.*—John 11:47-52.
Is not a true Christian a mighty success for God?
Does not the world think that to persecute a man will be to hinder his usefulness?

God's Holy People Are a Maligned People.

ZION'S HOLY WAR

FROM SUNDAY, NOV. 12, TO FRIDAY, NOV. 17,



The Rev. John Alex. DOWIE

GENERAL OVERSEER OF

WILL DELIVER ADDRESSES AS FOLLOWS:

Central Zion Tabernacle.

1621-1633 Michigan Avenue.

Sunday, November 12th, 3 P. M.—A True Baptism a Seal of a True Church. To be followed by the Ordinance of Believers' Baptism by Triune Immersion.

Monday, November 13th, 7:45 P. M.—The Drama of Job; or, Permission and Commission.

South Side Zion Tabernacle.

Wentworth Avenue, between Sixty-fourth and Sixty-fifth Streets.

Sunday, November 12th, 7:45 P. M.—Zion's Witness Against Oppressors.
Wednesday, November 15th, 7:45 P. M.—Baptismal Mockeries and Realities: A Discourse on True Christian Baptism.

West Side Zion Tabernacle.

Corner of Madison and Paulina Streets.

Sunday, November 12th, 10:30 A. M.—Zion's Witness Against Oppressors.
Thursday, November 16th, 7:45 P. M.—Baptismal Mockeries and Realities: A Discourse on True Christian Baptism.

North Side Zion Tabernacle.

Corner of Lincoln and Belden Avenues.

Friday, November 17th, 7:45 P. M.—Baptismal Mockeries and Realities: A Discourse on True Christian Baptism.

Zion's White Robed Choir Will Lead in Singing at Sunday Services

All Seats Free. All Welcome. Free-Will Offering.

CHRIST IS ALL AND IN ALL.

...ZION'S ONWARD MOVEMENT...

REV. W. HAMNER PIPER,

OVERSEER OF THE CHRISTIAN CATHOLIC CHURCH IN OHIO, WILL CONDUCT SERVICES IN

Zion Tabernacle,

Broadway, near South Street,

TOLEDO, OHIO,

On Every Afternoon and Evening from Thursday, November 16, to Lord's Day, November 19, inclusive.

The Full Gospel of Salvation, Healing and Holiness Through Faith in Jesus Christ the Son of God will be declared.

All Welcome. All Seats Free. Free Will Offering.

... CHRIST IS ALL AND IN ALL ...

NEW AND REVISED

Catalogue of Zion Publishing House.

1201-1207 Michigan Avenue, Chicago, Ill., U. S. A.

A VOICE FROM ZION. Published monthly. 32 pp. 50 cents a year Subscriptions may begin with any number of the volume.

Vol. 1.	No. 1.	January,	1897.....A Woman of Canaan.
	No. 2.	February,	1897.....Permission and Commission.
	No. 3.	March,	1897.....
	No. 4.	April,	1897.....Reply to Ingersoll's Lecture on Truth.
	No. 5.	May,	1897.....Redemption Draweth Nigh.
	No. 6.	June,	1897.....Talks With Ministers.
	No. 7.	July,	1897.....Sanctification of Spirit, Soul and Body.
	No. 8.	August,	1897.Secret Societies: The Foes of God, Home, Church, and State
	No. 9.	September,	1897."I Will." Address on Divine Healing, with Answers to Questions.
	No. 10.	October,	1897.Doctors, Drugs and Devils or The Foes of Christ the Healer.
	No. 11.	November,	1897.....Ethiopia Stretching Out Her Hands to God
	No. 12.	December,	1897.The Christian Ordinance of Baptism by Triune Immersion
Vol. 2.	No. 1.	January,	1898.....What Should a Christian Do When Sick?
	No. 2.	February,	1898.....Organization of the Christian Catholic Church.
	No. 3.	March,	1898...."You Dirty Boy!" A Reply to Rev. P. S. Henson, D. D.
	No. 4.	April,	1898.....How to Pray
	No. 5.	May,	1898.Christ's Methods of Healing A Reply to Rev. J. L. Withrow, D. D.
	No. 6.	June,	1898.Zion's Protest Against Swine's Flesh as a Disease-Producer.
	No. 7.	July,	1898.....Tobacco: Satan's Consuming Fire.
	No. 8.	August,	1898.....False Christian Science Unmasked.
	No. 9.	September,	1898.....Divine Healing Vindicated.
	No. 10.	October,	1898.....The Press The Tree of Good and Evil.
	No. 11.	November,	1898.....Estimates and Realities: A Reply to Baptist Ministers.
	No. 12.	December,	1898.....Diabolical Spiritualism Unmasked.
Vol. 3.	No. 1.	January,	1899.....Bible Calendar.
	No. 2.	February,	1899.....Ye are Come]Unto Mount Zion. Will a Man Rob God?
	No. 3.	March,	1899.....Fighting Blackmailers
	No. 4.	April,	1899.....Ingersoll Exposed.
	No. 5.	May,	1899.Christian Science Exposed as an Anti-Christian Imposture.
	No. 6.	June,	1899....Job's Boils; or, Objections to Divine Healing Considered.
	No. 7.	July,	1899.....The Man of Sin Revealed.
	No. 8.	August,	1899.....Zion's Answer to the Messengers of the Nations.
	No. 9.	September,	1899.....Reply to Dr. Gray.
	No. 10.	October,	1899.....Reply to D. L. Moody and *The Ram's Horn*.
	No. 11.	November,	1899.....Repentance
	No. 12.	December,	1899.....Zion and Her Enemies

AMERICAN FIRST FRUITS. Price 25 cents, 10 copies $2

A WOMAN OF CANAAN: WITH ITS APPLICATIONS 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for $4.

BIBLE CALENDAR. Price 5 cents, 12 for 50 cents, 100 for $4.

CHRISTIAN SCIENCE EXPOSED AS AN ANTI-CHRISTIAN IMPOSTURE. 32 pp with portrait of author. Price 5 cents, 12 for 50 cents, 100 for $4.

CHRIST'S METHODS OF HEALING. Price 5 cents, 12 for 50 cents, 100 for $4.

CONQUESTS FOR CHRIST IN AMERICA: PAST, PRESENT, AND TO COME 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for $4.

DIABOLICAL SPIRITUALISM UNMASKED. 32 pp Price 5 cents, 12 for 50 cents, 100 for $4.

DIVINE HEALING VINDICATED. 32 pp. Price 5 cents. 12 for 50 cents, 100 for $4.

DO YOU KNOW GOD'S WAY OF HEALING? In English and Danish. 12 pp. with portrait of author. Price 2 cents, 15 for 25 cents, 50 for 75 cents, 100 for $1.25, 1000 for $10.
Also an English edition in nonpareil type at 1 cent a copy, suitable for enclosing with letters.

DOCTORS, DRUGS AND DEVILS; OR, THE FOES OF CHRIST THE HEALER. 32 pp. with portraits of Dr. and Mrs. Dowie. Price 5 cents, 12 for 50 cents, 100 for $4.

ESTIMATES AND REALITIES: A Reply to the Rev. George Lasher, the Rev. Johnston Myers, and other Baptist Ministers. 48 pp. Price 5 cents, 12 for 50 cents, 100 for $4.

ETHIOPIA STRETCHING OUT HER HANDS TO GOD: Narrative of the Rev. Amos Dresser. 20 pp. with 4 illustrations Price 5 cents, 12 for 50 cents, 100 for $4.

FALSE CHRISTIAN SCIENCE UNMASKED. 32 pp Price 5 cents, 12 for 50 cents, 100 for $4.

FIGHTING BLACKMAILERS. 44 pp. with portrait of author Price 5 cents, 12 for 50 cents, 100 for $4.

GENERAL OVERSEER OF THE CHRISTIAN CATHOLIC CHURCH. A beautiful engraving from a recent life-size photograph of the Rev. John Alex. Dowie. Printed on heavy coated paper, suitable for framing, and mailed in tubes specially prepared to avoid injury while in transit. Price 10 cents.

HE IS JUST THE SAME TODAY. In English, German and Danish. 12 pp. with portrait of author. Price 2 cents, 15 for 25 cents. 50 for 75 cents, 100 for $1.25, 1000 for $10.
An edition in smaller type, of suitable size for enclosure in an envelope without folding, at one cent per copy.

HOW I CAME TO SPEAK FOR JESUS. By Mrs. Dowie. 12 pp. with portrait of author. Price 2 cents, 15 for 25 cents, 50 for 75 cents, 100 for $1.25, 1000 for $10.

HOW TO PRAY. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for $4.

"I WILL." An Address on Divine Healing, with Answers to Questions. In English and German. 48 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for $4.

"IF IT BE THY WILL." In English and Norwegian. 16 pp. with portrait of author Price 2 cents, 15 for 25 cents, 50 for 75 cents, 100 for $1.25, 1000 for $10.

INGERSOLL EXPOSED 32 pp with portrait of author. Price 5 cents, 12 for 50 cents, 100 for $4

JESUS THE HEALER 16 pp with portrait of author. Price 2 cents, 15 for 25 cents, 50 for 75 cents, 100 for $1 25, 1000 for $10.

JOB'S BOILS; OR, OBJECTIONS TO DIVINE HEALING CONSIDERED. 32 pp. with portrait of author Do You Know God's Way of Healing? etc. Price 5 cents, 12 for 50 cents, 100 for $4.

LEAVES OF HEALING In English Weekly $2 per annum; $1.25 for 6 months; 75 cents for 15 weeks, single copies 5 cents; 25 copies of one issue $1, 100 copies of one issue $3. To ministers, Y. M. C. A.'s and public reading rooms, $1.50 per annum. For foreign subscriptions add 25 cents for three months, 50 cents for 6 months, and $1 for yearly subscriptions to cover postage

LEAVES OF HEALING In English Bound in book form. Each volume contains one year's issue of the paper; Volumes I, II, III and IV. Price per volume $3 50; three volumes, $9; four volumes, $10. Transportation charges to be paid by purchaser. We also have these volumes unbound Price per volume, $1.50, postpaid; three volumes, $4; four volumes, $5 For foreign countries, add $1 for each volume for postage.

LEAVES OF HEALING In German Monthly. 50 cents per annum; 30 cents for 6 months single copies 5 cents; 25 copies of one issue $1; 100 copies of one issue $3 To ministers, Y. M. C. A.'s and public reading rooms, 35 cents per annum, 20 cents for 6 months. For foreign subscriptions add 12 cents for six months and 25 cents for yearly subscriptions to cover postage.

LEAVES OF HEALING In Dutch. Monthly. Same rates as for German edition.

LIKE A SHEPHERD 16 pp with portrait of author. Price 2 cents, 15 for 25 cents, 50 for 75 cents, 100 for $1 25, 1000 for $10.

ORGANIZATION OF THE CHRISTIAN CATHOLIC CHURCH. Containing verbatim reports of the two General Conferences of January 22 and February 5, and Formation of Church, on February 22, 1896. 100 pp. with portrait of Dr Dowie Price 10 cents, 12 copies for $1, 100 copies for $8.

OUR SECOND YEAR'S HARVEST. 180 pp. Price 25 cents (30 cents postpaid), 10 copies postpaid $2 25

PERMISSION AND COMMISSION "Whom the Lord Loveth He Chasteneth," Paul's Thorn in the Flesh, and Answers to Other Difficulties and Objections to Divine Healing 32 pp with portrait of author. Price 5 cents, 12 for 50 cents. 100 for $4.

REASONINGS FOR INQUIRERS CONCERNING DIVINE HEALING TEACHING. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for $4.

REDEMPTION DRAWETH NIGH. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for $4.

REPENTANCE 96 pp and cover, with portrait of author. Price 5 cents, 12 for 50 cents, 100 for $4

REPLY TO DR GRAY 36 pp with portrait of author. Price 5 cents, 12 for 50 cents, 100 for $4

REPLY TO DR. HILLIS 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for $4

REPLY TO INGERSOLL'S LECTURE ON TRUTH. 32 pp with portrait of author. Price 5 cents, 12 for 50 cents, 100 for $4.

REPLY TO D L MOODY AND *The Ram's Horn*. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for $4.

SANCTIFICATION OF SPIRIT, SOUL AND BODY. 48 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for $4.

SATAN THE DEFILER 16 pp with portrait of author. Price 2 cents, 15 for 25 cents, 50 for 75 cents, 100 for $1.25, 1000 for $10.

SECRET SOCIETIES THE FOES OF GOD, HOME, CHURCH, AND STATE. 96 pp. with portrait of author. Price 10 cents, 12 copies for $1, 100 copies for $8.

SOUVENIR OF ZION 96 pp. and cover. Beautifully illustrated. Price 25 cents, 10 copies postpaid $2.

TALKS WITH MINISTERS 32 pp. Price 5 cents, 12 copies for 50 cents, 100 copies for $4.

THE CHRISTIAN ORDINANCE OF BAPTISM BY TRIUNE IMMERSION. 32 pp. with portrait of author Price 5 cents, 12 for 50 cents, 100 for $4.

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. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for $4.

THE PRESS: THE TREE OF GOOD AND EVIL. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for $4.

TOBACCO: SATAN'S CONSUMING FIRE, AND ITS ALLIES. 24 pp. with portrait of author Price 5 cents, 12 for 50 cents, 100 for $4.

WHAT SHOULD A CHRISTIAN DO WHEN SICK? What Constitutes an Elder? 20 pp with portrait of author. Price 5 cents, 12 for 50 cents, 100 for $4.

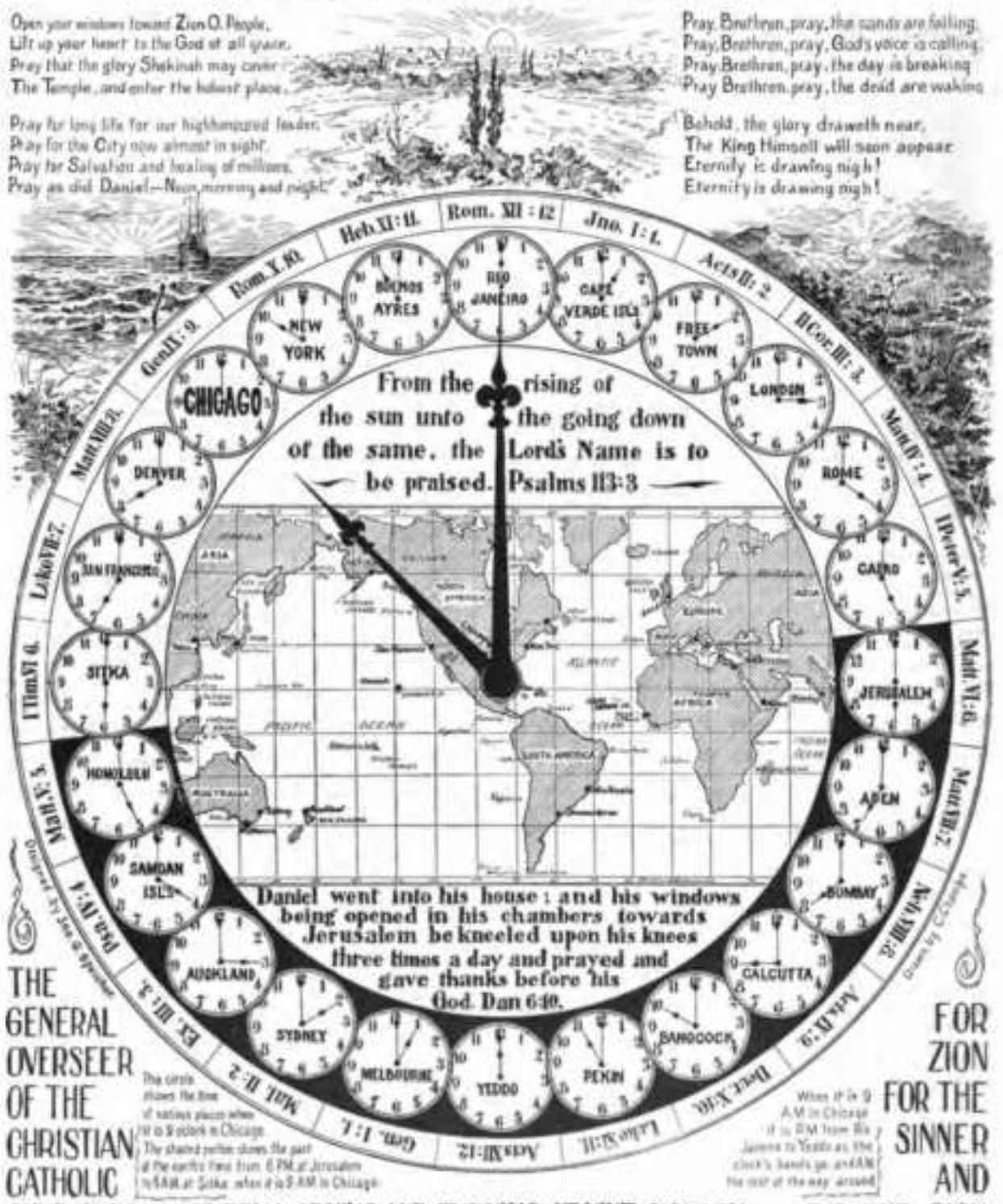
YE ARE COME UNTO MOUNT ZION. Will a Man Rob God? 32 pp. Price 5 cents, 12 for 50 cents, 100 for $4.

"YOU DIRTY BOY!" A Reply to Rev. Dr. Henson. With Some Remarks on Dining with the Doctors 52 pp. Price 5 cents, 12 for 50 cents, 100 for $4.

ZION'S ANSWER TO THE MESSENGERS OF THE NATIONS. 32 pp. and cover, with portrait of author. Price 5 cents, 12 for 50 cents, 100 for $4.

ZION'S PROTEST AGAINST SWINE'S FLESH AS A DISEASE-PRODUCER. 36 pp. Price 5 cents, 12 for 50 cents, 100 for $4.

ZION'S PRAYER REMINDER.



THE GENERAL OVERSEER OF THE CHRISTIAN CATHOLIC CHURCH PRAYS EVERY MORNING AND EVENING AT NINE O'CLOCK FOR ZION FOR THE SINNER AND FOR THE SICK

LET ZION EVERYWHERE BOW THE KNEE

AT THE SAME TIME IN EARNEST SUPPLICATION FOR GOD'S BLESSING

Zion Divine Healing Home.

Situated on the Finest Boulevard in Chicago.

Fire-Proof Construction.

Within One Block of the Illinois Central Railroad.



ZION HOME, Michigan Avenue and Twenty-Second Street.

Morning and Evening Praise and Prayer Daily.

Special Lectures on Monday, Wednesday and Friday, with Healing Services thereafter.

IS NOT A HOSPITAL, NOT A HOTEL, NOR IS IT A PUBLIC MEETING PLACE.

It is simply what its name implies, a "Home" for the accommodation of the Lord's children who seek God's Way of Healing through Faith in Jesus Christ.

It is also a temporary home for God's children who are not sick, but who desire to avail themselves while in Chicago of the privileges of Zion for a longer or shorter time.

No Alcohol, Tobacco, or Medical Poisons of any kind used or permitted.

Conducted by the REV. JOHN ALEX. DOWIE and MRS. DOWIE.

TERMS TO GUESTS will be forwarded on application.

Daily morning and evening prayer and instruction are also given, and the rooms are visited as often as occasion requires by ourselves and colleagues.

Guests only are permitted to attend the meetings in Zion Home.

Situated on the finest Boulevard in Chicago.

Special Assemblies for Teaching and Healing Three Times in Week.

Morning and Evening Praise and Prayer Daily.

ZION is very attractive to all who come and we rejoice in the sacrifices we have made to prepare it for God's children as a place of quiet Teaching and Healing in the Name of Jesus.

ZION is within one block of the Park Row Terminal Depot of the Illinois Central Railroad. It is within one block of Wabash and Cottage Grove Avenue Cable Cars, one block and a half of the Elevated Railway, and two blocks from State Street Cable Cars, connecting with all points of the city and suburbs.

..ZION CITY BANK..

1300 Michigan Boulevard.

TRANSACTS. A General Banking Business.

RECEIVES... Checking and Savings Accounts.

PAYS..... Interest at three per cent per annum on savings of $1 and upwards

MAKES..... Loans on Improved Real Estate and Approved Collateral.

ISSUES..... Drafts payable at all principal cities of Europe.

COLLECTS... On all accessible points on equitable terms.

MANAGES... Estates and Collects Rents.

RENTS..... Boxes in Vault for valuable documents at yearly rental of $3 and $5.

Correspondence or a Personal Interview with a view to Business Relations respectfully invited.

Address all communications to

CHAS. J. BARNARD, Cashier.

ZION CITY BANK,
1300 Michigan Boulevard, CHICAGO, ILL.

....ZION COLLEGE....

1300 MICHIGAN BOULEVARD,

CHICAGO, ILL.

REV. JOHN ALEXANDER DOWIE, President.

An Educational Institution for Members of the Christian Catholic Church and Their Families.

....DEPARTMENTS....

Ministerial Training School.

REV. O. L. TINDALL, M. A., B. D., PRINCIPAL.

For the teaching of men and women how to pray, teach and preach in the carrying of a Full Gospel to all nations.

Instruction by the President and a corps of able Lecturers.

Preparatory Training School.

REV. W. F. MATTHEWS, M. A., B. D.

Offers the following courses equivalent to those usually taught in the best secondary schools:

1. English Course.
2. Teachers' Course.
3. Classical Course.
4. Scientific Course.
5. Business Course.
6. Review Course.

A Night School is held for the accommodation of those who cannot attend in the day time.

GENERAL INFORMATION.—The School Year is divided into two terms: The First from September to January; the second from February to July. The tuition in any department is $15.00 for each half-year term. For more detailed information address the Principal of either department.

Zion Land and Investment

...ASSOCIATION...

Under the Supervision and Control of the General Overseer of the Christian Catholic Church in Zion, and Organized for the Purpose of Securing the Site and Building Up

"ZION CITY."

Shares $100 each, upon which six per cent interest is guaranteed, with an additional dividend of two per cent from the profits of the Association.

Copies of the Articles of Agreement, to be signed by each shareholder, will be mailed for inspection, upon application.

Remittances should be made either by Bank Draft on New York or Chicago, or by Postoffice or Express Money Order, payable to the Association.

Your correspondence is earnestly solicited, and all communications relative to this department of Zion should be addressed to the

Zion Land and Investment Association,

1300 MICHIGAN BOULEVARD,

CHICAGO, ILL.

H. WORTHINGTON JUDD, Secretary and General Manager.

DANIEL SLOAN, Assistant Manager.



BAPTISMAL SCENE IN ZION TABERNACLE, CHICAGO.

This Picture was taken on Oct. 26, 1898, and shows the General Overseer, Rev. John Alex. Dowie, about to Baptize several Candidates by Triune Immersion.

OBEYING GOD IN BAPTISM.

"Baptizing Them Into the Name of the Father and of the Son and of the Holy Ghost."

Five Thousand Three Hundred and Five Baptisms by Triune Immersion Since March 14, 1897.

Five Thousand Three Hundred and Five Believers have joyfully followed their Lord in the Ordinance of Believers' Baptism by Triune Immersion since the first baptism in Zion Tabernacle, on March 14, 1897.

Baptized in Zion Tabernacle from March 14, 1897, to March 14, 1899, by the General Overseer	3070		
Baptized by Elders	149		
Total baptized in Zion Tabernacle			3219
Baptized in places outside of Chicago by the General Overseer		65	
Baptized in places outside of Chicago by Elders and Evangelists		166	
Total baptized outside of Chicago			231
Total baptisms for two years			3450
Baptized in Zion Tabernacle from March 14, 1899, to September 14, 1899, by the General Overseer	397		
Baptized by Elders	481		
Total baptized in Zion Tabernacle		878	
Baptized in places outside of Chicago by the General Overseer		55	
Baptized in places outside of Chicago by Elders and Evangelists		659	
Total baptized outside of Chicago		714	
Total baptisms in six months			1592
Total baptisms in two years and six months			5042

Baptized in Zion Tabernacle by the General Overseer:

September, 1899, Vol. 5, No. 23, page 964	50	
October, 1899, Vol. 5, No. 31, page 1004	33	
Baptized in Zion Tabernacle by Elder Mason	19	
Baptized in Zion Tabernacle by Overseer Willside	20	
Baptized in Zion Tabernacle by Elder Cabeen	17	
Baptized in Zion Tabernacle by Elder Holmes	17	
Baptized in Zion Tabernacle by Elder Viking	7	
Baptized in Zion Tabernacle by Elder Speicher	10	
Baptized in Zion Tabernacle by Elder Graves		14 193
Baptized in Ohio by Elder Fence		10
Baptized in Ohio by Elder S. Moot		7
Baptized in Ohio by Elder Fockler		5
Baptized in Ohio by Elder Basinger		6
Baptized in Ohio by Overseer Piper		1
Baptized in Iowa by Deacon Crane		7
Baptized in Plymouth, Ind., by Elder Haight		2
Baptized in Nebraska by Elder McFarlane		1
Baptized in Michigan by Elder Stevens		9
Baptized in Michigan by Elder Stokes		8
Baptized in Belvidere, Ill., by Evangelist Fisher		5
Baptized in Vancouver by Elder Simmons		4
Baptized in Washington by Elder Simmons		3
Baptized in Washington by N. W. Fletcher		1
Baptized in Victoria, B. C., by Evangelist Brooks		1 70 263
Grand total baptized since March 14, 1897			5305

The following named believer was baptized at Victoria, B. C., October 26, 1899, by Evangelist Eugene Brooks:

Casper, Weil ..... 134 Johnson Street, Victoria, B. C.

The following named two believers were baptized at Ada, Ohio, November 1, 1899, by Elder Silas Moot:

Coates, Florence M. ..... 133 West Lima Street, Findlay, Ohio.
Coates, Merlynn ..... 133 West Lima Street, Findlay, Ohio.

The following-named fourteen believers were baptized in Central Zion Tabernacle, Chicago, Wednesday night, November 8, 1899, by Elder F. A. Graves:

Brewe, Adam ..... Adeline, Ill.
Chamberlain, Ida M. ..... 106 Lake Street, Oak Park, Ill.
Collins, George W. ..... Sebastopol, Cal.
Collins, Mrs. G. W. ..... Sebastopol, Cal.
Flores, Mrs. Melvina ..... Hackleman, Ind.
Hanson, Mrs. Minnie ..... Kelley Brook, Wis.
Jones, F. G. ..... Winona, Ill.
Kessler, Mrs. A. R. ..... 911 Lawndale Avenue, Chicago, Ill.
Matteson, Mrs. Anna ..... Darien, Wis.
Miller, Mrs. A. L. ..... Winnebago, Ill.
McNeil, Emma ..... West Superior, Wis.
Noren, John ..... Valparaiso, Ind.
Noren, Mrs. Mary ..... Valparaiso, Ind.
Street, G. W. ..... Huntington, Ind.

LEAVES OF HEALING.

Two Dollars will bring to you the weekly visits of the "Little White Dove" for a year. 75 cents will send it to a friend for fifteen weeks; $1.25 will send it for six months; $1.50 will send it to your minister, or to a Y. M. C. A., or to a Public Reading Room, for a whole year. We offer no premiums, except the promise of doing good. We receive no advertisements and print no commercial lies or cheating enticements of unscrupulous thieves. LEAVES OF HEALING is Zion on wings, and so keep out everything that would distract the reader's mind from all except the Extension of the Kingdom of God, for which alone it exists. If we cannot send both our Little White Dove without soiling its wings with the smoke of the factory and the dirt of the wrangling market place, or compelling it to enter the screaming cities of the business colonies in the east of our readers, then we will keep our Dove at home.

He sendeth His word and healeth them.

PATIENCE

LEAVES OF HEALING

I am the Lord that healeth thee.

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

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

EDITED BY THE REV. JOHN ALEX. DOWIE.

VOLUME VI. NUMBER 4. CHICAGO, NOVEMBER 18, 1899. PRICE FIVE CENTS.

GOD'S WITNESSES TO DIVINE HEALING.

ZION MAIDS HEALED OF CONSUMPTION, TYPHOID FEVER AND OTHER ILLS.

WITH GOOD WILL DOING SERVICE AS UNTO THE LORD. One of the most beautiful of the many manifestations of devotion and loyalty to their General Overseer and to God is the "good will" with which the helpers in all departments of Zion do service. From the humble toiler in the most menial position to the heads of the various departments, all who labor in Zion go about their duties singing with joy, for they have with them the ever-present consciousness that they are doing their work "as unto the Lord." That thought makes the hours fly on wings of gladness, and makes easy and light the hardest task.

Zion Home is a home where love is; where every helper is a loyal member of Zion. It is a home indeed to very many of these happy workers, and their hearts go out to their General Overseer and his wife, who conduct the Home, as to a father and mother. They are accorded, in turn, the tender love and watchful oversight which a father and mother give their children. With almost infinite patience, their various needs, spiritual, physical and otherwise, are met, and good counsel is given them, with the utmost care, whenever it is sought.

When a reporter for one of the vile Chicago newspapers perjured himself by pretending to be a Christian and entered Zion Home, a few months ago, he could find nothing to criticise. On the other hand, he found himself writing of the love of all in the Home for the General Overseer and of the general spirit of peace and joy which there prevailed. Not only do peace and joy prevail in Zion Home, but, although they live constantly among the sick, some of them in the last stages of the most terrible diseases, those who serve are most marvelously kept from serious illness and from death.



MISS ELLA HERSCHBERGER.

This is true, not only in Zion Home, but in all the departments of Zion where help is employed. The General Overseer recently stated, in conversation, that in all the years of his ministry, in many lands and employing many hundreds of helpers, not one person had died while in his service.

The general health of those employed in Zion is indeed remarkable. In Zion Printing Works, since the opening of the present year, no member of the Christian Catholic Church in Zion employed there has lost a day's time on account of illness.

Among all the employees of Zion, none are more faithful than the neatly-uniformed maids, deft of hand and quick of foot, who with quiet, unob-

trusive skill serve at the tables in the spacious dining-room at Zion Home. Their kindness and willingness is a pleasant memory to many who have been guests in the Home.

Many of these young women have found salvation and healing in Zion, and have wonderful stories to tell of the goodness of God to them.

We have the joy, this week, of sending forth on the wings of the Little White Dove the truly wonderful testimonies of two of these helpers in Zion.

At the head of the maids in the dining-room of Zion Home, and quietly but efficiently directing them, is Miss Ella Herschberger. To her careful training and patient, painstaking kindness is largely due the skill and deftness with which the tables are served.

She has been a member of Zion's household for five years, having begun her service in Divine Healing Home No. 1. To her, as to but few others, has been given the rare privilege of being an eye-witness to the miraculous work of healing through faith in Jesus which has gone steadily on in all the Zion Homes during all these years.

Not only has she witnessed the healing of others, but she herself has felt the touch of the Divine hand, the power of which has in every age delivered humanity from disease.

Although her general health has been good, she has three times been attacked with very serious illness, but in every case has been speedily healed by God in answer to the prayers of Dr. and Mrs. Dowie.

Typhoid fever, the terrible disease which carries so many thousands yearly to the grave, laid its foul grasp upon her. Instead of the many weary weeks and months of slow torture, and perhaps death, which usually follow such an attack, her trust in God and the prayers of His faithful servants brought her immediate deliverance, and within a week she was at work.

Blood-poisoning, by the terrible pain it inflicts and the frightful rapidity with which it acts, inspires an abject fear in the hearts of those who cannot trust God. This Witness, when seized with it, turned in simple faith to Jesus her Healer, and speedily received perfect deliverance.

She was taken with measles, which affected her heart, and she seemed to be at the very door of death. Again God heard the prayers of the General Overseer and his faithful wife, and by the Holy Spirit's power she was instantly healed.

Pains in the feet, resulting from the disease, were healed in answer to prayer, and since that time she has gone about her work in perfect health, graciously kept by the power of God.

She is a faithful member of Zion's Seventies, and in the trying toil of carrying Messages of God's love into the haunts of sin and Satan in Chicago, she has been given an ever-renewed strength.

By her testimony, this Witness exemplifies what is, perhaps, the most blessed privilege of the Christian in connection with Divine Healing. To be miraculously raised up from a bed of pain and lifelong invalidism is a most glorious thing and fills the heart to overflowing with joy. How much more thankful is she in whom the very beginnings of disease are quickly healed, thus giving her, instead of the years of pain and uselessness, years full of the great boon of health and the sweet joy of service for Him who loved and gave Himself for us?

Consumption, that most insidious, most widespread and most relentless destroyer of human life, had marked Miss Anna P. Peterson for its victim.

She was finally given up to die by four physicians in the City of Chicago, and had all but lost hope herself, when God performed a miracle in her body and she was healed.

Miss Peterson is a native of Germany, and in that far-away land, while but a very young girl, her sad experience of illness and suffering was begun. As early as her thirteenth year she manifested a weakness of the lungs by a severe hemorrhage, which threatened to end her life and left her in a weakened condition. From this she never fully recovered until healed by the power of God, several years after.

For a number of years she was an almost constant sufferer from chlorosis and from the treatment of the physicians, who did not claim to be able to cure her, and gave her no hope of recovery.

God in His infinite mercy, however, kept her, and she came to America.

Then she was seized in the chilling clutches of the monster Consumption and suffered all the agonies which that dread disease inflicts upon its helpless victim.

The loss of voice, at one time for six months; the distressing cough; the raising of blood; the dull, never-relenting pains in the lungs; the deadly, growing weakness; the exhausting night sweats, were in the cup of bitterness which Satan pressed to her lips.

During all this time she was under constant treatment by physicians, who took her money and filled her system with drugs, although they told her she would not get well.

In her extremity she turned to God. Although she had never been taught, in the German Lutheran Church, of which she was a member, that Jesus was the Healer of the body as well as the Saviour of the spirit, she prayed in His Name for healing. True to His promise, God, by the power of the Holy Spirit, answered her prayer according to her faith, and she received a large measure of blessing.

Her spiritual instructors were wholly ignorant of God's power and willingness to heal, and so she failed to claim a complete deliverance in accordance with God's promises. For five years more she was under the terrible bondage of disease and drugs.

Although a member of the German Lutheran Church, she had never felt a consciousness of sins forgiven and peace with God. From her earliest infancy she had been taught the damning lie that her spirit was regenerated when, as a babe, she was sprinkled with water by a Lutheran priest.

That lie now failed to satisfy the longings of her spirit and she made a genuine repentance, confession and consecration of herself to God.

Very soon after her conversion she heard the truths of the Full Gospel as proclaimed by God's servant in Zion at Zion Tabernacle No. 2.

Eagerly she drank into her heart the glorious teaching, and was soon ready to place her body, as well as her spirit, wholly into the hands of God.

When Dr. Dowie laid hands upon her and prayed for her, a terrible conflict between the Spirit of God and the evil spirit which had so long oppressed her seemed to ensue and to continue for hours, filling her with weakness.

Finally, in obedience to the promptings of the Spirit, she cried again unto God and was given a sweet, perfect and permanent deliverance.

Every vestige of the disease and weakness of body which had nearly all her life afflicted her disappeared almost instantly, and a new life filled her whole being.

In the four years which have followed, God has graciously kept her by His power; and today, instead of a weak, voiceless, suffering and dying consumptive, she is a strong, happy helper in Zion, praising God daily for His great love and power manifested to her, and "with good will doing service" as unto Him.

We echo her prayer that God may greatly bless her simple but wonderful testimony to many sick and suffering ones who, like her, were never told of Jesus as the Healer by those who professed to teach them of Him

May the many thousands who read these beautiful testimonies be led to trust God, and Him alone, as the Saviour of their spirits, the Cleanser of their souls, and the Healer of their bodies. A. W. S.

WRITTEN TESTIMONY OF MISS ELLA HERSCHBERGER.

ZION HOME, CHICAGO, ILL., November 14, 1899.

DEAR GENERAL OVERSEER:—I was converted to God early in the spring of 1892, in the M. E. Church at Lima, Ind.

In the fall of the same year I came to Chicago and secured employment in the Wesley Hospital, through a lady friend who had been a member of the same Church in Indiana.

She came here to take the course of training to become a trained nurse, and thought, as it was a Methodist institution, I would like to be there

I united in fellowship with the Marie Chapel, a branch of the Trinity M. E. Church.

While working in this hospital, I learned of you, through some of my trained nurse friends employed in the hospital, who asked me to accompany them to hear you preach. The first time we went to hear you preach there was an immense crowd at the "Little Wooden Hut." Hundreds were outside, and we could not get near the door at first.

As the crowds went away we got up to the door, and then towards evening—it must have been after four o'clock—we got inside the Tabernacle and found standing room.

We had expected to hear you preach but found it was Testimony Day.

I heard Miss May Lohman give her testimony to the wonderful healing she had received through your prayers. This convinced me you were a man of God, and created a desire to hear you preach.

As often as possible after this I attended your ministry, and by and by I stayed away from my own Church and went to hear you instead.

I was absent from the city then for about three months. While in the West I had a desire to return and hear you preach.

Upon my return to this city I prayed God to open up a place for me in some Christian home.

Mrs. Dowie had learned of me through one of my nurse friends from the Wesley Hospital, who had spent some time in Zion Home taking care of a sick lady.

Shortly after my return from the West I went to Zion Tabernacle, and Mrs. Dowie asked me to come and work in Zion Home No. 1, 6020 Edgerton Avenue. My health was good, but it seemed when I began to work in Zion Home the influence strengthened me, and I never felt so strong in my life. I received immediate blessing spiritually and grew stronger in every way.

For some months I carried on my work without any difficulty, having charge of the dining-room and main floor of Home No. 1.

In some way, possibly through some carelessness in not dressing warmly enough to meet the weather, sickness came upon me, and it developed into typhoid fever.

For several days I felt it coming upon me, but I did not tell any one about it. I kept working, while I had fever.

Mrs. Dowie noticed this and took me to my room and made me stay there. She prayed with me, and then asked you to come and do so, and you did. It seemed to me the fever left me almost instantly. I was not strong enough, however, to rise immediately.

You and Mrs. Dowie faithfully continued praying for me, and in a very few days I was able to be around. I wanted to go to work, but you would not let me do so. However, in less than a week I went back and did all my regular work.

A few months after this, through coloring in a stocking, blood-poisoning set in in my foot. I allowed it to go on until my foot began to swell.



MISS ANNA P. PETERSON.

You and Mrs. Dowie were away at the time, for a short vacation.

I had suffered much, the pain extending to the knee. I asked Dr. Speicher to pray with me, and felt a change for the better.

When you returned to the Home, I was still limping. I went to your room one evening, and you looked at my foot and said, "This might be a very serious thing, if you did not trust God. Trust God and you will be all right."

You prayed with me then, and said, as you prayed, "Your foot will be all right in the morning."

I retired and when I awoke in the morning there was no pain, and I found that the foot had broken open. There was no more pain, it quickly healed, and I went around without any limping, doing my regular work.

I kept on with my work, being quite well, until last winter I took the measles.

For several days I did not feel well, but did not know what the matter was until I broke out with the measles.

Not realizing what the disease was for some days, I kept on working. I did a foolish thing in taking a bath too soon, and got very sick after that.

Some of the Elders in the Home prayed with me at different times, and I received blessing. But I was not wise and did not obey the instructions given me to be quiet and not overdo.

One night, after being in my room several days, I was seized with a sudden failure of the heart, and smothered breathing, and my sister, who was watching me, thought I was passing away.

I did not believe the Lord would permit the Devil to take my life. My sister went at once and asked you to come and pray with me.

You could not leave your office immediately, but sent Mrs. Dowie, telling her if it was necessary for you to come to send for you. Mrs. Dowie faithfully prayed for me, and I got some relief. She thought you had better come, and went to your office for you.

You came, and I remember you said, "Well! Well! This will never do. You must get well. You are breaking the record." You then prayed for me, and I received a great blessing immediately.

You told my sister to get me something to eat. She brought me some fruit and some cherry juice, and I ate and drank some of it and relished it. Before this I had not relished food for some days.

From that time I gradually grew stronger. In a few days I went to my work. When working I found I had some pain in my feet, and that I must seek healing for that. You prayed for me twice and I received blessing, but as soon as I went to work it seemed as though I lost it.

I was very anxious in this matter, and believe I *tried* too much and did not *trust* God as I should. I remembered an illustration you had given concerning the difference between *trying* and *trusting*, and when you prayed for me the third time for healing I gave up *trying* and simply *trusted* God and received the healing.

You prayed with me in the evening. I received the healing and went to my room without any difficulty. In the morning I went to my work, and have not had any trouble or pain in my feet since.

As an illustration that I received the healing and have been strong since, I will say that I have done my work regularly since then, and in addition I have gone out on the Saturday nights doing Zion Seventy work in the saloons until twelve and one o'clock, going up and down many stairs.

I feel I cannot thank God enough for what He has done for me. I want to work for Him and serve Him all the days of my life.

I desire to thank you and Mrs. Dowie for the teaching and prayers, and for your loving counsels and kindnesses shown to me during my years of service in Zion Home. It has indeed been a Christian Home, and you have been as a father and mother to me.

I have now been in your employ five years.

Sometimes it grieves me to see the way the Chicago newspapers slander God's servants. But when I remember the words in the Bible, "Blessed are

they that have been persecuted for righteousness' sake," I thank God that we have a leader who is counted worthy to suffer for Christ.

I do not understand how those who claim to be Christians can criticise the teachings given in Zion in the way they do. I have never criticised the teachings. Although there have been times when I could not at once understand all, I still had confidence in my leader and knew that I would see that he was right, and it has always proven so.

In all the five years I have been living in Zion Home, there has not been one single death among the scores of employees. When any of them have been sick, the healing has come in every case in answer to prayer, and without any medicines or treatments of any kind.

The employees have also been most wondrously kept from sickness while surrounded by the sick and sorrowing.

I have witnessed God's saving and healing power manifested continuously among the guests of the Home. I have seen many miraculous healings, such as that of Miss Sadie Cody, Mrs. Van Skike, Miss Fannie Law, Miss Sara M. Leggett, Mrs. W. O. Ruby, and many others.

My three sisters have been saved and healed through Zion teaching, and two of them, with my mother, are members of the Christian Catholic Church.

I was baptized by triune immersion in August, 1895, and became a member of the Christian Catholic Church at its organization.

I do thank God for sending you and Mrs. Dowie to Chicago, and I hope and pray that He will spare you for many years, so that you may be able to build Zion City, and spread this Gospel of Salvation, Healing and Holiness throughout the whole earth.

I wish to speak of Jesus Christ my Saviour, Healer, Cleanser, and Keeper, in the following beautiful words:

"I've found a Friend; oh, such a Friend;
So kind, and true, and tender,
So wise a Counsellor and Guide,
So mighty a Defender.
From Him, who loves me now so well,
What power my soul can sever?
Shall life or death, or earth or hell?
No; I am His forever."

With Christian love and earnest prayers, I am

Faithfully Yours in Jesus, ELLA HERSCHBERGER.

WRITTEN TESTIMONY OF MISS ANNA P. PETERSON.

ZION HOME, CHICAGO, ILL., November 14, 1899.

DEAR GENERAL OVERSEER:—I was born and raised in the German Lutheran Church.

I came to this country from Germany thirteen years ago.

When I was a young girl I had typhoid fever. The disease left me weak.

From that time I was never very strong, and when I was thirteen years old I had a very severe hemorrhage of the lungs.

Dr. Riedle attended me, and said I would never live to grow old.

For four weeks I was unable to leave my bed.

This happened close to the time when I expected to be confirmed in the German Lutheran Church, but I was unable to attend school all winter and my health would not permit me to attend the regular confirmation lessons. I managed to learn sufficient lessons to receive confirmation in the Church, but I was not cured.

The disease from which I suffered was known in Germany as Bleichzucht. In this country it is called Chlorosis.

Every spring and fall I took medicine regularly, three or four times a day. They also put me in ice-cold cloths daily until I would perspire. These cloths would be put on me twice after the perspiration.

I had catarrh of the throat and nose in addition to the other trouble.

The doctors in Germany do not claim to be able to heal the Bleichzucht.

In the year 1887 I came to the United States, and directly to Chicago. The first two years I was in Chicago I felt much stronger.

In the year 1889, as nearly as I can remember, I took a cold and it settled in my throat and lungs. The vocal chords were so affected that I could not speak a loud word. For six months continuously I was unable to speak above a whisper. I had a very severe cough, and spit blood almost every time I coughed.

There was a continuous pain in my left side and chest. I had very bad night sweats.

I was treated by three or four doctors at this time. My first doctor was Dr. Bunker, who had offices on State and Sedgwick Streets.

A Dr. Hess, whose office was on Division Street, was my second doctor. He told me that he could not do anything for me.

A Dr. Ellinsworth, whose office was on North Avenue, was my third doctor. He failed to do me any good.

I then doctored with a Doctor ————, on the North Side, for about a half a year. He told others I could not live. I did not get any better under his care, and always felt worse after each treatment.

One day he insulted me in his office. I left his office crying. I went to my home and wrote him a letter, telling him that I would never return to his office, even although I felt I was then gradually dying. I asked him to send his bill for his services, but he never sent it.

I heard of a Dr. Behrens, whose office was then on State Street, who was a specialist in throat and nose diseases. I asked him to examine my throat and nose.

After he had examined me, I asked him if he could cure me. He said "No." I then asked him what I owed him for the examination, as I did not wish to be treated any more.

He then said I should not suppose because I was incurable that I would die right away. He said he would do all he could to ease me. I went to his office every day for some time. He put what I think was chloroform in my nose, but it did not ease me any.

I was unable to lie in bed. I had to sit up when I tried to sleep. I could not get a natural sleep. The night sweats continued. Dr. Behrens said it was useless to give me any medicine.

I was living up to the light I had in religious matters. I believed God would answer prayer, and I prayed to God, telling Him that if He would spare my life I would live for Him.

One afternoon, when dressing, something like an electric shock went through me. I felt very happy and could breathe freely. I slept well all that night. Some of my friends mentioned the renewed brightness of my eyes.

Previous to this my arm felt very heavy when I attempted to comb my hair, but on this day I found I could do it without any difficulty.

But I did not fully understand this new power that had come into my life. I did not give God the glory. I was too big a coward to tell the doctor that I had prayed, fearing he would laugh at me.

When I went to his office the next day, he put the instruments down my throat. Then he fell back in his chair and said, "Well! what have you been doing? You are healed as far as you can be healed. Among many thousands you are one who has come through. It is not necessary for you to come to my office again."

I believe God had answered my prayer at that time and He spared my life, but I knew I was not perfectly healed.

I had a pain in my throat and a weakness in my body. I asked the doctor if he could not give me something for the pain in my throat. He then gave me something, which I afterward found out was cocaine. I used this in my throat for five years. My condition remained about the same. I had the pain in my throat, the cocaine only deadening it somewhat.

My eyes grew weak and I had to wear glasses.

On the 2d day of June, 1895, I was consciously converted to God, having a knowledge of my sins forgiven. This was under the ministry of Rev. Farson, of the Metropolitan M. E. Church, Chicago Avenue and Snell Street, this city.

I had heard of you the previous January. I wanted then to go and hear you. But I was shortly afterwards told that you had been arrested and were not preaching any more.

The next Sunday after my conversion, in June, 1895, I did go to hear you. I attended services in Zion Tabernacle No. 2 after that, every other Sunday; I could not go every Sunday.

On Friday, July 26, 1895, having been listening to the teaching and receiving it into my heart for several weeks, I went into the prayer-room.

You prayed and laid hands on me. Just before you came to me a spirit of fear came to me, and the perspiration streamed from me. It seemed to me as if two spirits were fighting for my life.

Just as you laid hands upon me, I heard a voice say, "Fear not." I then felt so weak that if you had not taken me by the shoulder and held me up I should have fallen to the floor. I then went home.

I still felt some weak, and retired immediately upon reaching my home.

In the night I was awakened by a voice telling me to get up and pray. I did so, and then went back to bed.

In the morning when I got up all the swelling had left my body, and I found I was well. If I am asked how it was, I cannot answer, except to say it was new life which came to me, and that is all I can say about it.

During the course of the morning two large scabs flew out of my throat without any effort on my part.

I was healed of my diseases from that day.

I might say, in addition, that my eyes were healed one morning shortly after I began to listen to the teaching given in Zion Tabernacle.

Before my healing I was awakened every morning about four o'clock with dreadful pain in the eyes, so bad that I had to get up and put my glasses on.

One morning I prayed earnestly, asking God to take the pain from my eyes. Suddenly there appeared before me a flash of light, in which I saw the colors of the rainbow.

The light and the color quickly disappeared. The pain stopped. I did not then fully realize my eyes were healed, and for three days I wore the glasses.

Then I found the glasses hurt my eyes, and I put them aside and found my eyes were healed. I have not worn glasses since.

Since the healings mentioned God has kept me by His power.

I have been sick a few times since, but God has always healed me quickly.

I have now been working in Zion Home for one year and eight months.

I thank God for the privilege of being in this Christian Home, for the teaching I have received, and for all the kindnesses of yourself and Mrs. Dowie.

I pray God to bless you both, and pray that He may bless this testimony to many sick and suffering ones.

Faithfully yours in Christ, ANNA P. PETERSON.

General Overseer's Appeal for Zion's Forward Movement

--and--

A New Year's Gift to God.

GENERAL OVERSEER'S OFFICE
...ZION...
201 MICHIGAN AVENUE
CHICAGO, U. S. A.
November 18, 1899.

To the Officers and Members of the Christian Catholic Church in all parts of the World, and to All Friends of Zion:

BELOVED BROTHERS AND SISTERS IN JESUS CHRIST OUR LORD:

"Grace unto you, and Peace, be multiplied."

In the Eleventh Hour of the last year but one of this century, I send forth this Appeal from Zion.

Triumphant everywhere, Zion can point to Victories which God has wrought, such as are without precedent in any age since the first apostles lived on earth.

The Everlasting Gospel, once for all delivered to the Church by her Lord, has once more been plainly set forth in all its simplicity and power, by the Eternal Spirit working through Zion and its consecrated messengers.

The Past is Glorious.

The Present is Victorious.

The Future is hastening to the Final Triumph of Zion's King.

I call in His Name for Gifts to be laid at His feet and used for His service in the Extension of the Kingdom of His Father by the Salvation, Healing, and Cleansing of sin-stricken and disease-smitten humanity in every clime and nation through all the Earth.

I CALL FOR A NEW YEAR'S GIFT OF ONE MILLION DOLLARS.

You can answer that call, each according to his several ability.

If each one will do that fully, then Zion's Storehouse will have meat for many workers, and I shall be enabled to put many Powers into operation which are now unused because of the lack of service, or sacrifice, on your part.

Bring the Whole Tithe into the Storehouse.

Bring your largest possible Offering also into the Storehouse.

God will pour you out a Blessing that there shall not be room enough to receive it.

I want this Gift to God for the following purposes among others:

(1) For the Training and Sending forth of Zion's Messengers to All Nations.
(2) For the Work in Chicago.
(3) For the Work in Zion City to be begun in 1900.
(4) For the Preparation and Printing and Sending-forth of LEAVES OF HEALING, a Voice to Zion and God's People in Every Land, in many languages.
(5) For the Work of Zion's Seventies in all the Great Cities, first of America, and, then, of every Continent.

God has given me a Right to ask this from you in Jesus' Name.

The Holy Ghost has witnessed for me that I am God's Messenger.

The Holy Ghost has witnessed for Zion that it is God's Planting.

The Holy Ghost has witnessed that we are fitted by Him for the Work.

The Holy Ghost calls upon you, not only for Large Gifts from your Plenty, but for Sacrifices from your Sufficiency.

Do not send a single cent grudgingly, or from fear, or by any constraint: for "the Lord loveth a Cheerful Giver."

Send the Money into Zion, Chicago, either by Registered Letter, Bank Draft, Postal Money Order, or Express Order, made payable to myself.

Send it in, if possible, not later than Christmas, and, if not, send it in so that it may reach me before the last, or on the last, day of the year, so that I may be able to announce the Million at the All-Day and All-Night with God on Lord's Day, December 31st, and Monday, January 1st, 1900.

I have no other need for life, or time, or strength, or money, but to do my work as the Messenger of God's Covenant.

That work I shall do with every Power with which He may intrust me, until I draw my latest breath on earth, and go to my reward in heaven.

I fear no criticism from apostate churches, or from envious and unreasonable people, who will persistently misrepresent my words, my actions, and my motives.

God is my Judge.

Zion is my Witness over all the earth.

Hence I say, "The King's Business requireth haste."

Therefore, see to it that ye do this thing, lovingly, generously, and quickly.

In the Great Harvests which we shall reap on earth, we shall rejoice together; and in "A New Heaven and a New Earth, wherein dwelleth Righteousness," we shall rejoice forever with our King.

I am, faithfully your friend and fellow-servant in Jesus,

John Alex. Dowie

General Overseer of the Christian Catholic Church.

A NEW YEAR'S GIFT TO GOD FOR WORK IN ZION.

.....

THE REV. JOHN ALEX. DOWIE,
General Overseer of the Christian Catholic Church,
Zion, 1201 Michigan Avenue, Chicago, U. S. A.

Herewith I enclose you by.....the
(Say here whether by Draft or otherwise.)
sum of....., as my contribution to the work of God committed to your care, to be applied as you may decide, in answer to your Appeal of November 18, 1899.

Name in full.....
(Say whether Mr., Mrs. or Miss.)

Address in full.....
(Stating Street No., Town or City, State or Country.)

He sendeth His word and healeth them.

LEAVES OF HEALING

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

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

EDITED BY THE REV. JOHN ALEX. DOWIE.

Entered at the Postoffice, Chicago, Illinois, as Second Class Matter.

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

For foreign subscriptions add one dollar per year for postage.

Subscribers desiring a change of address, should give present address, as well as that to which they desire LEAVES OF HEALING sent in the future.

Make all Bank Drafts, Express Money Orders or Postoffice Money Orders payable to the order of JOHN ALEX. DOWIE, 1407 Michigan Avenue, Chicago, Ill., U. S. A.

Station L. Long Distance Telephone South 682. Cable Address "Divine, Chicago."

All communications upon business must be addressed to

MANAGER ZION PUBLISHING HOUSE,
1407 Michigan Avenue, Chicago, U. S. A.

CHICAGO, ILLINOIS, NOVEMBER 18, 1899.

EDITORIAL NOTES.

"THE LORD LOVETH THE GATES OF ZION."

THE WEEK now closing has been one of great peace and progress.

INCREASING purity and power have been Divinely manifested in the work, both in Chicago and in the wide field of Zion's activities over all the world.

IN OUR "Notes from Zion's Harvest Field," the new department which we have added to this paper since the beginning of this volume, our readers will find in future many items concerning the work which, in former times, were embodied in our Editorial Notes.

WE DIRECT our readers' attention to that department at all times, and we especially desire to do so at this time.

We trust that the interest of our readers will find expression in earnest petitions to God for Zion's messengers toiling on every Continent in this rapidly extending work.

We hope also that it will find expression in substantial assistance in bearing the burdens and in extending the operations of Zion everywhere.

ZION ought to have a New Year's Gift of One Million Dollars from her children throughout the World.

WHAT will *you* send to reach us not later than Lord's Day, December 31st?

WHAT owest thou to thy Lord?

SEE ON page 101 a Form of New Year's Gift to Zion.

PRAY over the Appeal. Then fill up the Gift Schedule. Send it early. It is the King's Business which Zion is doing. Are you the King's son or daughter?

THE FIERCE open opposition and the rioting in Chicago have, for the present, entirely ceased, and God has given all the people to see that Zion has once more won a glorious victory.

BUT THE enemy is now attacking Zion's outposts and endeavoring, where we have been comparatively weak, to strike destructive blows.

ESPECIALLY is this the case in Ohio, since Satan has been foiled in his attacks at Mansfield, where Elder Fockler was arrested upon a false charge and held over for trial by a shameful decision of the grand jury. Zion's enemies have been afraid to bring the case into court and have delayed it from time to time, knowing well that they would be completely beaten when the case came before a court of superior jurisdiction.

BUT AT various points in the State, incited by prominent ministers of the Masonic Episcopal Church, riots have broken out and our brave Elders have been exposed to much danger.

ON PAGE 119 an account will be found of an attack upon Elder Moot in Ada, Ohio, and the cowardly action of the mayor and authorities there is in strong contrast to the action of the municipal authorities of Chicago when confronted with a far greater crisis in a city where a riot, if unchecked, might almost precipitate a temporary revolution.

Recent reports tell us of the shame which the best citizens of that place feel in this disgraceful violation of the law protecting religious assemblies.

It has directed, however, much attention to the work of Zion and Zion's witness for God in connection with the Full Gospel of Salvation, Healing and Holiness.

Let our readers note the fact that the Masonic Episcopal Church authorities have very serious responsibility in connection with this rioting there and elsewhere.

ON PAGES 119-120 will be found a series of letters and telegrams connected with the riotous proceedings in Orrville, Ohio, where Rev. E. B. Kennedy, an Evangelist of this Church, is now holding a series of meetings, assisted by the members of the Gathering of the Friends of Zion in that place.

AGAIN it is found that the cowardly authorities and the apostate churches are in perfect harmony and are willing to wink at all these riotous proceedings.

Before closing these Notes we hope to have further information concerning this matter, and trust that we shall be able to record a great victory.

We are writing these Notes on the eve of a battle and our Elders and friends are speeding down to Orrville from many parts of Ohio. Our Brother will soon be surrounded by a large number of friends. We know that the angels of the Lord are encamping around him and all who are doing God's work, and will deliver.

ZION is united everywhere. Zion will stand by all her Messengers with every man and every dollar, and with the weapon of All-prayer.

THE PRESS of Chicago is much more moderate in tone in opposition to Zion, but still continues daily to publish many falsehoods, and this week directs its attacks especially upon Zion's Financial Institutions.

IT IS SIMPLY impossible, nor will we attempt, to answer all the calumnies which appear in the press, for their name is Legion. But we think it well to deal with some points which may have caused uneasiness to some of our friends in distant places, who do not know the facts in the case.

THE *Inter Ocean* of Tuesday, November 14th, is responsible especially for a series of calumnies which it alleges are facts given to it by a wicked lawyer, who has never been connected

with Zion in any way, and is evidently seeking notoriety, and by two or three persons who have been dismissed for cause from the fellowship of this Church.

AS ILLUSTRATING one of these shameful lies by a so-called "Attorney," we quote the following concerning the Articles of Agreement between ourselves, as representing the Zion Land and Investment Association, and the investors:

"It is a remarkable document from a legal standpoint," said Attorney S——, "and it may even be understood perfectly by the laymen who will read it with any care. One of the curious facts is that it is dated February 22d, Washington's Birthday, and a legal holiday, *making it void from that fact alone.*"

THIS ASSERTION is conclusive proof that this wicked man is either a wilful liar or an ignorant and incompetent lawyer.

In order that our friends everywhere may know the absolute falsity of his assertion, we append the following letter received today from Zion's Attorney, Mr. S. W. Packard. We may add that the person whom he refers to as coming to see him concerning this matter is the only person of whom we have heard who was in the slightest degree disturbed by the wholly false assertion that the agreement was void because of its being dated on Washington's Birthday.

CHICAGO, November 16, 1899.

REV. JOHN ALEX. DOWIE,
1201 Michigan Avenue, City.

Dear Sir:—A member of Zion called upon me yesterday to know if it were really true, as stated in the newspapers by one of the enemies of Zion, that the stockholders' agreements in the "Zion Land and Investment Association" and the "Zion City Bank" were illegal and void because dated on the 22d day of February—a legal holiday. He seemed troubled about the matter. It occurred to me that perhaps some others were disturbed by such reports, and to set the matter at rest it might be well to have the law bearing on the subject published in LEAVES OF HEALING. I fixed the date of the agreements on the 22d day of February because that was the date of the anniversary of the organization of the Christian Catholic Church, and because it was on that day that the character and purposes of these Financial Institutions were publicly explained in Zion Tabernacle.

The Illinois Statutes make the 22d of February a legal holiday simply and only as regards the presentation, payment and protesting of negotiable instruments. In other respects the day for all legal purposes is the same as any other week day. See Chapter 98 of the Revised Statutes of Illinois, Section 17. See also the decision of the Illinois Appellate Court to the same effect in Bradley v. Claudon, 45 Illinois Appellate Court Reports, page 326.

Besides this it has been decided by the highest Court in Illinois—see Richmond v. Moose, 107 Illinois Supreme Court Reports, page 429—that a contract entered into even on Sunday, which is not only a legal holiday as respects the presentation, payment and protest of negotiable instruments, but is also a non-judicial day, is not an illegal contract and may be enforced.

Yours very truly, SAMUEL W. PACKARD.

IN ORDER that our readers may even still more clearly see for themselves what the lie is, we quote from our copy of the Illinois Revised Statutes for 1898 the section above referred to in Mr. Packard's letter:

SECTION 17. The following days to-wit: the first day of January, commonly called New Year's Day, the twenty-second day of February, the thirtieth day of May, the fourth day of July, the twenty-fifth day of December, commonly called Christmas Day, the first Monday in September, to be known as Labor Day, the twelfth day of February, and any day appointed or recommended by the Governor of this State or by the President of the United States, as a day of fast or thanksgiving, are hereby declared to be legal holidays, and shall for all purposes whatsoever as regards the presenting for payment or acceptance, the maturity and protesting and giving notice of the dishonor of bills of exchange, bank checks and promissory notes or other negotiable or commercial paper or instruments, be treated and considered as is the first day of the week, commonly called Sunday. When any such holidays fall upon Sunday, the Monday next following shall be held and considered such holiday. All notes, bills, drafts, checks or other evidence of indebtedness, falling due or maturing on either of said days, shall be deemed as due or maturing on the day following, and when two (2) or more of these days come together, or immediately succeeding each other, then such instruments, paper or indebtedness shall be deemed as due or having matured on the day following the last of such days.

ASSERTIONS are made, also, in this same article in the *Inter Ocean*, that "the members of the Christian Catholic Church are becoming discouraged over their investments of money in Zion Land and Investment Association and in Zion Bank."

IN ALLEGED proof of this false assertion, there are given statements made by George Armor Fair, who has recently been deposed from eldership for his wicked conduct in Philadelphia. The entire membership of that Branch of the Church present at a recent Conference lasting many hours heartily approved our act of discipline.

The statements alleged to have been made by Mr. Fair are absolutely false, except in so far as regards himself and one member of his family.

WHEN MR. FAIR addressed to us, on October 18th, the letter which showed his wickedness and treachery, the *Inter Ocean*, which published it two days later, 20th, spoke of him as referring disrespectfully to the investment which he and his friends had made in the Zion Land and Investment Association. Noticing these public assertions, we directed the Cashier of Zion City Bank to inform Mr. Fair that we were personally ready to buy at any moment the whole of his stock, and that of any of his friends, at par with six per cent interest.

The following letter was then addressed to him:

ZION CITY BANK,
1300 MICHIGAN AVENUE.
CHICAGO, October 20, 1899.

MR. GEORGE ARMOR FAIR,
No. 1344 Somerset Street, Philadelphia, Penn.

Dear Sir:—Having read in today's *Inter Ocean* your reported statement concerning certain investments in Zion Land and Investment Association by yourself and others whom you represented, I am instructed by the General Overseer of the Christian Catholic Church to inform you that he desires me to purchase for him your stock; also the others whom you represent, if they so desire it, and will pay the par value for same, together with six per cent interest added from date of issue, provided certificates are presented properly assigned to him.

Hoping this will meet with an immediate response, I am,
Respectfully yours, (Signed) CHAS. J. BARNARD, Cashier.

SHORTLY AFTER he appeared in Chicago, presented his certificates, received his money and returned to Philadelphia.

THE ASSERTION is now made in the *Inter Ocean* article of November 14th, that Mr. Fair has received from members of the Church in Vancouver, B. C., certain certificates of stock with instructions to collect the money.

We, however, have received since this assertion was made telegrams from these members of the Church in Vancouver, informing us that they had revoked Mr. Fair's power of attorney and did not wish to withdraw their investments, except in the case of his own brother's wife, which we hold ourselves ready to pay at any moment.

AT THE same time that we made this offer to Mr. Fair and his friends to buy all their stock, we also declared openly before fully three thousand people, and published in LEAVES OF HEALING of November 4th, Volume 6, Number 2, page 49, the following statement:

Some of these miserable liars say that they may begin suit against us to recover the money which has been invested in stock. If there is a single investor in Zion Land and Investment Association who is discontented with his investment, I will buy in his stock at par value, with six per cent interest added.

* * * * * * * * * * * *

I leave that offer open for a week. Let it be telegraphed now by the associated liars to all the country. (Applause.) I want them to telegraph that Dr. Dowie said upon the platform of Zion Tabernacle that he would buy over the counter of Zion City Bank every share of stock, and pay one hundred cents on the dollar for it with six per cent interest.

AND NOW we desire to make this statement solemnly as being the truth in the sight of God, namely: That *with the solitary exceptions of this dismissed Elder and his brother's wife*, not one single dollar invested in Zion City Bank stock or in Zion Land and Investment Association stock has been removed by any member of the Christian Catholic Church in Zion; but that, on the contrary, additions have been made to these investments and both institutions are becoming stronger and stronger financially, day by day, in the confidence of the people.

ALL THE attempts of the adversary to create distrust in the minds of the investors in Zion's Financial Institutions have utterly failed.

ONE FURTHER falsehood in the *Inter Ocean* article may be here cited as another evidence of the absolute lying, both of the Chicago press and of this wicked ex-elder. The statement is as follows:

Mr. Fair also mentions the case of a Mrs. Lloyd, Madison Avenue, New York City, who has just succeeded in getting back four thousand dollars, which she invested in the Land and Investment Association. Mrs. Lloyd, according to Mr. Fair, some time ago sent four thousand dollars to Dr. Dowie for stock in the Association. A few days ago she showed to her attorney the certificates or contract which she received in return. The lawyer advised her to get her money as soon as possible, as she had absolutely no security for it that the law would recognize.

Every bit of this statement is an absolute falsehood. No such person ever invested a single dollar, much less four thousand dollars, in Zion Land and Investment Association. No such monies ever came into our hands, and no such advice could have been given by any attorney, because the occasion for such advice never existed.

ON THE evening of the same day, November 14th, as that on which the above quoted lie appeared in the *Inter Ocean*, its nightly companion in sin, the *Daily News*, published the following:

From Philadelphia word comes from ex-"Elder" George Armor Fair that holders of "Zion Investment Company" stock to the value of four thousand dollars have, on their attorney's advice, forced the return of their money.

THIS IS evidently the same lie as that told in the *Inter Ocean*.

Now, Mr. Victor F. Lawson, editor and proprietor, and Congregational Church member, we brand you once more as responsible for this shameful fabrication in which there is not one single word of truth from beginning to end.

Shame upon you for such vile and dishonorable conduct!

You are a disgrace even to the ranks of the commonest literary prostitutes to which you so manifestly belong.

You are worse than a thief or a hold-up thug: for you pretend to virtue and religion whilst you reek with the filth of literary vice and pharasaic hypocrisy.

Your daily twin abominations, the *Chicago Record* and the *Daily News*, will one day lie together in a dishonored grave from which they will never rise again, and you, their father, will bear the penalty of "all liars," and that you know is in "the lake that burneth with fire and brimstone, which is the second death."

ALL THE other lies of the press and of this miserable, wretched man Fair and his vile attorney, are of the same kind, and we warn Zion everywhere against him as a wilful fabricator of wilful falsehoods. We are exceedingly sorry to do this, but the necessity has now been imposed upon us. We had hoped that the punishment which came upon him swiftly and righteously when we removed him from membership and ministry in the Christian Catholic Church in Zion would have been sufficient, but his conduct both in Philadelphia and in this city, and in the publishing of these continuous falsehoods, require us to warn Zion everywhere against him and those associated with him.

IT WILL delight all the friends of Zion to know that the betrayal by George Armor Fair of the Branch of the Christian Catholic Church in Philadelphia has not resulted in any damage whatever to our work in that great city. We have received only three resignations in all, and these have been more than counterbalanced by the good work of our delegates.

MR. FAIR attempted in St. George's Hall in Philadelphia, on Sunday week last, to justify his assumption of the *rolé* of Judas Iscariot, but only sixty persons in a place seating nearly a thousand were present to hear him in his wicked tirade of three hours of abuse and absolute falsehood.

While he was doing this, Zion Tabernacle was crowded at every service that day with attentive and earnest hearers, and the Rev. Gideon Hammond was installed as Elder-in-charge by Overseers Mason and Wilhide and by the venerable Elder Leonard.

WE FEEL that enough has been said concerning this person, and unless something of much importance arises we shall take no further notice of anything that he in his folly does, says or threatens. Three things are certain: (1) God is with us; (2) Zion is at work for God; (3) Zion is Going Forward every hour and every day in this and all lands.

ONE PARTING word may, however, be said. He has frequently boasted that the Branches of the Christian Catholic Church in Vancouver and Victoria, British Columbia, would follow his lead and break away from our oversight.

Our answer to this is to direct the attention of our readers to the letters appearing in "Notes From Zion's Harvest Field," pages 120 and 121, where it will be seen that Rev. Eugene Brooks, Evangelist-in-charge of Zion Tabernacle, Victoria, British Columbia, and the Rev. R. M. Simmons, Elder-in-charge of Zion Tabernacle, Vancouver, British Columbia, declare that without a dissenting voice the Branches in these places have affirmed their love and loyalty for us and for the Church. We have not received one single resignation from either place.

This speaks volumes as to two things: first, the intense disgust with which these Branches regard his conduct; and, second, the fact that God is keeping in perfect union and holy peace the Christian Catholic Church in all its Branches.

SPLENDID work continues to be done in Philadelphia by our special delegates, Overseers Mason and Wilhide, and by Deaconess Hertrich.

The installation of Elder Hammond was accompanied by many tokens of Divine blessing.

In a letter from Overseer Wilhide, dated November 13th, we have the following:

Herewith we hand you a list of five hundred and seventy-eight names as some token of Zion's Forward Movement. This is a special club for Volume VI, Numbers 1-10, LEAVES OF HEALING.

We call the attention of all the Branches everywhere to the splendid action of this Branch, showing the delight with which the new volume has been received. We do not doubt that the five thousand seven hundred and eighty copies of the Little White Dove, in a special subscription of ten weeks, will be a great source of blessing in Philadelphia and its neigborhood.

"GO AND DO thou likewise!"

A DELIGHTFUL letter has reached us from Cleveland, signed by all the members of the Christian Catholic Church there,

speaking in the highest terms of our beloved brother, William Hamner Piper, whom we have recalled to Headquarters. Sincerely regretting his move, the Branch, in a delightful spirit of loyalty, rejoices in his being called to still larger fields of work and welcomes the new Elder, the Rev. Rolland N. Bouck, in a most beautiful manner.

We heartily thank the Branch for its expression of loyalty and love to ourselves and of sympathy with us in recent persecutions and amid many dangers.

OVERSEER PIPER will now be attached to our personal staff, as an Overseer-at-large, with special direction to oversee the work in connection with our large new South Side Zion Tabernacle, although he will also have many special duties in our office, in Zion Home, and elsewhere.

He will begin his work at the South Side Zion Tabernacle on Lord's Day morning, November 26th, at 9 and 10:30 A. M.

AND THIS leads us to say that many hundreds of friends over all the land must excuse us for our failure to answer their many letters containing words of love and greeting and sympathy. These have not been confined to members of the Christian Catholic Church in Zion, but have come from all sides.

While writing these notes our eyes fall upon one recently received from the Rev. Elijah B. Jones, D. D., pastor of the Baptist Church of Owatonna, Minn., which is as follows:

OWATONNA, MINN., November 4, 1899.

REV. JOHN ALEX. DOWIE, Chicago, Ill.

My Dear Brother:—In your fight against evil as manifest in the world and organized Christianity, you have my prayerful sympathy. Thousands over this land are praying that no physical danger may come to you, and are thankful for a brave man who dare rebuke the sins of the Church.

It is so painfully manifest that the world is getting away with the Church as to produce in the thoughtful heart sorrow like that of holy Daniel.

God bless you. Your heart is in the right place. You are striking noble blows.

In His Name, (Signed) ELIJAH B. JONES.

This letter, although only one out of a very few from the Baptist denomination, is similar in tone to many that have been received by us from loving-hearted Christians in all parts of the land of many denominations, and from persons of good standing in social, political and business life in this city and all over the country.

We are beginning to believe what one of them has stated recently: "Dr. Dowie is the worst-hated and the best-loved man in the world." We certainly have some little right to claim both tokens as proving that the last and greatest of the Beatitudes is becoming in a large measure our portion:

Blessed are ye when men shall reproach you, and persecute you, and say all manner of evil against you falsely, for My sake. Rejoice, and be exceeding glad; for great is your reward in heaven; for so persecuted they the prophets which were before you.

ONE THING is certain, that we do not have the woe which the Master pronounced upon those of whom "all men speak well," the token in every age of the false prophet.

NEVER in all our life did we realize more deeply and sweetly the Divine peace and joy which accompany Zion's battle for Righteousness. Our heart has been singing all the time.

SINCE beginning these Notes we have conducted a most delightful meeting this Thursday evening at the West Side Zion Tabernacle, which was filled with a most earnest audience, amongst them several hundreds of young men, all of whom were quiet and earnest. Probably eight hundred persons responded to the call for repentance and consecration, repeating in solemn prayer with one heart and voice their cry to the Father in Heaven for mercy and for blessing, through faith in our Lord Jesus Christ, His Son.

AND so the work goes on and on, for the battle is the Lord's, and Christ is Conqueror everywhere.

AS TO THANKSGIVING.

We desire the Elders, Evangelists, Deacons and Conductors of all Branches of the Christian Catholic Church and all Gatherings of the Friends of Zion to meet with all our dear people and all others who may desire to assemble with them in a service of hearty praise and thanksgiving to God on Thanksgiving Day, Thursday, November 30th, at 10 o'clock, in all the Zion Tabernacles.

We desire to announce, also, that there will be a General Thanksgiving Meeting in Central Zion Tabernacle, at 1621-1633 Michigan Avenue, at 3 o'clock on the same day, when we hope to see every seat filled. We shall deliver a brief address and throw the Gathering open to officers and members of the Church for offerings of praise to God.

In the evening from 7:30 to 10 there will be a Thanksgiving Reception in Zion Home, at which we shall be glad to see all the members of the Church and friends of Zion who are within reach.

BRETHREN, PRAY FOR US.

TABLE OF CONTENTS.

Leaves of Healing, Saturday, November 18, 1899.

GOD'S WITNESS TO DIVINE HEALING—
Miss Ella Herschberger,
Miss Anna P. Peterson, ... 97-100
GENERAL OVERSEER'S APPEAL, ... 101
EDITORIAL NOTES—
Concerning Mobs in Ohio, ... 102
Refutations of Press Lies Concerning Zion's Financial Institutions, ... 103-104
Refutations of Lies of a Deposed Elder, ... 104
As to Thanksgiving, ... 105
CARTOON—
Zion's Witness Against the Adulterers, ... 106
A VOICE TO ZION AND GOD'S PEOPLE IN EVERY LAND—
The Beautiful Gate of Divine Healing, ... 107-111
PRELUDE ON ZION'S HOLY WAR—
The Enemy Found, ... 111
Trophies Captured from the Enemy, ... 111
Threatening Letter from Professor of Pharmacy, ... 112
Warning to Rioters, ... 112
Christ Crucified, Glorified, Satisfied, ... 112-114
ANNOUNCEMENTS—
Sunday, November 19, to Friday, November 24, ... 115
NOTES FROM ZION'S HARVEST FIELD, ... 116-121
ZION'S SEVENTIES—Christ's Message to Chicago by Zion's Seventies.
Message No. 2—Zion and Her Enemies, ... 122-123
Message No. 3—What Then? A Question for All Men, . . . 123-124
Message No. 4—Do Thyself No Harm, ... 124
ZION'S FINANCIAL INSTITUTIONS, ... 125
ZION LITERATURE MISSION, ... 126
ZION COLLEGE, ... 127
BAPTISMS, ... 128

Obeys God and is Healed.

NILES, MICH., October 5, 1899.

MY DEAR GENERAL OVERSEER:—Wednesday morning after writing to you a voice came to me and said, "You are trusting the Lord? Why don't you get up and trust Him?"

I arose immediately, and from that day to this I have been well. Praise the Lord.

A dear Methodist sister came the night I wrote to you, and read from God's Word. We prayed, and the prayers from Zion have been wonderfully answered.

Please find an enclosure of my Father's money. Use it for His glory.

As soon as convenient I desire to go to Zion and be baptized.

MARY JENNINGS STOWE.

AND I will take you one of a city, and two of a family, and I will bring you to Zion: and I will give you shepherds according to Mine heart.



Jesus said: "Every one that putteth away his wife, and marrieth another, committeth adultery: and he that marrieth one that is put away from a husband committeth adultery."—Luke 16:18.

ZION'S WITNESS AGAINST THE ADULTERERS.

(See Leaves of Healing, Volume 6, Number 6, page 167.)

Jesus said: "That every one that putteth away his wife, saving for the cause of fornication, maketh her to adulteress: and whosoever shall marry her when she is put away committeth adultery."—Matt. 5:32.

A VOICE TO ZION AND GOD'S PEOPLE IN EVERY LAND.

O thou that tellest Good Tidings to Zion, Get thee up into the High Mountain. Lift up thy Voice with strength: Lift it up, be not afraid: Say unto the cities of Judah, Behold your God! Isaiah XL:9.

ZION'S HOLY WAR.

Report of Meeting held in South Side Zion Tabernacle, Lord's Day Evening, October 29, 1899. Sermon: The Beautiful Gate of Divine Healing.

Report of Meeting held in Central Zion Tabernacle, Lord's Day Afternoon, November 5, 1899. Sermon: Christ Crucified, Glorified, Satisfied.

Reception of many New Members. Ordination of Five Officers. Administration of Lord's Supper to more than Two Thousand Five Hundred Communicants.

THE BEAUTIFUL GATE OF DIVINE HEALING.

ON the evening of Lord's Day, October 29th, the day of the glorious opening of the new South Side Zion Tabernacle, the General Overseer spoke again, as he had in the afternoon, to an audience which filled every chair and all the standing-room in the great building, thus making a total of over seven thousand attendances at the two services. Besides these, there was an uncounted multitude again turned away for lack of room.

Several thousand of these remained outside of the Tabernacle during the entire period of the service. Public interest on the South Side of the city was widely and deeply aroused.

The people outside discussed "Zion and Dowie" from every point of view, and, inasmuch as many members of the Church could not obtain admission, they became the centers of many groups and gave much information to the thousands of inquirers around the Tabernacle.

There was a strong force of police present; but no cause for their interference with the orderly crowds took place.

The wonderful story of the Beautiful Gate of Divine Healing was told with graphic power by the General Overseer, and, as is always the case, the preaching of the Gospel which included Divine Healing brought to repentance, confession and consecration many who were never affected by a Gospel of salvation only.



The meeting was opened by singing Hymn No. 6:

Behold a fountain deep and wide,
Behold its onward flow;
'Twas opened in the Saviour's side
And cleanseth "white as snow."

Dr. Dowie then read from the Inspired Word of God in the Book of the Acts of the Apostles in the third chapter.

Prayer was then offered by Dr. Dowie, after which the announcements were made.

Dr. Dowie then said: God has been very gracious to us in this

Holy War Against the Hosts of Hell in Chicago.

I am glad to have had the joy of opening this new Zion Tabernacle. I may tell this company that we have leased it for five years, and that we are making it a pleasant meeting place.

I desire to thank every one connected with the arrangements for these meetings. I thank the men whom we put in here just about a week or ten days ago to take this place and transform it into what you now see it. Deacon Harper, Zion's Superintendent of Construction, deserves special thanks and mention. The work has been almost entirely done with Zion men in all the trades. Zion has large constructive powers.

This is the third Zion Tabernacle which I have opened in Chicago within this month; and a number have been opened in other States.

THE BEAUTIFUL GATE OF DIVINE HEALING.

INVOCATION.

Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, and be profitable unto this people, oh Lord, my Strength and my Redeemer.

In the passage which I read to you in the third chapter of the Acts of the Apostles and at the tenth verse we read these words again:

TEXT.

And they took knowledge of him, that it was he which sat for alms at the Beautiful Gate of the Temple: and they were filled with wonder and amazement at that which had happened unto him.

I desire to take you back to that wondrous afternoon in Jerusalem, at the great Temple of Jehovah, well nigh nineteen centuries ago. The life of Jesus Christ on earth in the flesh had ended. Like other prophets, He had been slain. Jesus said to the people: "Ye are sons of them that slew the prophets." Stephen, the first Martyr in the Apostolic Church, asked his cruel judges, "Which of the prophets did not your fathers persecute? and they killed them which showed before of the coming of the Righteous One, of whom ye have become betrayers and murderers."

In every age

All Great Prophets Have Sealed Their Testimony With Their Blood;

and Jesus Christ suffered death as the consequence of His good and holy life.

The Beautiful Gate in the Temple of Herod was a wonderful gate, and the Temple service a wonderful service.

Christ had died. He had risen from the dead. The Holy Spirit had come. Multitudes had been saved; at Pentecost three thousand in one day. But there was no Divine Healing.

Up to this time it was all Salvation. Divine Healing had taken no place in the Apostolic Church. Had it not come forth Christ's words, "The works that I do shall ye do also," would not have been true.

Peter and John went up to the Temple at the hour of prayer, the ninth hour of the Jewish day. That was three o'clock in the afternoon: for the day was calculated from six in the morning until six at night. The ninth hour was therefore three o'clock.

At three o'clock that afternoon these great apostles went up to the Temple to meet with vast numbers of Christians, with whom they could meet nowhere else.

They were not thinking about anything special going to happen. It is always the unexpected that happens. The unexpected happened in this case. The Beautiful Gate of Divine Healing was opened wide that afternoon when Peter and John went up to the Temple.

When they had reached the Beautiful Gate of the Temple they found there, as was the custom in that day, many beggars waiting for alms.

These beggars had a whining cry which was something like these words, taken from the Book of Job:

Have pity upon me, have pity upon me, Oh ye my friends;
For the hand of God hath touched me.

They thought in their ignorance that their diseases were the work of God. They did not know what Jesus was preaching, namely: that He had come to destroy the works of the Devil, and that disease was a consequence of sin, and that sin was the work of Satan, and that He went about, as the Apostle Peter afterwards said, doing good and healing all that were oppressed of the Devil, for God was with Him.

Now when Peter and John came up to the gate they found this man. He was over forty years of age, probably not less than forty-two.

A Retrospective Glance at the Life of the Beggar at the Beautiful Gate.

That man was, therefore, a little cripple boy of about nine years old when Christ was born at Bethlehem. He had heard of the massacre of the little babies at Bethlehem when Herod was trying to kill the infant Christ. He was shocked as the children were killed by the cruelty of that horrible king. Every Jewish child knew that terrible story of how that attempt to kill the infant King had cost the lives of so many lovely babes.

This little boy had then grown up. He had heard in his boyhood that Jesus had come, and that Herod had failed to kill Him. He had heard of the disappearance of Christ, whom the Angels, and the Shepherds, and the Wise Men from the East had seen and worshiped.

When Christ came to the Temple at twelve years of age this poor man was twenty-one. Now he had never walked. He had been lame in both his limbs from his mother's womb. At twenty-one years of age he was, probably, a beggar; possibly he was one earlier.

When Christ at last came to the Temple as the Messiah at the age of thirty this man was thirty-nine years of age.

He had heard about John the Baptist's preaching. John the Baptist, the greatest of prophets, as Jesus said, had preached at the fords of the Jordan. Herod himself, and the corrupt and sinful woman Herodias, were compelled to listen. That woman had to sit still upon her throne of power while John the Baptist smote her on the face for her adultery. He said to Herod, "It is not lawful for thee to have her," for Herod had a kind of Chicago or South Dakota divorce.

He had married his brother Philip's wife, and the horrible abomination of adultery was enthroned in Herod's kingdom.

John the Baptist Had Proclaimed Jesus as the Christ.

Up to the time that Jesus came down to be baptized, John the Baptist had not known He was the Christ. John the Baptist did not know that he himself was Elijah, although Christ said he was, and He knew better than John.

John said:

I knew Him not: but He that sent me to baptize with water, He said unto me, Upon whom thou shalt see the Spirit descending, and abiding upon Him, the same is He that baptizeth with the Holy Spirit. And I have seen, and have borne witness that this is the Son of God.

That was a very important statement, for John gave up his own office and commanded all to follow Jesus. Very shortly after that John was seized in a desert of Judea by Herod and borne off to the Castle of Machaerus and put in the dungeons there. Subsequently his life was taken by a trick of Herodias, who got Herod, when drunk, to promise that he would give her daughter whatever she asked, to even one-half of his kingdom, for her beautiful dancing. She asked for John the Baptist's head in a charger. The voluptuous and seductive dancer is often the vilest and most cruel of monsters in woman's form; and beautiful Jezebels and Herodiases in every age thirst for the hearts' blood of the prophets who reprove them and call them to repentance. Beauty is often the covering of a Beast. The face of the Sphinx has the body of a brute. Merely natural beauty is ever cold and animal and cruel. True beauty is in the spirit which is awakened into Divine Life by Divine Love, and the Light of that beauty is that of a Star which never fades or grows dim—it shines with eternal radiance.

John the Baptist had proclaimed Jesus to be the Christ, the Lamb of God that taketh away the Sin of the World.

As time went on the people saw increasingly that Jesus of Nazareth was the Christ of God, the Saviour, Healer and Cleanser of all who came unto God by Him.

The Scribes of that day did not want the people to know it. The Pharisees of that day did not want the people to know it. They wanted to keep back the knowledge that Jesus the Mighty Prophet of Nazareth who was going about doing good, and saving and healing the people, was the Christ of God. They therefore told lies about Him.

They said He was a bad man. They said the things that He did were done through Beelzebub, the prince of devils. They said it openly in the Jerusalem *Daily Lyre*, and the Jerusalem *Tribune*, and the Jerusalem *Journal*, and the Jerusalem *Inter Ocean*, or their ancient equivalents.

They sent forth these statements just as they do about me today. Why, the most absurd things are said regarding me. The other day the papers told the story that I was down at Harvey and visited a child who was dying. They said that I screamed, "That child is not sick. Get her up." When she would not get up they said I tried to make her, and when she could not walk I threw her upon the bed. They said that she would not eat, and that I got some pie and apple and stuffed it down her throat, and that she died soon after.

All that was said in the papers, mostly in the *Daily Record Lyre* and the *Tribune*. At that time I was one hundred and fifty miles away, on the other side of Lake Michigan.

I was not near Harvey at that time. I never saw the child when sick in her home, and never touched her there.

Only a week ago they said that Dr. Gentry, who has a mission hall in Englewood, this portion of the city, delivered an eloquent discourse against me. I read last Sabbath afternoon Dr. Gentry's letter, in which he said he had not said one single word of it. And so the thing goes on.

They told similar lies about Jesus.

When a man like this poor man, who had never walked, would be sitting there at the Beautiful Gate of the Temple, and Rabbi Eliezer, and Rabbi Simeon, and Rabbi This and Rabbi That, members of the great council, would go by, the poor man would say, "Rabbi, will you not tell me whether Jesus is a good man or a bad man?" "He is a bad man," would be the invariable reply.

That is what the Methodists and Baptists and Presbyterians of that time said. They likewise lie about His work today because their churches are in danger.

They have not been preaching the Gospel, and are being found out.

The Denominational Churches Are Dying.

The Rock River Conference reported an increase last year of one thousand three hundred members, but they reported a loss the previous year of a thousand, therefore they only gained three hundred members in two years. There are three hundred churches in the Rock River Conference, hence they gained exactly one-half of a member for each church for a whole year. (Laughter.)

They are dying. In Zion I have baptized with these hands more than seven thousand persons. Of these more than one thousand have been Roman Catholics. More than another

thousand have been Lutherans, and the rest came from various churches, and mostly from the world.

So these rabbis told the lame beggar that Jesus was a bad man,

"But, rabbi," said the beggar, "there was a blind beggar here who went to Him. Jesus sent him to the pool of Siloam, and he received sight."

"We threw that man out of the synagogue."

"Why did you throw him out?"

"Because he acknowledged Jesus. If you acknowledge Jesus, we will throw you out, too."

The poor fellow did not know what to do. Jesus passed to and fro, in and out of the Beautiful Gate, but this man was afraid to touch the hem of His garment for fear he would be thrown out of the Temple; for fear that he would not longer get the little pittance that he got as a beggar.

Friends, how often

People Err Because They Fear to Trust God.

No man ever trusted God for bread and went hungry. God protects those who trust in Him for protection. All who obey God get blessing.

God will cover your head in the day of battle, as he covered mine the other night at Hammond, Ind. There were people there who would have died for me, and some of them very nearly did. I thank God for their love and loyalty. I had been willing to die for them, and they knew it.

But it was hard for that poor man to be told on the one side that Christ was a good man, that Christ was good and merciful; and on the other that He was an incarnate devil. Christ passed out to His cross, and, perhaps, amidst the curses and the maledictions that followed Him, were the curses of this man.

But after Jesus died and arose again, the Holy Ghost came, and Peter preached that wonderful sermon when three thousand persons were saved in one day. Then the Church was full of life, and full of love, and full of gladness, and the members went up every day to the Temple.

Did you ever think of it? Why did not the Pharisees persecute the Church then? Because the Church then was preaching only salvation, and if the Church preaches only salvation, the Devil does not care a pin for it.

Mr. Moody preaches only salvation, and the press never persecutes Mr. Moody, because he preaches salvation and administers anecdotal molasses. (Laughter.)

But when a man comes who preaches Repentance, Faith, Obedience, Divine Healing and Holiness, with "great plainness of speech," then they want to kill him.

That kind of thing will not do for the Devil. There is too much religion in it. It is too thorough. It goes to the root of everything. That kind of religion, the old-time religion, is not in fashion in Chicago, or anywhere in the world, today.

I do not care whether it is in fashion or not. I have come to preach the old and Everlasting Gospel.

Three thousand were saved on that Day of Pentecost. I believe that poor man was one of the three thousand. I think that God filled his heart with sorrow because he too had cried against the Holy and Just, and asked a murderer to be released. He was convicted of sin and converted by the Holy Ghost.

Now he knew the apostles. They were his friends, and as they passed by he would say to them, "Oh John! Oh Peter! Do you think that God has forgiven me?" They would say, "Yes, he has forgiven you."

This afternoon as they passed the Beautiful Gate, they gave him a nod and a smile, and he, in order to attract their attention, asked for an alms.

The Wealth of the Apostolic Church.

Some people think that their answer, that they did not have anything in their pockets, was an evidence of their poverty. But that is an evidence of their riches, because it is only a rich man who can afford to go about without money. A poor man has to carry his money with him.

I heard the other day of Baron Rothschild in London being in an omnibus. He is a Jew, and when he got to a certain point the conductor said, "Give me your fare." He went into his trousers' pocket and into his vest pocket. There was no money in either. "I haven't any money," he said. "Get out, you old Jew dog." He asked if any one would lend him threepence. They asked "Who are you?" He said, "I will have to tell you: I am Baron Rothschild, and I haven't a thripence." One person there said, "Why, Baron, certainly," and handed him his purse.

These apostles were rich. There is a great deal of misunderstanding about the apostles being poor.

The disciples in thousands sold their houses and lands; for Jesus said Jerusalem was going to be destroyed, and they believed it. They sold their properties, and laid the price at the apostles' feet.

Suppose there were ten thousand of them, and they had only a dollar each; that would be ten thousand dollars. If they had ten dollars each, that would be a hundred thousand dollars, and if they had a hundred dollars each, that would be a million. If they had a thousand dollars each, that would be ten millions, and if they had five thousand dollars each, on an average, which they doubtless had, that would be fifty millions. Anybody who knows anything about the Jews knows that they always amass property and money.

Suppose there were fifty thousand of them, and that their properties were worth an equivalent of five thousand dollars each in modern money, then the Apostolic Treasury would contain the vast sum of two hundred and fifty millions of dollars—a splendid accumulation of "the sinews of war" for the evangelization of the world.

Peter and John were at the head of a vast Church, and they did not carry money around with them.

Zion is rich, thank God, today. (Amen.) I am glad to tell you that Zion City Bank and Zion Land and Investment Association have increased more than nine hundred per cent while this persecution has been going on.

Not one dollar of the money of any one in Zion has been taken out of our Financial Institutions.

But I wish our Church were ten times richer than it is. God is going to make it rich: for Zion must go forth to all the world.

How Zion Families Become Rich.

Our men are not stinkpots. (Laughter and applause.) They do not spend one single cent on tobacco. You who chew and smoke call your bodies Temples of God! Do you think God the Holy Ghost would dwell in a carcass like that, you stinkpots?

Zion men do not spend money on liquor.

They do not go to gambling houses.

They do not eat any pork.

Ah, you pig-eaters! You call yourselves Christians! What does the Word of God say?

Of their flesh ye shall not eat, and their carcasses ye shall not touch; they are unclean unto you.

Did not Jesus destroy two thousand pigs in one day?

Swine's flesh is the dirtiest food you can touch. It is full of scrofula and full of cancer and every abomination.

"Oh," says some one, "God made it, Doctor." I know He did, and He made a skunk, and a rattlesnake, and lice. What woman will cook such creatures, and such vermin, for her husband? (Laughter and applause.)

Furthermore,

A Zion Man is Not a Member of Any Secret Society.

You secret society members call yourselves husbands. Husband in the old Saxon means house-band. What kind of a house-band are you?

When you married that woman by your side you said to her: "Oh, Betty, marry me and your society will be the one constant joy of my life."

You wretched liar, you belong to every society in town except the Home Society. (Applause and laughter.)

When the Lodge is out the Zion man does not adjourn to the saloon, to the house of her whose house is the gate of hell. He does not bring home dirty, foul disease, and breed these poor, wretched, diseased children, and destroy the health of his wife. Perhaps he used to be that kind of a dirty dog, for many Zion people have been saved from the depths, but he has repented and trusted God to forgive him and cleanse him, spirit, soul and body.

Then the Zion man has no doctor bills to pay; the fifty dollars a year which formerly went to the doctors he now saves. There are two hundred and fifty thousand in this country who, through Zion teaching, have discharged their doctors, hence the doctors lose twelve and a half million dollars yearly on account of Zion.

"*Hinc illæ lacrimæ.*" Hence these tears of iodoform and asafetida and other foul-smelling griefs which the would-be doctors have been weeping inside and outside of our West Side Zion Tabernacle.

On account of giving up and being free from all these things, the Zion man saves about four dollars out of every ten more than you do who sin in these matters.

When he has given a tithe he has three dollars ahead still.

Thank God, Zion is Getting Rich.

It is making the home happy, and making the body healthy.

But to return to the man at the Beautiful Gate.

Peter and poor John did not like to pass this man because Jesus had said, "If a man ask you for anything, give it to him; give to the poor."

I thank God for Zion in the matter of her helping the poor.

We send out a thousand Zion's Seventies every week, and they go into the streets and lanes, and carry help and good words. We do what we can to win the sinful and fallen to God. We take the poor harlot and find a home for her.

I thank God for all the practical work of Zion.

Peter and John had no money with them. All at once there came an illumination. Oh, how Peter's face lit up, and he looked at John, and John looked at Peter.

All at once there came into their minds the thought that they had something better than money.

The Apostles of Jesus Had the Nine Gifts of the Holy Spirit.

They were the Word of Wisdom, the Word of Knowledge, Faith, Gifts of Healings, Workings of Miracles, Prophecy, Discernings of Spirits, Divers Kinds of Tongues, and Interpretation of Tongues. They thought, "Why should not God heal this man through our agency?" Did not Jesus say:

He that believeth on Me, the works that I do shall he do also?

Then they talked to the man, and although we have only the outline of the story, we know that they said to him, "If you will trust Jesus with your spirit, soul and body, and in the Name of Jesus will do what we tell you, you will arise and walk."

The man doubtless said, "I will trust."

Peter held out his strong hand and said, "In the Name of Jesus Christ of Nazareth, arise." The man struggled to his feet. These poor feet and ankles, that had never borne his weight, were strong now.

"Now walk," said Peter. He began to walk, so slowly. "Walk faster." He walked faster. All at once he realized that he was healed.

"Am I healed? Oh God, is it only a dream? How often I have dreamed that I was like other boys when I was a child, and that I could leap, and run, and scale the mountain height, and run across the plain, and leap over the brook; but I never could walk. Oh God, is it a dream, and shall I wake and find it so? Peter, John, is it true?" "Yes," they said, "you are healed." "Oh, am I healed because I trusted Jesus?" "Yes." "Let me test it."

He jumped; he leaped; he ran; he went into the Temple shouting, "Hallelujah! Praise Jehovah, Jesus is the Christ."

The priests said, "Look here, this is the Temple, and it is the Sabbath. Do not make such a noise." He replied, "If you had been healed like me you would make a noise, too. Hallelujah!" (Laughter and applause.)

Would you not make a noise, too?

Voices—"Yes."

Dr. Dowie—It is right to make a noise at the right time.

There was nobody there who cared to look at the priests conducting the gorgeous display and the evening sacrifice of the Lamb at the Temple service; everybody was looking at these men. That fact, of course, embittered the priests then, as the work of Zion does the ministers of Chicago this evening. They hated, and they hate, to see the people flock in thousands around those whom they despised. Like Nehemiah, we can say, "Hear, O our God; for we are despised." But, like him, we shall prevail, and we shall build up Zion, and we shall let all the nations see the Beautiful Gate of Salvation, Healing and Holiness through faith in Jesus.

The Pharisees in All Ages Attempt to Explain Away Divine Healing.

The Pharisees were asked what they thought of it. "Oh," they said, "it is hypnotism; it is magnetism. You will find a battery in their pockets." (Laughter.) Another said, "It is the Devil."

Does the Devil do work like that?

Voices—"No."

Dr. Dowie—If he does, then the Devil is a mighty good Devil. I would say, "Hallelujah for the Devil!" But the Devil does not do that.

The doctors do not do that, do they?

Voices—"No."

Dr. Dowie—They say, "Silver and gold have I none, but give me your silver and gold, and I will see what I can do for you." When you have no more silver or gold, then they say, "My brother, there is nothing more can be done for you." They know I am right. They have "charity patients," it is true; and they need them for medical experiments, and surgical chopping-blocks.

This man was healed, and they began to wonder how it was. So Peter and John said, "Be still and we will tell you." Then they told them that through simple faith in Jesus' Name that man had been made strong. That day, it is said in the Word,

Five Thousand Men Believed the Gospel Preached by Peter and John.

But where did Peter and John spend that night? They slept in the prison. The Pharisees had them arrested for violating the Medical Practice Act. (Laughter.) The Pharisees had them arrested for practicing medicine without a license. (Laughter.)

The Board of Death in Jerusalem could stand Divine Healing no longer.

Zion's General Overseer Also Arrested on Account of Divine Healing.

Now we have had that fight all over. For one whole year they arrested me on an average of twice a week. I had lots of fun, and lost a good deal of money. It cost me twenty thousand dollars. If the then City Persecutor, Mr. Tatge, is anywhere around here—he lives in this neighborhood—he knows I had lots of fun with him. We had lots of fun with that dirty, filthy administration of Mayor Swift's. (Laughter and applause.) That Pharaoh and his Republican host perished in the Sea, whilst attempting to pursue us, and no man knoweth their political grave to this day.

"Oh!" that Mayor said to me, "you are breaking the law." I said, "What law?". "The ordinance of the City Council." I said, "Don't you know better, Mr. Mayor, than to call an ordinance a law. An ordinance is only an act based upon a law. Show me the law upon which you base this ordinance."

He could not show it to me. I said, "The common law of England is against you."

"Well," he said, "what have we to do with the common law of England?"

That little mayor did not know that the common law of England was incorporated by express statute into the laws of Illinois. That is all that some of these mayors know. They seem only capable of fostering "mayor's nests."

I fought all the cases in the upper courts, and we won them all. We smashed up the ordinance, and no man can ever revive it, although many have tried.

They cannot fix up any law or ordinance which will touch me. "But we can get rid of him," they say. What do they mean by that? They mean, "We can kill him."

But I believe that the people will arise and say, "No. He is doing good. Do not let him be killed." I believe that God will not let me be killed until my work is done. If God should permit me to be killed, Divine Healing would not stop. It has come to the world to stay. (Applause.) Zion goes forward till Jesus comes again.

I will go back to that man who was healed.

Five thousand were saved.

A minister said to me one day, "If you were to use your eloquence in getting people saved as you do in getting them healed, how many would be saved?" I said, "Look here, how many have been saved this month in your Church?" "Well," he said, "I have three." I said, "Here is God's work in our Tabernacle in Melbourne this month"; and then I showed him a list of nearly two hundred converts. "Why," he said, "I did not know there were so many people saved."

The Additions to Zion Every Month Now are Nearer Fifteen Hundred Than One Thousand.

Every month people are getting saved in great multitudes, thank God, all over the world, through Zion. The number is far greater than we know: for Israel is not numbered, except by God Himself.

Five thousand men were saved that day. That man's healing made the common people to understand the Gospel. One reason why people do not care a snap about your miserable preachers' preaching is because it is all talk. There is nothing to it. When you pray nothing happens, and you do not expect anything to happen. (Laughter.) You would be mightily surprised if anything did happen.

You say, "Doctor, what happens with you?"

Well, I will tell you. Would you like to hear one of the last stories of Divine Healing? Let me go back a little and tell you the story as it happened.

Dr. Dowie related here the story of Mrs. Ruby's healing, who was instantly raised, after lying helpless for thirteen years, and was able to walk immediately, and continues getting stronger unto this day. (LEAVES OF HEALING, Volume V, Number 49, pages 945-948.)

Every one in this meeting who desires to serve God and be God's, stand to your feet now. (A large portion of the congregation arose.)

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Take me as I am. Make me what I ought to be in spirit, in soul, in body. Give me Thy Holy Spirit. Enable me to trust Thee and to do right for Jesus' sake. Amen.

(All repeat the prayer, clause by clause, after Dr. Dowie.)

Did you mean it?

Audience—"Yes."

Dr. Dowie—Then serve God. Love Him all the days of your life.

After the Doxology had been sung, the meeting was closed by Dr. Dowie pronouncing the

BENEDICTION.

Beloved, abstain from all appearance of evil, and may the very God of Peace Himself sanctify you wholly, and I pray God your whole Spirit and Soul and Body be preserved entire without blame unto the coming of our Lord Jesus Christ; faithful is He that 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.

ZION'S HOLY WAR.

CHRIST CRUCIFIED, GLORIFIED, SATISFIED.

AFTER a month of fierce war against the Hosts of Hell in Chicago, it was with joy that Zion's thousands in the city, and many members and friends from this and other lands, gathered once more in Central Zion Tabernacle about the Lord's Table, on Lord's Day afternoon, November 5, 1899. With receptive hearts, the large audience of nearly three thousand drank in the refreshing and inspiring truths proclaimed by the General Overseer. With enchained interest they followed him as, step by step, he led from the unspeakable agony and horror of the crucifixion, through the power, authority and love of the Glorified Christ to the beautiful thought of Christ Satisfied with His people's love and service. Then the speaker pictured the blessing and joy of the high privilege of each one, in whatever walk of life, giving to his Master his love and his best possible service, thus giving Him satisfaction.

The audience grasped the beauty of the conception, and there was the joy of a holy purpose in their voices as they repeated the prayer of repentance, confession and consecration.

The giving of the right hand of fellowship to over eighty candidates, and the ordination of two evangelists and three deacons, were scenes the quiet power of which will long influence the lives of those present.

Then followed the crowning hour of the day, when a company of fully two thousand five hundred earnest Christians gathered in happy fellowship about the Lord's Table. Never in the history of Central Zion Tabernacle had so many partaken of the sacred elements at a regular monthly communion. In this quiet hour the Holy Spirit's mighty presence was felt, and Zion, filled with a renewed strength, girded herself for the mightier conflicts of the month to come.

The meeting was opened by singing Hymn No. 348:

Encamped along the hills of light,
Ye Christian soldiers, rise,
And press the battle ere the night
Shall veil the glowing skies.
Against the foe in vales below,
Let all our strength be hurled;
Faith is the victory, we know,
That overcomes the world.

CHORUS—Faith is the victory!
Oh, glorious victory,
That overcomes the world.

The Scripture lesson was read from the fifty-third chapter of Isaiah. Prayer was offered by Dr. Dowie, after which he said:

My brothers and sisters in Christ, who are in fellowship with the Christian Catholic Church in Zion, and all friends of this work who are not, and all enemies—because I should be sorry to think that we did not have "our friends the enemy" here today.

Zion Set Out for a Holy War and Is Glad She Found the Enemy.

Sometimes people have been inclined to be so sorry that I have such severe conflicts. I cannot say that I am.

Did we not set out for a Three Months' Holy War Against the Hosts of Hell in Chicago?

Voices—"Yes."

Dr. Dowie—And have we not found the Hosts of Hell?

Voices—"Yes."

Dr. Dowie—Of course we did. What is the use of complaining that we found them?

The British made a reconnoissance in force a little while ago against the Boers, and they found the Boers; or, rather the Boers found them, and walked off with two regiments of them. (Laughter.) When you are at war you want to find the enemy.

There is one thing about our fight against the "boors," however, they did not walk off with us this time. (Laughter.)

By the grace of God we have been able to give a very good account of the "boors" in Chicago, and we are so thankful to God that

"Our Friends, the Enemy," are Beginning to Understand Zion Better and Better.

I hope that they will understand Zion still better, and that the day will very soon come when these intelligent young men will cease to act in the insane and foolish manner in which they have been acting.

I have here some evidences that our words are doing good. Elder Williams has just been in Iowa, and sent these trophies captured from the enemy from there the other day. They were surrendered by Mrs. Dr. Daly, of Sheffield, Iowa.

Trophies Captured From the Enemy.

I do not like to talk about these things (exhibiting an obstetrical forceps), but it is just as well now. This is surrendered by the lady who has abandoned medical practice, and has sent this thing to be hung upon the walls of Zion. I must tell you that these are the cruel things with which immense numbers of murders are committed by doctors. This is the murderous tool which is often used to crush the head of a babe unborn when the mother signifies to the physician that she does not want the child.

These are the forceps, the murderous weapons which nature has no use for, and God has no use for.

An Indian woman can get down from the saddle, give birth to her child, and get up on the saddle in an hour or two, and go on. There is no necessity for these things. But when doctors who bring babies into the world at so much a head are in a great hurry, they use this horrible thing and drag the child from the mother, oftentimes murdering the child in the process. A great many murders are committed with these accursed forceps. I declare, as I have it in my hand now, that Pharaoh was no greater murderer of the innocents than the doctors are with these accursed instruments, and things like them.

May God have mercy upon them. (Amen.)

Dr. Daly has given this up, and sent it down to hang upon the walls of Zion.

She is a homeopath and sends in her two hundred and fifty-seven bottles of medicine. (Dr. Dowie exhibits medicine-case.) There you are. There is the whole lot. (Applause.)

We will hang them on Zion's walls as trophies captured from the enemy. (Laughter.) We have captured the lady. We

have captured a great many doctors. We will capture you young men some day. (Applause.)

A Threatening Letter from a Professor of Pharmacy.

I have received a letter from a gentleman who says his name is Schneider, who is a professor of pharmacy in the Northwestern University School of Pharmacy. He tells me that he did me the honor to come and hear me speak last Sabbath Day. He says he was so shockingly disgusted with my ignorance and vulgarity, and my evident want of intellectual capacity to argue this matter, that he, as a graduate of this magnificent University, cannot think of arguing with me. (Laughter and applause.)

I was born in Edinburgh, Scotland. I won the "Dux" medal of my academy before I was fourteen. I went out to South Australia, and when I returned I studied in my native city with some success at various colleges, and also in Edinburgh University.

When I returned to Australia they conferred upon me the position of pastor of the collegiate charge of the Congregational body. I was once pressed to become a member of the Legislature and offered, in the almost certain event of my obtaining the seat, the portfolio of Minister for Education in the great colony of New South Wales by the late Sir Henry Parkes.

But of course all that is nothing to the learned Schneider who dabbles in "sorcery" in a Chicago school. In the great historic University in which I studied, I learned something of logic, metaphysics, moral philosophy, and a few other things of which this gentleman seems to be wholly ignorant. I will, however, venture to tell Prof. Schneider that it is downright impudence to compare the Northwestern University, in the Village of Evanston, with Edinburgh University and its glorious career as a school of learning for more than three hundred years! It is impudence to say that no one in the medical profession would debate with me because I do not know how to debate.

That is too foolish, Mr. Schneider. (Laughter and applause.)

Mr. Schneider, you end your letter with a threat, saying that if I continue to talk upon this matter I must be restrained. Mr. Schneider, you will be watched closely, and if a hair of my head is hurt, you may have to account for it.

I Will Take Active Measures Against Those Who Undertake Physical Violence.

I will stand with the administration of this city upon the side of an exact execution of the law against rioters. The next time I will stand with Mayor Harrison and Chief of Police Kipley, and all his officers, in putting into prison Professor Schneider's elegant young men, who desire to kill me, and who rioted for hours at our West Side Zion Tabernacle. (Applause.)

I have not hitherto appeared against them. I have not complained. I have taken the smashing of our windows on the West Side, and our people have taken the cruel blows that have nearly killed some of them, but we will take no more. We shall appeal unto God, and we shall appeal unto the flag under which we stand. (Applause.)

Boys of the schools of medicine and pharmacy, my heart acnes for what is certainly impending. If you pursue this riotous course any further, there will be some of you whose mothers may mourn their dead. I want no mother, no father, to mourn their dead. Let the boys behave.

I think it is time to restrain them, and restrain them very sharply by law. Professor Schneider, you should have apologized to me for the conduct of your students, instead of being impudent and threatening me.

I say to the doctors, that if they go to Springfield this next spring for legislation, I will go to Springfield against it. (Applause.)

I have not taken any part in politics. I stand out of all these things. I am not a Democrat, and I am not a Republican. I am as you are, Theocrats. We believe in the rule of God, and in giving the vote to the best man that is before the people. Therefore, whether it is a Republican or a Democrat, it does not matter to Zion a snap. The question is, What is the best man and the best policy? We do not refrain from voting, because we use our votes as well as we can, and there are tens of thousands and presently hundreds of thousands of members of the Christian Catholic Church in Zion to be reckoned with.

I shall fight this thing right through. If they appeal to the Legislature again, I will go there too. I shall ask the gentlemen composing the Legislature of the State of Illinois to permit me to speak before the Committe of the Whole in the Legislative Assembly Hall. I will ask them to hear the facts and statements on the other side.

I will not submit this next time to laws being passed without protest. I shall protest against them with all my might. (Applause.)

I am weary of the kind of prosecution which is begun and dropped by the State Board of Health.

Where are all their prosecutions? Attorney Barnes, where are you, you who "justify the wicked for a reward, and take away the righteousness of the righteous from him?" (Laughter.) Where are you, with your wretched cases against Elder Holmes and Mrs. Bratsch? Where are you? You told the lower courts that you had to deal with them as murderers, and you got an unjust verdict from a prejudiced and ignorant coroner's jury, who were no doubt carefully selected for the purpose. You flung them into the jail, and put them in cells in "Murderer's Row"—good Christian people of blameless lives. You brought the cases before the Grand Jury. Why don't you tell what the Grand Jury did with them?

They flung your false charges out of the Grand Jury room. They flung the Board of Death out of the Grand Jury room.

I tell Mr. Attorney Barnes and the Board of Death that their day has come. Their craft is not only in danger to be set at naught, but there is no honest and intelligent person in the country who cares a pin for it.

The Day Has Come When There is No Real Respect for Doctors.

They are destroying every atom of respect for them by the way they are behaving.

If they wanted to help me they could not have helped me more effectually than they have done the last week or two. They thought they could hurt or kill me, but they have been mistaken.

I heard the mutter, "We'll get you yet." Very well, whenever God will permit me to give my life up, if it should be so, it would not be the first life that has been surrendered to God, and to a great principle. But it is eternally true, that "the blood of the martyrs is the seed of the Church." If I die, Divine Healing will not die; it will go marching on. (Applause.)

I tell these things, because the papers will not print them.

When you read the daily papers tomorrow you will read in the *Daily News:* "Dowie went on with one of his awful tirades, during which everybody left the house." (Laughter.) I have not seen anybody leave the house except a mother with her baby, and she has been standing in there trying to hear.

The associated liars of the press must have been born speaking lies. I do not mind them. They can say what they like; they can threaten what they like; they can do what they like. But there are more for us than all that are against us.

All the hosts of heaven are on our side, and by and by all the good, sound sense of the country will be with us, too. (Amen.)

Now, I am feeling very happy. Every time I capture a doctor's deadly instruments, I am happy.

The tithes and offerings were then received.

CHRIST CRUCIFIED, GLORIFIED, SATISFIED.

Dr. Dowie then delivered the following address:

INVOCATION.

Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, and profitable unto this people, oh Lord, my Strength and my Redeemer.

I wish to say to you a few words from the fifty-third chapter of the Book of Isaiah before dismissing this congregation and going to the Lord's Table.

This fifty-third chapter of Isaiah is the great Atonement Psalm. In this great atonement song you have the presentation of our Lord Jesus Christ as the Atoning Sacrifice for man; the Bearer not only of the sins, but the sicknesses of humanity; the Deliverer not only of men in spirit, but in soul and in body.

I desire to speak to you concerning that which this great Psalm tells us of: Christ as Crucified, Christ as Glorified, and Christ as Satisfied.

I Almost Never Dare Preach on the Crucifixion.

talk about them. If I were to talk to you about the death of a very dear son who had been cruelly treated, and to give you all the details of his horrible sufferings, I would be a man of exceedingly feeble sympathies and bad condition of heart if I did not feel it so deeply that I could not talk about it.

Which of you could talk about your son being dealt with as Jesus Christ was dealt with?

He was cursed by those whom He came to bless, rejected by God's professed people, because He told them the truth. He was rejected because He, the Son of God, came in deep humility, and because He went about doing good and healing all that were oppressed of the Devil.

His life was a reproach to them.

They were seeking for as much as they could get from the sheep by fleecing them. They loved the sheep at shearing time, but when the wolf came they ran away, and they were not willing to stand up and defend the lives of the sheep against the fangs of the wolf.

The diseased they did not heal. Those that were bleeding and dying, they passed by on the other side and went their way. The Pharisees and Sadducees, the Levites and priests of that time, were a set of time-serving politicians and abominable hypocrites. Their private lives had become a public disgrace. It was known that while they were openly priests, ministering in God's Temple and preaching purity, they led lives full of adultery.

They were so wicked that when they brought a woman taken in adultery to Christ, He said, "Let him that is without sin among you cast the first stone." There was not a single priest who could cast that stone. Being convicted in their hearts, they went out one by one. They feared Christ would tell just what kind of men they were, and give public details of their secret vices.

Yet these were called the priests of God. That was the condition of things at that time.

Because Christ loved the people, and desired to save them from these rapacious ministers who were not shepherds at all, but were the enemies of the sheep, He was cursed. The scribes wrote against Him; the doctors hated Him; the lawyers hated Him; they all hated Him. Why? Because He was kind and good and compassionate to the people. He was preaching the True and Eternal Gospel, and they thirsted to destroy Him.

Those Who Love Evil Hate Those Who Do Good Today.

There is no difference today. If they could prove that I were a law-breaker, do you not think they would have done it long ago?

Voices—"Yes."

Dr. Dowie—If they can prove that I am an injury to this people, why do they not do it? They have abundant opportunities. They have at present the sympathies of a great many people whom they have deceived by their lies, and who are entirely ignorant of this work.

All their endeavors have failed, because they have nothing back of them except falsehood; and after all, when you come to the higher courts in this country, falsehood does not always go.

It was in Christ's day just as it is now.

I cannot talk about the Crucifixion. I never think about it without agony. I never think about it without shame. I never think about it without being ashamed of humanity. Oh, that there could ever live in this earth priests and Levites, scribes and Pharisees, who could desire to destroy the life of One so lovely, so beautiful, so kind, so good, so compassionate, so merciful, so manifestly the Son of God and the Messiah of the world! I cannot talk about it.

To go down into details of that Crucifixion seems to me to be horrible. The man who can sit down, like that Centurion, and watch Him there suffering, agonizing on that cross, crying out in His thirst, must have a heart of stone. I cannot think of His going down into that awful darkness, out of which He cried, "*Eloi, Eloi, lama sabachthani?*" ("My God, my God, why hast Thou forsaken me?") in the agonies of His humanity.

The only thing which I can see in it all that I love to think of is the last cry, "*Tetelestai!*" ("It is finished.") I love to know that

Redemption Was Finished When Christ Was Crucified.

I thank God now that I do not have to preach to you the details of His Crucifixion. I preach a Christ Glorified.

My friends of the Church of Rome bring to you a dead Christ upon a crucifix, or they bring to you a babe in a mother's arms, or they bring to you a bit of bread, and say, "This is the Christ."

The Christ is not there. The Christ is not a dead Christ on a crucifix. The Christ is not a babe in His mother's arms. The Christ is not in a bit of bread. The Christ of God is on the Throne of Universal Empire and, by the Holy Spirit, He is enthroned in every true believer in Zion.

We see Him who died on this earth crowned with Glory and Honor. I preach to you Christ Glorified. I am not the follower of a Crucified Christ; I am a follower of a Glorified Christ.

He was crucified. He did die. But He rose again. He has reascended, and is on the highest throne of glory, and He is here today. (Amen.) For He fills all things; His Spirit is everywhere.

I rejoice to tell you of Him that is Glorified. It is because I know He is Glorified that I have such joy in preaching Him. I cannot preach to you a Christ who merely died. I preach to you a Christ who has arisen again, who lives. This Lord's Table means that.

With joy we tell the scoffing age,
He that was dead has left the tomb;
He lives above their utmost rage;
And we are waiting "Till He Come."

We believe that all authority in heaven and on earth is His. We believe that every magistrate and every power, political and otherwise, in every city and nation, must obey Christ. His Word is the Supreme Law.

It does not matter what you think. The question is, What does God think? That is the only thing that matters in this Universe.

We are preaching a Glorified Christ, a Christ who has all power in heaven and on earth.

We tell every man that he must do as God tells him. If he does not do it, there is no place for him but hell.

It does not matter what the people say, the Power and Word of God is just the same today. The Word of God does not change.

"Oh, Doctor, do you not think that my opinion is worth something?"

Not a snap. Why is your opinion worth anything?

Neither My Opinion Nor Your Opinion is Worth Anything.

Why can you not see that plain, simple fundamental principle? What is the opinion of any man worth in connection with law? If it is a matter of material law, for instance a matter of electricity, what does it matter what your opinion is? The laws which govern electricity are divinely made, and you have to obey them. If you do not obey them, you will be electrocuted.

You have to obey the laws which govern motion. If you run a train upon a railway line, you have to bear in mind the laws of centripetal and centrifugal force. You have to so arrange that train, and so arrange that rail, that there will be a perfect equipoise, or else you will go to smash.

These things are a matter of delicate arrangements of laws. There is law in all things that come from God, and there is a law of the spirit of life in Christ Jesus, and Christ is glorified by my preaching that law.

It is an exact law. You have to repent of your violations of law, you have to believe in Christ's Law of Life and Love, and you have to obey God fully. That is His Eternal Law.

Christ Satisfied.

What a glorious thing it would be if we who are Christians here today would ask God to enable us to so please our Lord by our daily walk and conversation that we shall be able by His grace to satisfy Him.

(Dr. Dowie is handed a telegram.)

Let us pray for this sick woman.

Father in Heaven, bless this sick woman in Sault Ste. Marie. Stretch forth Thine hand to heal all others at this time who are seeking prayer, for Jesus' sake. Amen.

The Christian's Blessed Privilege of Satisfying Christ.

My brothers and my sisters here today, I know that if you are serving a good man or a good woman, you are always glad to know that you have satisfied your mistress, your master, or your employer. Or if you have been fulfilling a contract, in the building of a house, and at the end of the time the man for

whom you built says, "You have carried out this contract faithfully, it gives me very much pleasure to pay you this money," you not only take the money from him and thank him, but you thank him for that kind word which makes the retrospect of your relations with each other so pleasant.

Whenever I can say a kind word when I am closing a business transaction, or anything of that kind, it gives me great pleasure, and I see it gives other people pleasure. When I say sometimes to an employee, "I am satisfied with you; you are doing nicely; you are getting along well," then I see the smile on the face, and I never forget how happy I have made that boy or that girl, or that man or woman. It is an intense delight for me to do so. And they are glad that I am satisfied.

Think of Christ our King, our Best of Masters, being satisfied.

When will He be satisfied?

I will tell you when He will be satisfied.

Christ Will Be Satisfied With You When You Are Wholly Satisfied With Him.

Are you wholly satisfied with Jesus?

Voices—"Yes."

Dr. Dowie—Are you determined to satisfy your Lord and Master by your daily life and conversation?

Voices—"Yes."

Dr. Dowie—And when you are toiling in the workshop, or wherever you are, will you raise your heart to God our Father, and tell Him that you are satisfied with Jesus?

Voices—"Yes."

Dr. Dowie—It is such a beautiful thought to realize every hour and every day that His atoning sacrifice has satisfied all your necessity. What a joy to know that He satisfies your spirit, and your soul, and your body; that He provides a perfect redemption. What peace enters the heart when you are satisfied with Him as your Guide, and as your all. If you lost everything else, to have Him is a satisfaction that is complete in itself.

I am so glad that I am satisfied. I am satisfied to be a Christian. I am satisfied to live, and I am satisfied to die, if need be, for Christ; because I am determined that He shall be glorified in my mortal body, whether it be by death or life; for me to live for Christ is life, and to die is gain. When a man sees Christ and has that thought in his heart, Christ is satisfied with him.

Christ is Satisfied With Those Who Do Their Best.

Oh, I pray you let Him see in your life that you are doing the best you can. You cannot all do what I am doing, and I cannot do what some of you are doing, but we can each do our part. When the woman poured out three hundred denarii worth of costly spikenard upon her Lord's feet, that miserable Judas, who was a thief and held the bag, said, "What a waste this is; why was the money not given to the poor?"

Was it a waste?

Voices—"No."

Dr. Dowie—The Lord looked at her who was rebuked by that thief Judas, and He looked the satisfaction that there was in His spirit. Then He turned to Judas and rebuked him, and said, "She hath done what she could; and this shall be told of her throughout all the generations to come."

The fragrance of that Ointment fills this place today.

Was not that woman satisfied?

Voices—"Yes."

Dr. Dowie—It was all she could do. She gave her best to Jesus. There was, perhaps, in her heart the thought that the Lord would die. She heard Him say that He was going up to Jerusalem to die. Perhaps some of the apostles had told her that He should die there. Hence she came, and before He died she poured out the spikenard upon the Living Christ.

An Exhortation to Give Love Expression.

There are some of you who say such sweet things about your friends when they are dead. Some of you mourn over the wife who, in life, was looking for a kindly word, and a kindly smile, and a word of satisfaction, and you did not give it. When she is dead you recount her virtues, and you pour the spikenard of your praises upon a corpse.

Why not give some of it while they live? Why not say a kind word now? Do not leave it until the loved one's heart is broken by your coldness, and you can only caress the ice-cold body of clay.

And do not confine your appreciation to mere words.

Gifts are love tokens.

Do not wait to be entreated.

Give as God gives.

He provides for our wants before we know that the need will arise, and He ladens us with free gifts innumerable and beyond all price.

Many give only when they must, and they destroy love and only give from fear or shame.

They leave all to those who have no longer any opportunity or power to enjoy.

Give expression to your concealed love now.

Weary, withering, and wasted lives are looking into your eyes longing for your love.

Satisfy the heart hunger of your wife, son, daughter, friend, fellow-worker who have given, and are giving, their lives for you who are so cold to them.

Above all satisfy the longing of Jesus for your love, and your consecration. He who was crucified, and glorified, let Him be satisfied in you.

Why Not Serve God With the Full Strength of Your Youth and Prime?

If you love the Lord, why not tell Him you love Him now? Why wait until by and by?

Why wait until death is feeling for your heart-strings?

Are you manly? Are you a man? Are you a woman?

Do you love the Lord, and do you thank Him for what He has done for you, and will you not confess Him?

Oh shame, beyond the bitterest thought
That evil spirit ever framed,
That you should know what Jesus wrought,
Yet feel your haughty hearts untamed.

Why not bring to Him that young life, your manly life, your womanly life? Pour it out at His feet, and let the fragrance of your life and your love and your service fill all the short time of your life on earth. He will care more for that than He will for your weeping at His feet when you are dying.

Come to Him now, and let Him be satisfied.

My prayer to God this last week has been, "Oh God, I want Thee to be satisfied with Zion. I want Zion so to be satisfied with Thee. Satisfy us early with Thy mercy that we may rejoice and be glad all the days of our lives that we may serve Thee. Satisfy us with Thyself that we may satisfy Thee."

May God in His infinite mercy grant that you and I shall so live that we shall satisfy God; that Christ shall see in us here and now all the travail of His soul, and shall be satisfied.

I see a day coming beyond the darkness and the conflict. I see that day; I hear its music from afar. I hear the coming of His chariot wheels down through the skies, and the chariots are beginning to swing very low. The King is coming, and I shall be satisfied when I awake in His likeness.

I care not when, I care not where, only that I may satisfy my Lord and live out my life, and then sleep, and then awake in His likeness. I cannot be satisfied until I awake in His likeness. May He be satisfied with me.

My poor little best I will do. I can do so little, but, Oh Christ of God, before I die I may pour out upon Thy feet that precious Ointment that may fill the whole world.

May God help us. You who desire to do this stand and tell God—all you who want to live for God. (Nearly all arose.)

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Take me as I am. Make me what I ought to be, in spirit, in soul, in body. Give me power to do right, no matter what it costs. Help me to trust Thee; to love and to serve Thee, that Thou mayest be satisfied with me. Oh make me satisfied with Thee. No matter what happens, may I trust Thee and serve Thee with every power, spirit, soul, body, money, time, talents—all I have, all I hope for, for Jesus' sake.

(All repeat the prayer, clause by clause, after Dr. Dowie.)

Did you mean it?

Audience—"Yes."

After the Doxology had been sung, the meeting was closed by Dr. Dowie pronouncing the

BENEDICTION.

Beloved, abstain from all appearance of evil, and may the very God of Peace Himself sanctify you wholly, and I pray God your whole Spirit and Soul and Body be preserved entire without blame unto the coming of our Lord Jesus Christ; faithful is He that 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.

ZION'S HOLY WAR

FROM SUNDAY, NOV. 19, TO FRIDAY, NOV. 24,



The Rev. John Alex. DOWIE

GENERAL OVERSEER OF

The Christian Catholic Church

WILL DELIVER ADDRESSES AS FOLLOWS:

Central Zion Tabernacle.

1621-1633 Michigan Avenue.

Sunday, November 19th, 11 A. M.—Christ's Love for the Children. To be followed by the Presentation and Consecration of Young Children to God.

3 P. M.—Prelude—The Lies of the Press Concerning Zion's Financial Institutions. Sermon—Pure Religion; or, Zion's Witness Against the Oppressors of the Widow, the Fatherless and the Strangers.

Monday, November 20th, 7:45 P. M.—The Story of Job; or, Permission and Commission.

South Side Zion Tabernacle.

Wentworth Avenue, between Sixty-fourth and Sixty-fifth Streets.

Sunday, November 19th, 7:45 P. M.—Prelude—The Associated Liars of the Press Calling for a Revival of Religion. Sermon—Pure Religion; or, Zion's Witness Against the Oppressors of the Widow, the Fatherless and the Strangers.

Wednesday, November 22d, 7:45 P. M.—Jesus the Healer Against Satan the Defiler.

West Side Zion Tabernacle.

Corner of Madison and Paulina Streets.

Thursday, November 23d, 7:45 P. M.—Pure Religion; or, Zion's Witness Against the Oppressors of the Widow, the Fatherless and the Strangers.

North Side Zion Tabernacle.

Corner of Lincoln and Belden Avenues.

Friday, November 24th, 7:45 P. M.—Pure Religion; or, Zion's Witness Against the Oppressors of the Widow, the Fatherless and the Strangers.

Zion's White Robed Choir Will Lead in Singing at Sunday Services

These Four Tabernacles Seat Eight Thousand. Come Early and Secure a Seat

A THREE MONTHS' HOLY WAR

Against the Hosts of Hell in Chicago, during October, November and December, 1899.

The General Overseer of the Christian Catholic Church,

Assisted by more than Forty Elders, Evangelists, Deacons and Deaconesses, is conducting a series of special attacks upon

The Devil's Kingdom of Darkness and Death

The fighting during the first month was fierce, but God gave Zion Glorious Victory.

THE SECOND MONTH'S BATTLES ARE NOW ON.

Meetings conducted by the General Overseer, or by Elders and Evangelists from Zion, are held throughout the week as follows:

Central Zion Tabernacle, 1621-1633 Michigan Avenue.....

Lord's Day—Morning, afternoon and evening at 11, 3 and 8 o'clock.
Every Week Day—Noon Prayer Meeting from 1 to 2 o'clock.
Every Evening Except Saturday, 7:45—Evangelistic Meetings.

Zion's Hall of Seventies, 1300 Michigan Avenue....

Lord's Day Morning, 9 o'clock—Zion's Junior Seventies; afternoon at 1:30, Zion's Bible Class.
Thursday Evening, 7:30—Zion's Senior Seventies.
Friday Evening, 7:30—Zion's Bible Class.
Every Day, 6:30 o'clock—Meeting for Consecration and Prayer.

SOUTH SIDE ZION TABERNACLE, Wentworth Avenue, between 64th and 65th Sts.
WEST SIDE ZION TABERNACLE, Corner Madison and Paulina Streets.
NORTH SIDE ZION TABERNACLE, Corner of Lincoln and Belden Avenues.

Lord's Day—Morning at 10:30, evening at 7:45. Every Evening except Saturday, 7:45—Evangelistic Meetings.

SIONSKY STAN (Bohemian Zion Tabernacle).
722 West Nineteenth Street.
Lord's Day—Morning at 10:30, evening at 7:30.
Wednesday Evening at 7:30—Evangelistic Meetings.

ZION TABERNACLE, Oak Park, Ill.
Corner of Lake and Marion Streets.
Lord's Day—Morning at 10:30.
Every Evening Except Saturday, 7:45—Evangelistic Meetings.

ZION TABERNACLE, Hammond, Ind.
57 State Street.
Lord's Day—Morning at 10:30.
Every Evening Except Saturday, 7:45—Evangelistic Meetings.

Special All-day Gatherings on Thanksgiving, Christmas and New Year's Days.

All Seats Free. All Welcome. Free-Will Offering. Christ is All and in All

---

Prayer Heard and Answered After a Telegram to Zion.

FREMONT, OHIO, October 11, 1899.

DEAR DR. DOWIE:—We received your letter in answer to the telegram we sent you September 28th.

I had been suffering all night with pains in my stomach, and in the early part of the night the baby was taken with what seemed to be the same thing.

My husband and myself prayed many times, but seemed to get no answer. So we thought the best thing would be to telegraph to Zion for prayers. The baby was sound asleep by the time my husband was ready to go to the telegraph office, but the pains did not leave me until about the time you prayed for me.

We praise God for His goodness and for the answers to prayer, and we thank you for your prayers in our behalf. We are so glad we have found some one who is not afraid to preach the Full Gospel.

Trusting in the Lord, MRS. GEORGE C. LANCE.

The above telegram was received early in the morning of September 28th. The General Overseer prayed at about 3:32 A. M., having been at work nearly all night in his office.

The Dream of Br'er Williams.

"Arter dis," said the old colored farmer, "I ain't gwine tek nobody's advice 'bout whar I orter keep my money. You know, Br'er Williams tol' me dat banks wuz onsafe; dat dey all time failin' en swallerin' up what yo puts in 'ums."

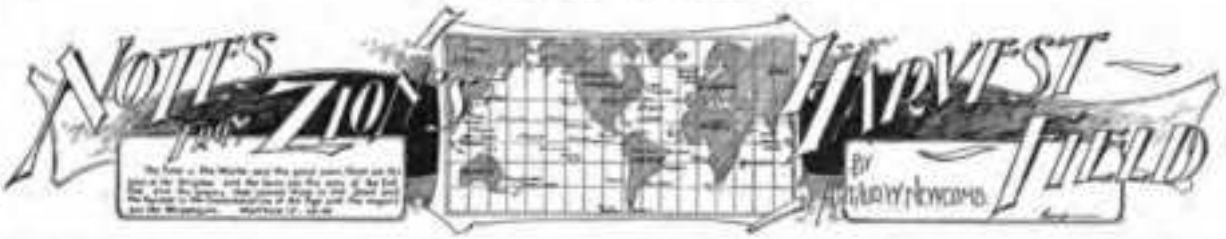
"He did?"

"Dat what he done. En he say, 'W'en you sells yo' cotton, tek yo' money en dig a hole in de groun', en bury it.'"

"En you done lak he say?"

"I did, for sho'. En what you reckon? Br'er Williams gone to bed dat night, en, please God, he see money in his dream, en whilst he wuz in a trance en walkin' in his sleep the spirit what wuz a-movin' er 'im led right whar dat money wuz, en 'fo' he knowed it he had done digged it up en lef' de State wid it!"—*Atlanta Constitution.*

AND ye shall serve Jehovah your God, and He shall bless thy bread, and thy water; and I will take sickness away from the midst of thee.—Ex. 23:25.



GOD'S abundant blessing has again been added to Zion's work in the world's harvest field in the week that has just passed into history.

Victories in Zion's Holy War Against the Hosts of Hell in Chicago have been of the quiet, unheralded kind which are won in the hearts of the people in converting their spirits to God, in their bodies being healed of disease, and in a quickening and cleansing of their whole being—in short, in the consolidation and consecration of the Divine Power so gloriously manifested in the opening battles of this War.

One of the noticeable things of the week has been the marked "fizzling out" of newspaper attacks.

Since the end of last August there has scarcely been a morning or afternoon paper published in Chicago which has not contained some hostile reference to Zion and the General Overseer. These have ranged all the way from a spiteful little paragraph to three and four columns in length, and, as to veracity, from a merely "colored" account of some incident to the vilest slanders—fabrications from caption to conclusion.

They have constituted one of the most continuous, persistent and bitter series of journalistic attempts at ruin which has ever been directed at any man or any institution.

The effect of these, through God's overruling power, has been to strengthen and establish Zion, in all her departments, more firmly than ever before. Friends and members have flocked to Zion's standard in all parts of the world in unprecedented numbers. New Zion Tabernacles have been opened in all directions, increasing the seating accommodation by five thousand in Chicago alone.

The Little White Dove, LEAVES OF HEALING, has increased its subscription list very largely, no less than five hundred and seventy-eight new ten-week subscriptions coming in on one day from Philadelphia alone. Money has poured into Zion's Financial Institutions and, best of all, thousands have been saved, healed, cleansed from sin and given power to serve God.

It is evident that the newspapers have at last awakened to this fact; for, with but one or two notable exceptions, "Dowie and his Zion" have been quietly dropped from their columns.

The *Daily News* and the *Inter Ocean*, which have been the most rabid in this newspaper persecution, have published some most palpable falsehoods in regard to Zion's Financial Institutions, and a few unimportant items regarding other matters.

But Zion is wholly independent of the newspapers, and has grown when they were silent as well as when they were raging. Her strength comes from the Eternal and Almighty God, and against it all evil powers are but puny foes which dash themselves to pieces in their efforts to destroy His Church.

Outside Chicago there are recorded notable victories over the enemies of Zion, of good and of God.

Of these, two are over those who, from the outside, strive to destroy Zion by abuse, threats and physical violence. We rejoice to record the battles and victories in Ohio, which prove that Zion is dealing telling blows to the Hosts of Hell in that State as well as in Chicago. They also indicate that God, true to His promise, covers the heads of those who trust Him in time of battle.

The triumph of Zion in British Columbia is against the treacherous foes, who attempt to disrupt God's people by internal strife and lack of confidence, and is a glorious evidence that God is fighting for Zion.

CHICAGO.

The work in Chicago during the week has been chiefly along the line of a series of addresses, Zion's Witness Against Oppressors and Baptismal Mockeries.

True Baptism by triune immersion according to the Saviour's command has been shown to be a great Seal of a True Church, eventuating in death to sin, larger life in God, and power for service and "newness of life"—the work of the Holy Spirit.

Much blessing has followed the giving of this teaching. A marked increase in the number of candidates for baptism has shown the fact that the Holy Spirit has applied the spoken word to the hearts of the people.

Baptism by triune immersion has been one of the sources of the greatest blessing in Zion. In the baptismal waters many a suffering one has felt the healing touch of the Master, and many have there been given a strength and peace such as they never before enjoyed.

Central Zion Tabernacle.
1800-1833 Michigan Avenue.

The second Lord's Day in each month is the regular time for the administration of the ordinance of believers' baptism by triune immersion.

On Lord's Day, November 12th, the General Overseer had announced that he would deliver an address, preparatory to the service, upon the appropriate subject, "A True Baptism a Seal of a True Church." Consequently the Tabernacle was nearly filled with a most intelligent audience of those interested in the matter of baptism.

The General Overseer's convincing address on this subject was listened to with the closest attention. At the close the entire audience, with but very few exceptions, arose and repeated with the speaker the prayer of repentance, confession and consecration. After this, with only a few minutes intermission, thousands ranged themselves in the galleries to witness the impressive spectacle of the Charge to Candidates and the Ordinance of Believers' Baptism by Triune Immersion.

Forty-eight thus followed their Lord and obeyed His command, amongst them several ministers.

The other meetings in this Tabernacle have had God's blessing upon them.

South Side Zion Tabernacle.
Wentworth Avenue, between Sixty-fourth and Sixty-fifth Streets.

One of the most important of the addresses of the General Overseer in the series of Zion's witnessing against the various forms of sin, was delivered in this great auditorium on the evening of Lord's Day, November 12, 1899. In this address, the man of God fearlessly gave witness against the mighty powers which are today oppressing the workingmen and workingwomen.

Thousands of people had assembled when the organ pealed forth the martial strains of a processional, and, slowly marching up the two long aisles, then winding upward around the staircases to the choir gallery, Zion's white-robed choir sang the inspiring words:

We are soldiers of the Cross,
Battling for the right;
We are marching on to war,
With shield and buckler bright:
We are children of a King
Who sits entroned on high;
He is strong, and we shall win,
If on Him we rely.

CHORUS—As we march, ring out the song,
Lift the Cross on high;
Blow the trumpet loud and long,
And shout the battle-cry.

Then, as the General Overseer came upon the platform, the entire audience arose and stood reverently while, in a few simple words, God's blessing on the service was earnestly invoked.

The hearty singing of a hymn was followed by the reading from the Inspired Word of God in the fifth chapter of the general, or catholic, epistle of St. James.

Prayer was then offered by Dr. Dowie, and the announcements were made.

As a brief prelude to his address, the General Overseer gave a short but exceedingly interesting and convincing talk on the subject of the Christian Ordinance of Baptism by Triune Immersion.

As the tithes and free-will offerings were being received, the choir rendered an anthem in the splendid expression and volume which has made the music in Zion Tabernacle a delight and an inspiration. Then the clear, ringing baritone of Conductor Burt M. Rice was heard in the beautiful solo, "Fear Not, O Israel."

Zion's Witness Against Those Who Oppress the Hireling in His Wages.

For the portion of Scripture upon which he proposed to base his address, the General Overseer read from the third chapter of Malachi, the fifth verse, the wonderful "witnessing" verse:

TEXT.

And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not Me, saith Jehovah of Hosts.

The particular witnessing of the speaker on this evening was that against "those that oppress the hireling in his wages." He explained, in opening, that he would deal with the two classes of oppressors: the rich who oppress the poor, and the poor who oppress each other.

Poverty a Curse.

As fundamental to all that he intended to say, the General Overseer dealt in plain terms with the time-honored fallacy that poverty is a blessing. He showed how, through its concomitant conditions of hunger, nakedness, disease, lack of education, and lack of power for the extension of the Kingdom of God, poverty became a curse.

Then in a ringing climax he brought out the thought, stated by the Apostle Paul:

For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye, through His poverty, might become rich.

"Prosperity," said Dr. Dowie, "always comes to those who obey God, for He has promised that—

"There is no man that hath left house, or brethren, or sisters, or mother, or father, or children, or lands, for My sake, and for the Gospel's sake, but he shall receive a hundred-fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come, eternal life."

The General Overseer then pointed out the great riches of the Apostolic Church.

Proceeding then more in particular to the subject in hand, the speaker laid down the principle that

The Rich Are the Greatest Oppressors,

because the rich for the most part are ungodly.

"No man," he asserted, "ever, by his own personal efforts, earned fifty million dollars. He may have had it given to him, or he may have stolen it. Rich men constantly steal by process of law and in defiance of law, The people are oppressed because there is no party which is really democratic, because the rich control politics. Poor, ignorant foreigners, who know but little of what they are voting for, are bought and sold as voters, like sheep in the shambles."

In illustration of this point, the General Overseer related an incident which occurred during his residence in Evanston several years ago. He described meeting a prominent Republican friend coming home from the polls on election day. The man was completely disgusted because he had been requested to assist in "rounding up" several hundred votes which had been purchased at three dollars per head.

On account of these election frauds and other dishonest methods, such as those of the trusts and combinations, the General Overseer showed how the poor were enslaved.

Oppression by Labor Unions.

Dr. Dowie then came to the principal point in his discourse, the oppression of workingmen and workingwomen by unprincipled labor unions. Referring to an illustration of the principle in a timely instance, he related how a lockout had occurred amongst the piano-makers on account of a threatened strike. The strike was threatened by the piano-makers' union, which, hence, was the cause of the lockout.

This piano-makers' union, he said, had for its ostensible president a cigar-maker, a stinkpot manufacturer, a man who knew nothing of piano-making. However, this man probably was not the president, as the unions are averse to making public the names of those really at their heads. He was probably only their "business agent."

Now, in this trade, the General Overseer stated, there were four thousand workmen employed, one thousand five hundred of whom were union men. The larger portion, two thousand five hundred, were non-union men.

"There is an example of the oppression," said Dr. Dowie, "the minority taking such action as to compel the majority to cease work and thus cut off their means of support."

What Strikes and Lockouts Have Cost.

"The strike means much to the poor man in winter," came the truthful words, "because many men waste their money on liquor, tobacco, theatres, harlots, gambling hells and doctors when they are at work, and when the strike is on they are without support, except for the strikers' fund, which is insufficient. The children and wives begin to grow hungry and cold, and have to leave school on account of having neither suitable clothes, nor shoes. Then the workman begins to loaf at the 'free lunch' counters of the saloons, and to seek for a bed on the warm stone floors of the city lock-ups, or in the corridors of the City Hall.

"But that is not all."

Taking up the Statesman's Yearbook, the General Overseer then read from statistics, which showed that in thirteen years laborers had lost, through strikes, one hundred and sixty-eight millions of dollars, and the labor unions also lost eleven millions. The capitalists had lost eighty-two millions, making a total loss, in thirteen years, of two hundred and sixty-one millions of dollars!

In the year 1894, the figures showed, there was in six months a loss of forty-four millions of dollars, principally in the City of Chicago.

In the same period the losses from "lock-outs" reached the sum of forty-one millions of dollars.

Hence nearly three hundred millions of dollars ($300,000,000) were directly lost by employees and employers in these disgraceful labor wars.

It is probable that the indirect losses were more than three times the direct loss, hence one thousand millions ($1,000,000,000) were probably lost to please a few quarrelsome "walking delegoats" and their lazy or anarchistic supporters.

The Horrors of the Chicago Strike.

At this point the speaker recalled the terrible scenes of the strike in Chicago in 1894. He denounced the infamous assumption of authority by Debs. He pictured the giving over of the entire city to fire, murder, rapine and plunder at the hands of a riotous mob, had not Major-General Miles, at the command of President Cleveland, summoned nearly the whole United States Army to preserve the peace.

Then, with infinite pathos, he described the pitiable condition of those who were the greatest sufferers on account of this oppression of the poor by the labor unions. Wives hungry, children starving and naked, husbands and fathers ruined, some of them beyond recovery, and mothers, rather than to see their children starve, selling their bodies to shame, were some of the fearful results of the oppression of this hideous monster, infidel and unbridled Unionism.

Speaking further of the strike of 1894, which originated in the Pullman car works, the General Overseer told how George M. Pullman died of a broken heart because of the sin of those he loved and because of being misunderstood by the very workmen whose lot he had tried to make an easy one. He was generous with his own money, the speaker stated, but he had much in trust funds which he was honor bound to conserve. To be generous with what belongs to another is a crime. George M. Pullman exhibited his genuine love for the workingman by founding a splendid manual training school for the training of workmen's sons.

Murderous Spirit of Labor Unions.

In closing the matter of trades-unions, Dr. Dowie spoke of the murderous attacks often made by members of these unions upon men who have the bravery to stand up and say, "The law gives me the right to work for whom I please and at whatever wages I please." This point was illustrated by a story, taken from the daily papers of the day.

A non-union man, returning from his work, was attacked by striking unionists, knocked down, stamped upon, beaten and kicked until he was unconscious. So severe were his injuries that he must either die or carry the scars of that terrible injury throughout his lifetime.

Turning to his own people, the man of God forced the lesson home, saying, "If you support these accursed unions, you are partakers in these sins as much as if you had struck that defenseless man.

"You ask what to do? Non-union men are in the majority; let them rule."

But the Christian Catholic Church in Zion is a practical institution and has a remedy for this oppression of Unionism, as was clearly set forth by the General Overseer.

Plans for Prosperity by Coöperation of Workingmen in Zion City.

In Zion City, where Christian workingmen and workingwomen, and Christian capitalists will work together for their mutual prosperity and the upbuilding of Zion, these oppressions will not be tolerated, he explained.

He then elaborated his plan for the building of manufactories in which every worker from the least to the greatest, and Zion, also, should be a shareholder. These factories would pay fair wages, return a fair interest on money to the capitalists, reserve a fair amount for other operating expenses and the wear and tear on machinery. Then, whatever was left beyond that should be divided into two parts: one-tenth to go to Zion and nine-tenths to be divided pro rata amongst the employees.

The employees, it was stated, would be encouraged to reinvest their shares of this profit in the concern, thus making it stronger, until the entire plant should become the people's own.

On account of the low taxation in Zion City, the absence of saloons, theatres, gambling hells and other temptations to waste money, and on account of the decreased cost of living resulting from coöperation in the purchase of fuel and other necessaries, the General Overseer showed how people in that City could become rich and build houses and inhabit them.

The servant of God here closed his address with a ringing call for repentance, confession and reconsecration, and almost with one voice the great audience arose and obeyed the call.

It was announced that further discourses on this most important subject would be delivered in the near future, and the meeting closed with the solemn yet joyous strains of that beautiful song of praise, the Doxology.

West Side Zion Tabernacle.

Corner Madison and Paulina Streets.

The General Overseer delivered his thrilling witness, for God and for Zion, against Oppressors, at this Tabernacle on Lord's Day morning, November 12th. His words of truth made a very marked impression on the large audience and deeply interested many in Zion's plans for the aid of her working people.

On Thursday evening, November 16th, the General Overseer addressed an audience of several hundred, many of whom were young men, at this Tabernacle. The subject, that of Baptismal Mockeries, was one which claimed the close attention of the audience. The service was closed with a call for repentance, confession and consecration, to which there was an almost unanimous response.

North Side Zion Tabernacle.

Corner Lincoln and Belden Avenues.

It is a source of great joy to all who love our Lord Jesus Christ in sincerity to note the rapid progress which Zion is making in the extension of the Kingdom of God upon the earth. This marvelous growth is manifest in many places in all lands. A splendid instance of it is the Mission of the Christian Catholic Church on the North Side of the City of Chicago. Begun but a year and a half ago, it now ranks, in numbers and strength, far above many a long-established denominational church in that portion of the city.

The work is now in charge of Elders Wilbur G. Voliva and James R. Adams and Evangelist Harry E. Cantell.

Elder Voliva brings the story of this most encouraging work up to date by the following comprehensive report:

The North Side Mission of the Christian Catholic Church in Zion for the six months, from May 1 to October 31, 1899, has been steadily going forward. On the first Thursday evening in May there were forty-four in attendance at the meeting. On the second Thursday evening there were seventy-three, and at the next meeting one hundred and fifteen.

During the entire heated term the attendance averaged one hundred.

Many were saved, healed and wonderfully blessed.

Not a week passed but that there were applicants for fellowship.

During the months of May, June, July and August, almost two hundred calls were made in visiting the sick.

One workman, who had been brutally assaulted by union men and was brought very near to death, was remarkably healed. Others have been delivered of troubles, minor and severe.

Today, so far as I know, the members are being wonderfully kept, and there is no sickness among them.

The necessity for a larger and more suitable place of meeting becoming more and more apparent, prayer was made for adequate accommodations, and God, as we believe, gave us the pleasant Zion Tabernacle in which we now meet.

This Tabernacle was opened by the General Overseer on the second Sunday evening in October.

The building was taxed to its utmost capacity with an audience of intelligent men and women, and hundreds were turned away.

The General Overseer has spoken for us several times since, each time to a large audience, and, judging from expressions heard, he has made a very favorable impression.

Meetings have been held every night since the opening service, except on Saturday evenings. These have been well attended. There have been fifty applications for fellowship received.

The Junior Seventy meeting is held at 9 A. M. every Sunday. The attendance has already reached sixty-two.

The Senior Seventies are doing good work.

Evangelist Cantell is ably assisting us in this field.

To God be all the praise for what has been done.

Pray that we may say what God would have us say, and be what He would have us be.

ADA, OHIO.

Rev. S. Moot, Elder-in-Charge.

The following letter from Elder Moot, which the General Overseer permits us to publish, indicates the bitter envy with which the doctors and the Methodist (Masonic) Episcopal Church look upon Zion:

LIMA, OHIO, November 15, 1899.

DEAR GENERAL OVERSEER:—Ada is stirred up.

Knowing that there were likely to be riotous gatherings at the depot and church, I notified the mayor and marshal last Wednesday that I would hold them responsible for any riotous assemblies, and called upon them for the protection that the law required them to give me.

These officials met me at the depot and offered me protection, namely, to take me to jail and protect me there if I would promise to leave town by the next train.

Of course I did not make any such promise.

We had a full house at night, but not altogether of the pious kind. Many students of the baser sort were there, although some were serious and earnest.

God gave me courage, and good order prevailed.

Every Zion person tarried till I left the house, for they expected a mob outside.

There was a line each side of the door and sidewalk for a considerable distance. As I came out of the door some shouted, "Get the rope," "Get the bricks," "Kill him," etc. But not one laid hands on me or my dear people then.

A considerable number followed us. Their presence emboldened some boys of the town to throw considerable mud over us. Still, no one was hurt. Other missiles, although thrown, did not come very near.

The mayor told a friend of mine in the morning that he intended to arrest me before I left town that morning. My friend, knowing my mind, told him that was just the thing to do. Then it could be discovered what I had said when they threatened to mob me in July, and what I was saying now.

I tried to find the mayor. I went to his office. I wanted him to carry out his threat. Such threats only stirred up the people and gave license for a mob. I sought for him at several of his loafing places, but his whereabouts could not be discovered.

I told several of the leading citizens what this wicked and unlawful talk and course was leading to, namely, giving license to a mob to throw mud and other things at some of Ada's best citizens, as well as at lady students and teachers in the University.

Envy is at the root of all this. The Methodists built a thirty thousand dollar church in Ada this summer. They have gotten control of the Ohio Normal University, located here. In their own minds and hearts they claim the town. Great bitterness was manifested when we rented the church.

Our work has steadily grown. When Evangelist Kennedy was advertised to come and hold a week's service, envy and bitterness was on fire. The heat developed at the time he left, and is continuing.

The Methodist pastor, Mr. Wean, did not protest against the mob, but lent his influence and encouragement for its execution.

God brought his true attitude to my knowledge. The Methodist minister and Methodist mayor of Ada neither know nor are obedient to either the law of the land or the Gospel. They fall far below the wisdom and prudence of the heathen rulers of Ephesus who lived and ruled more than eighteen hundred years ago. (See Acts 19:38.)

God is stretching forth His hand to heal.

Pray that we may have great wisdom as well as bravery and courage under the protecting care of God.

Praise God, who is and will ever give victory to His obedient children.

Yours in Christ Jesus, S. MOOT.

The following letter, written to Elder Moot by a very cultured lady connected with the University at Ada, Ohio, who is also a member of the Christian Catholic Church in Zion, indicates the state of affairs which exists in that city. It is plain to one who reads between the lines that the young students only attacked God's servant because urged on by the lawless talk of those who should have put forth their efforts to uphold law and order and the fair name of their city:

ADA, OHIO, November 14, 1899.

DEAR MR. MOOT:—Yours received. Everything is quiet as far as we know.

I think the students are ashamed of their actions. Several of them have come around to apologize to us for the personal insult. One desired to apologize to you. I do not think there will be any more trouble from them.

The town people, though, are very angry. I do not think they will do anything. They despise the teaching, but I think they will let us alone.

I am glad God is blessing the work.

ORRVILLE, OHIO.

Rev. E. B. Kennedy, who has been holding evangelistic meetings in this little Ohio city, has stirred up the opposition which the preaching of the true and Full Gospel always incurs.

The following letters tell of the first skirmishes and the victory which God gave to Zion:

ORRVILLE, OHIO, November 13, 1899.

DEAR DOCTOR:—I wish prayer for our meetings here.

Rowdyism developed tonight. There was evidently a preconcerted plan on foot to break up our meeting.

I asked repeatedly that there be no disturbance, but it seemed impossible to get long-continued quiet and attention.

Pray God to give us wisdom to know how to act.

Pray that the Devil may be rebuked.

Pray for me especially. The burden is heavy. I need more of God in me. Faithfully Yours in Jesus, E. B. KENNEDY.

ORRVILLE, OHIO, November 14, 1899.

DEAR DOCTOR:—Thank God for victory!

The enclosed clippings—locals in the Orrville *Crescent* of today (November 14th)—brought a full house. Every seat was taken.

The Devil is a good advertiser.

After waiting on God, He gave me a plan of campaign which worked.

I thank you for praying.

We had a quiet meeting, and almost perfect order.

After the meeting was over a crowd of young fellows followed us nearly to my hotel, but did nothing more than howl.

Pray for us, Doctor.

Sentiment is already turning in our favor.

With daily prayers for yourself and Zion, I am

Faithfully Yours in Jesus, E. B. KENNEDY.

The following are the clippings referred to in Evangelist Kennedy's second letter:

Rev. E. B. Kennedy, an evangelist of Rev. John. Alex. Dowie's Christian Catholic Church of Chicago, is conducting a series of meetings in the German Lutheran Church, on Walnut Street. Services are being conducted at 2:30 and at 7:30 P. M., daily, and will continue until Sunday evening, November 12th.

Public sentiment is considerably worked up against the doctrine preached by Rev. E. B. Kennedy in the Mission Church, and threats are even made of forcibly running him out of town on account of his abuse of other churches.

Not content with howling, as they had at first done, the devils of Orrville, taking their cue, perhaps, from that highly-cultured suburb of Chicago, Oak Park, sought to convince God's servant, themselves and all the world that Zion was wrong by pelting Evangelist Kennedy with eggs, as the following letter, written under the most trying circumstances, calmly relates:

ORRVILLE, OHIO, November 15, 1899.

DEAR DOCTOR:—There is a mob howling around the hotel as I write this.

I was treated to my first egging tonight.

The persecution is bringing our people more closely together, for which I thank God.

There seems to be no marshal nor mayor about town tonight.

We had a quiet time on the inside, but the Devil had it all his own way on the outside.

Pray that I may have wisdom in going to the authorities tomorrow. The people are indignant (some of them) at the treatment I have received.

Do pray, Doctor, that Zion may be established in Orrville, and *gloriously* established.

LATER.—The landlord of the hotel has just been in, and proposed to me that I should go to the house of a friend of his to pass the night.

This I absolutely declined doing. If the authorities do not put a stop to this thing there will be a more determined effort to do us harm tomorrow night.

For my part, I rejoice that I am counted worthy to suffer shame for His Name.

May I ask you to pray for us, Doctor?

We remember you daily and all Zion.

Faithfully yours in Jesus, E. B. KENNEDY.

The following telegram was received on Thursday, November 16th:

ORVILLE, OHIO, November 16, 1899.

REV. JOHN ALEX. DOWIE:—Following notices are posted today:

"All parties attending meeting at Holy Roller Church tonight do so at their own risk."

Mayor does not promise protection. We shall hold our meeting.

E. B. KENNEDY.

In reply to this the General Overseer immediately sent the following telegrams:

CHICAGO, November 16, 1899.

REV. E. B. KENNEDY, Orrville, Ohio.

Have ordered Elders Bouck, Fockler and Pence to come to your assistance tonight. Instructed Overseer Piper to keep in touch with you.

Inform mayor that Orrville will be held liable.

Christ is Conqueror.

Go Forward.

Zion is praying. JOHN ALEX. DOWIE.

CHICAGO, November 16, 1899.

REV. W. HAMNER PIPER, 1348 Broadway, Toledo, Ohio.

Kennedy threatened with mob violence, Orrville, tonight.

Keep in touch with him and send Elder Stith if necessary.

Have ordered Bouck, Pence and Fockler to his assistance tonight.

Christ is Conqueror.

Zion is praying. JOHN ALEX. DOWIE.

CHICAGO, November 16, 1899.

REV. C. B. FOCKLER, Mansfield, Ohio.

REV. A. F. Pence, Marion, Ohio.

REV. R. N. BOUCK, 241 Oakdale Avenue, Cleveland, Ohio.

Go at once to Kennedy's assistance at Orrville, where he is threatened with mob violence tonight.

Christ is Conqueror.

Zion is praying.

Reply when you start. JOHN ALEX. DOWIE.

Since we wrote the above, the following telegram has been received by the General Overseer, indicating that God heard the prayers of Zion for Evangelist Kennedy and kept him and Zion in Orrville safe from all harm:

ORRVILLE, OHIO, November 17, 1899.

REV. JOHN ALEX. DOWIE.

Victory. Everything quiet. Praise God. Meetings afternoon and evening. Pray. E. B. KENNEDY.

VANCOUVER, B. C.

Rev. R. M. Simmons, Elder-in-Charge.

The eyes of the world have recently been turned inquiringly upon the Branch of the Christian Catholic Church in Zion in this beautiful Canadian city, to see whether it would remain loyal to the General Overseer and to Zion. This Branch had been the first charge assigned to Rev. George Armor Fair, whose disgraceful action in calling for the resignation of the General Overseer upon a set of utterly false and wickedly scandalous charges brought him into such malodorous notoriety. The General Overseer had removed him from Vancouver only three months before and installed him as Elder-in-charge in Philadelphia.

At the time of his attack upon the General Overseer, the newspapers of Chicago and, through the Associated Press liars' telegrams, the newspapers of the country had made the statement that Mr. Fair claimed to have the full sympathy of his former charge in Vancouver. It was intimated that the entire Branch would follow him in his rebellious course. How utterly untrue that statement was and how intensely loyal this progressive Branch remained throughout it all is shown by the letter from Elder Simmons to the General Overseer, which we give below.

Very recently the Chicago papers made a great ado over the alleged fact that certain persons in Vancouver had given Mr. Fair power-of-attorney to secure for them funds invested in Zion's Financial Institutions. This letter from Elder Simmons gives the simple facts in that case also.

The following is Elder Simmons' letter:

VANCOUVER, B. C., November 8, 1899.

REV. JOHN ALEX. DOWIE.

Dear General Overseer:—On my return from looking after Zion work in Washington, last week, I found our little band here in great distress because of reports, newspaper clippings, etc., sent here by Elder Fair.

I took up the matter Sunday morning. I read his published letter and kindly but firmly pointed out his inconsistencies.

The entire membership and friends present, by a rising vote, agreed to stand by Zion and by me.

At the close of services they marched around and gave Mrs. Simmons and myself a hearty handshake.

Elder Fair has a married brother here. His wife is a sister of Mrs. Fair. About four o'clock this morning I was called to her side to pray. She was in confinement. At 8:15 she gave birth to a fine baby boy. I remained with them until all was over. Thus God has bound even them to us by a link which will be hard to break.

Through a telegram and letter sent by Elder Fair Brothers C—— and S—— sent, in my absence, powers of attorney authorizing Mr. Fair to withdraw their money invested in Zion City Bank and Zion Land and Investment Association.

Both now regret their hasty action. [These brethren have since telegraphed to the Cashier of Zion City Bank that they have revoked their powers of attorney to Mr. Fair, and desire their investments to remain in Zion's Financial Institutions.—J. A. D.]

We will have no trouble to hold the Branch of the Christian Catholic Church here.

Brother Brooks is with us in special meetings this week.

Now, beloved General Overseer, let me again express my confidence in you and my loyalty to Zion.

It has not wavered a moment.

I consider the letter by Elder Fair addressed to you, as published in the papers, a most insulting, impudent and infamous thing.

I cannot understand how a man who has been in close touch with Zion, and with any of the Grace of God in his heart, could write such a letter.

You may depend upon this part of Zion, by the Grace of God.

The report in the papers that Elder Fair had not been supported is what seemed to create the greatest sympathy for him here. [That report was false. The papers said that Mr. and Mrs. Fair had only thirty-five cents when they were removed from fellowship. If so, then they had spent about two hundred and seventy dollars of Zion's tithes and offerings in three weeks, money which members gave to be sent to Zion Storehouse, but which never reached it, being appropriated by them.—J. A. D.]

Some said, "I wonder how our Elder is getting along."

One lady said, "I will go and see," and she came.

I assured her and all the people if we were in want it was surely our own fault: for we had received every dollar from Zion we ever asked for.

I assured them we were well taken care of and that you had been a father to us ever since we came into Zion.

So the storm is over and victory is with Zion, thank God.

With full confidence and love for Zion and Zion's Overseer, I remain,

Yours obediently in God's service, R. M. SIMMONS.

Thus in Vancouver, as in Philadelphia, God has made "the wrath of man to praise Him," and has thus turned the bitter attacks upon the General Overseer, Zion, and Zion's Financial Institutions into glorious victory.

VICTORIA, B. C.

Rev. Eugene Brooks, Evangelist-in-Charge.

Geographically and spiritually close to the Branch in Vancouver is the loyal and earnest Branch in the capital of British Columbia, Victoria. With this Branch ex-Elder Fair had also been connected before his removal to Philadelphia. Here also he, and others of Zion's enemies, claimed to expect revolt from Zion and sympathy with his shameful action.

Here also, we rejoice to note, God has given His true people victory and kept them loyal to Zion and to Himself.

When the news of Mr. Fair's wicked attack upon the General Overseer reached Victoria, Evangelist Brooks tested the temper of the people and as a result sent the following telegram:

VICTORIA, B. C., November 5, 1899.

REV. JOHN ALEX. DOWIE, Zion, Chicago.

Zion, Victoria, unanimously indignant at Fair's arrogant and wicked attitude. EUGENE BROOKS, Evangelist.

This reassuring dispatch was at once confirmed by the following letter to the General Overseer:

VANCOUVER, B. C., November 7, 1899.

REV. JOHN ALEX. DOWIE.

Dear Dr. Dowie:—Enclosed I send weekly report.

We did not know of Elder Fair's bad conduct until Sunday.

We immediately read his letter to the Church, and called on every Zion member to express by vote their confidence in your right to rule the Church and their disapproval and indignation at Elder Fair's impudent, wicked and ungrateful letter.

I then read the telegram I had written, and asked all in sympathy with it to vote. Every member voted.

I then sent the message, and hope you received it before the meeting in Central Zion Tabernacle closed.

When I read the letter and commented upon it, there was not one, I believe, who did not shed tears at such injustice and unkindness as Elder Fair had shown you.

We have just been reading of the awful persecutions and the horrible mobs you have encountered. We are deeply grieved at the way you are insulted by the demons of Chicago.

We can only pray and trust God. I do fully trust God to deliver you.

Yours faithfully, EUGENE BROOKS.

DETROIT, MICH.

Rev. S. H. Stokes, Elder-in-Charge.

The work of Zion in this busy metropolis of the splendid State of Michigan was opened but a little over a year ago by the Rev. Gerald F. Stevens, now Elder-in-Charge of the Christian Catholic Church in Grand Rapids, Mich. But, although it is yet in its infancy, the work in Detroit has been largely blessed of God and is in a flourishing condition.

In early May of this year the General Overseer held a successful mission there and installed Rev. Samuel H. Stokes as Elder-in-charge.

Elder Stokes gives the following account of his work in this place and Port Huron, of which he also has charge, Dr. Thomas G. Howard, an ex-physician, assisting him in Port Huron as Deacon:

We are just closing a month of earnest labor for God our Father. He has given us a pleasant month.

Many victories are ours, among them a few healings.

There have been at least three conversions of persons who had never belonged to any Church.

Ten have handed in applications for fellowship, and there have been eight baptisms.

We had a blessed service at the baptism, as we always have had. It was very cloudy in the morning, but the sun shone out in his beauty upon the baptismal service.

Eight other persons expressed their purpose to be baptized soon.

The audiences continue to increase in numbers and interest both at Detroit and Port Huron.

Our people are praying earnestly for the Holy War in Chicago, also for our beloved General Overseer.

We are "Going Forward."

All praise God and are ready for the war against sin.

From each point they extend to you their heartfelt sympathy, confidence and prayers. We thank God for wonderfully delivering you from the violence of the devils.

God bless you and keep you safe.

HAMMOND, IND.

Rev. W. O. Dinius, Elder-in-Charge.

We are very glad to publish this week a very much more pleasing report from this little city than the one which we last gave our readers, detailing the events of the disgraceful riot and murderous attack upon the General Overseer's life, which occurred there on Friday evening, October 27, 1899.

Elder Dinius has done faithful and successful work in this field, and Zion in Hammond is going forward, as the following letter, written by Elder Dinius on the 12th inst., indicates:

We thank God that our meetings are greatly increasing since the horrid riot.

Sinners are seeking God, and some have found Him through Jesus. Backsliders are reclaimed, and the sick and suffering healed, in answer to the prayer of faith, by the laying on of hands.

Miss Ida Rose, who is doing excellent service for God as organist in Zion Tabernacle, received instant healing last week in answer to prayer.

Judge Irish, now in his seventy-fourth year, is a great blessing to the Mission. He was saved and healed, April 16, 1898, from a lost and dying condition of terrible and complicated diseases, the principal ones being Bright's disease of the kidneys and a cancer. Many said it would not last six months. False prophets!

Several have handed in their applications for membership in the Christian Catholic Church, and others are coming.

Many have gone to Central Zion Tabernacle to be baptized.

Ernest Heath called on me last summer to pray for his mother, who was suffering from a cancer in her stomach. I called on her, and after she had given herself fully to God and was trusting Him for her healing, we laid hands on her and He most wonderfully healed her in answer to the prayer of faith. She remains healed.

Since then her elder daughter was taken sick, and Evangelist Fisher was called and God graciously used him in her salvation and healing.

Evangelist Murphey is doing excellent and effective work in our meetings and among the people. His labors are greatly appreciated, and we look for far greater victories.

LEAVES OF HEALING is more than ever appreciated, and is in greater demand than ever. A goodly number of our faithful people buy extra copies each week to send away to others.

Brother W. H. Morrison, who was badly hurt by a deadly weapon striking him on the head, which caused a large and ugly gash, while so bravely defending our dear General Overseer in the murderous riot which so shamefully took place here October 27th, has completely recovered and is stronger for Zion than ever.

Thank God, the tide is turning in our favor, and a deep conviction is resting on many.

WATERLOO, IOWA.

Rev. S. A. Walton, D.D., Elder-in-Charge.

Elder Walton sends us the following description of his interesting work in Iowa, which the General Overseer has so aptly termed "the Gadara of America":

During the month, last past, this Mission has been richly blessed and the work has gone forward with increasing interest.

Waterloo is the principal point in this Mission. Here we have secured a neat, comfortable and commodious room in which to hold our meetings. The location is good, the best that we have had yet. We are now able to place our literature and Zion's cartoons where they can be seen at all hours of the day. Windows and bulletin board are made to talk to the public continually.

At Cedar Falls the fighting has been hard, but results are favorable to Zion. This town has been quite thoroughly canvassed and the seed has been sown in nearly every home. It is beginning to take root and a bountiful harvest is coming on.

Zion in Forest City, with Deacon Paxton in the lead, is making a hard fight against the hosts of sin. I visit this place once a month. There is a marked increase in the interest among the people of the city.

At Dows I have arranged to hold a service on my way home. This service is held on Monday afternoon, and has been successful, considering the day and hour of meeting.

From Dows I go to Iowa Falls, where I hold a service in the evening of the same day. This promises to be an important point in our field. Each meeting has been an increase over the former, in attendance and interest. Friends of Zion are now holding cottage meetings, and the time is near at hand when they should have more than one service a month for teaching and preaching.

On my last trip I stopped at Manley and found considerable interest there. I held one meeting, and it is the wish of many that we hold more.

Several healings are reported this month. One case of scarlet fever, in which a little girl was very sick. We were called in to pray for her in the evening, and the next day she got up and played nearly all day. The healing was very marked.

While we have labored under great disadvantage, yet I am glad to say that this Mission has been gaining ground and is going forward. Our people are in better working order now and know better what is expected of them, so that they are becoming more aggressive in their work.

ZION'S SEVENTIES



ZION'S consecrated Seventies have been for over a year going their rounds in the City of Chicago. In the bitterest cold of winter, through the mud and slush of the early spring, under the scorching sun and in the close, sultry air of midsummer, as well as when the weather has been pleasant, these self-sacrificing workers have gone on their visits.

They have carried the glad tidings of Salvation for the sinful, Healing for the sick, and Cleansing for body, soul and spirit to hundreds of thousands of Chicago's millions.

They have been blessed of God in this arduous work, and have felt His Spirit's presence as they went two by two into the streets and lanes of the city. Although often met with rebuffs and insults, and in several cases physical violence, they have had the joy of seeing the sinful saved and the sick healed. As an outcome of their work among the fallen, Zion's Home of Hope for Erring Women was opened nearly a year ago, at 18 Sixteenth Street, and has been filled continually with rescued girls, who have gone out to their homes or into service for Christian people. A number of babies have also been cared for and good homes are being found for them.

Only in eternity will all of the good which God has wrought through Zion's Seventies be made known.

Hundreds of thousands of copies of LEAVES OF HEALING, A VOICE FROM ZION, and announcements for the meetings in various Zion Tabernacles have been distributed.

Four numbers of "Christ's Message to Chicago by Zion's Seventies" have been sent forth.

The first of these, "Peace Be to This House," has had a wonderful history. About four hundred thousand of these were printed in Zion Printing Works and distributed not only in Chicago, but in many other places. In carrying these to the people, the Seventies made personal calls upon homes representing about three hundred thousand people. Through this Message the Holy Spirit has brought conversion to many a spirit, and healing and cleansing to many a sin-sick and disease-smitten spirit, soul and body. This Message was published in LEAVES OF HEALING for October 22, 1898, Volume 4, Number 52, page 1006.

"Zion and Her Enemies," the second number of Christ's Message to Chicago by Zion's Seventies, was published at the opening of the Three Months' Holy War last month. It has been productive of great good, especially in bringing honest and fair-minded people to a better understanding of Zion, the work she is doing, and the lines upon which she is waging her war against the Hosts of Hell in Chicago. One hundred and fifty thousand copies of this number of the Message have been distributed by Zion's Seventies.

"What Then? A Question for All Men," and "Do Thyself No Harm," the third and fourth numbers of the Message, have been published in editions of over sixty thousand each and, with notices of the meetings of the week, have been sent out in the second and third weeks of the present month. The mighty truths therein contained have made a deep impression on many hearts, and through them many have been led to come to Zion Tabernacles, where the preaching and teaching of God's Word has been blessed in their conversion.

Who can tell the far reaching effect of fully six hundred and seventy thousand (670,000) copies of these four Messages, accompanied as they were by the kind looks and words, the fervent prayers, the charitable deeds and hope-inspiring ministrations of the greater part of one thousand members of Zion's Seventies?

Many of our Branches in all parts of the world have now organized Zion Junior and Senior Seventies, which send forth Zion's Messages.

Our enemies fear this "new power" for Zion and for God which shall yet carry the Glad Tidings to every creature.

Zion's presses will continue to multiply Christ's Message of a Full Salvation for spirit, soul, and body.

We give our readers three of the numbers of this Message, with the prayer that they may be blessed to many thousands in all the lands as they have to multitudes in Chicago.

MESSAGE No. 2.

Zion and Her Enemies.

TO EVERY HONEST MAN AND WOMAN IN CHICAGO:—

Zion's Seventies will bring you this Message from God, through His servant, the writer.

You have all read of him, and of Zion, and many thousands and tens of thousands of you have come to hear him in Zion Tabernacles, or in the Chicago Auditorium, or elsewhere, during the six years and a half that he has ministered in Chicago.

You have all read of the Persecution of himself and Zion throughout the whole of the year 1895, when he was arrested on about one hundred warrants for the crime of praying with the sick in the Name of the Lord Jesus Christ.

You have all read how God gave him and Zion the Victory in all the Superior Courts of Cook County, and how the illegal City Ordinance under which he was persecuted was declared to be null and void.

You have all read how that persecution has been renewed by the Mercenary Press of Chicago, who are ready to sell their columns to the highest bidder, and by the State Board of Health, entirely composed of Doctors, whose "craft is in danger" through the blessing which God has given to Zion in the healing of tens of thousands of sick and hopeless people, most of whom had been abandoned by the doctors as being beyond the reach of all their "art."

The Christian Catholic Church in Zion is only three years and eight months old, having been formed in Chicago on February 22, 1896, with less than five hundred members, and in that time it has grown, by the blessing of God, to more than thirty thousand members, and it continues to grow at the rate of more than one thousand members every month.

In the face of every kind of opposition from the world, the flesh, the Devil, and apostate churches and ministers, Zion has gone forward with her glorious work of extending the Kingdom of God.

The sinful have been saved, the sick have been healed, the wanderers have been reclaimed, homes have been made happy, and nothing but good has been done by the work of God through Zion in Chicago.

That work has extended to every Continent of Earth, to many of the Islands of the Sea, and more than one hundred ordained officers, and tens of thousands of earnest people coöperating with them, are spreading the glad tidings that the Everlasting Gospel of Deliverance from Satan and Sin, Disease and Death, and all the Powers of Hell is still in existence, and that Jesus Christ is still the same Giver of Salvation and Healing, and the Way of Life which leads to Heaven.

Zion is too well known in Chicago to be seriously affected by the constant lies of a Press controlled by Mammon and by Envy.

Every Institution of Zion has grown more vigorously and taken root more deeply in the hearts and lives of the people of Chicago during recent Persecutions in the Courts, and in the secular and so-called religious Press.

All attacks have failed to hurt Zion.

There are now in Chicago seven Zion Tabernacles, four Zion Homes, one for headquarters offices and for the sick, two for the students and teachers of Zion College, and a Home of Hope for Erring Women.

There are also in Chicago a Zion Junior School, a Zion College, Zion Publishing House, Zion Printing Works, Zion Hall of Seventies, Zion City Bank, and Zion Land and Investment Association.

Accommodation for over nine thousand persons is provided in the various Zion Tabernacles, for several hundreds in the Zion Homes, and hundreds of thousands of pages of Zion's publications go forth every week in the form of weekly issues of LEAVES OF HEALING, monthly issues of A VOICE FROM ZION, and many pamphlets.

Gatherings of the Friends of Zion, and Branches of the Christian Catholic Church in Zion, number many hundreds in this and other countries, and Zion is preparing Bands of American and Native Missionaries in Zion College for China, Japan, Armenia, Greece, etc.

Zion's Onward Movement never ceases, and plans are now being put into operation for the building of Zion City, and for the extension of the work in every department, and in every part of the world.

We give you kindly greeting through Zion's Seventies, who will place more than one hundred thousand copies of this Message in your hands, and who will invite you to acquaint yourselves with this work, which has Love for All, and Malice for None: for it is the work of the "Saviour of All Men."

Honest Men and women, do not let the False Shepherds and the False Scribes deceive you into believing the tens of thousands of lies which they have circulated against Zion!

Come, and judge for yourselves!

I do not say that you will agree with all we say, for it will be strange doctrine to you at first, although it is nothing but the Religion of the Bible, the Old-time Religion of the First Century of Christianity.

But I do say that you ought to consider Zion's Message.

That Message must be considered by all mankind: for it is the Message of God to every creature, in the Words of Jesus: "Repent ye, and Believe the Gospel!"

Zion's Gates are open to all, without money and without price.

Every seat in all Zion's Tabernacles, and every service Zion can render to you there, is free.

Jesus said, "Freely ye have received: Freely give."

Zion is supported by the Free-will offerings and Tithes of her own members, and does not rest upon any other than God and her own God-given resources. No one is under any compulsion to give in any way, except as conscience and God's Word dictate. Every statement to the contrary is false.

Come, and you can see, and hear, and judge.

It is dishonest to condemn upon false testimony, when you can easily find the truth by coming.

Receive Zion's Messengers kindly for their Master's sake, that Lord and Saviour who lived and loved on earth awhile, and then atoned for all the sins and sicknesses of every one on Calvary.

He ever lives above,
For you to intercede,
His All Redeeming Love,
His Precious Blood to plead;
His Blood atoned for all our Race,
And sprinkles now the Throne of Grace.

And in spirit, and in power, Christ is also here in every street and lane and every home, rich and poor alike, in Chicago, pleading, ever pleading, for an entrance into every heart.

Let Him in: for the night is far spent, and you need Him.

He is your Friend and your Comforter, and He alone can make this life happy and good, and give you life forever more.

These are the words of God's Messenger in Zion, and your sincere servant and well-wisher for Jesus' sake.

John Alex. Dowie.

MESSAGE No. 3.

"What Then?" A Question for All Men.

By the Rev. John Alex. Dowie.

An eminent and wise Christian philosopher named De-Neri lived in the City of Rome during the sixteenth century, and to him many young men who desired to study at the ancient seat of learning used to come for advice and direction.

On one occasion a student came to the venerable man, and laid before him his plans.

De-Neri said, "Well, suppose you succeed in your studies, and have finished with honor your course—what then?" The young man replied, with eager interest, how he was determined by industry and good conduct to endeavor to attain some position of usefulness in the land.

And "What then?" was still the question of the philosopher. Again the ambitious youth replied, setting forth the possibilities of high renown and honor which might be his, if he were able and wise now. And "What then?" Oh, then he would live to a green old age, and in, perhaps, a well-earned retirement and ease, spend the rest of his life amid the respect and love of a devoted family and kind friends. And "What then?" still repeated Philip De-Neri.

After a long pause the young man solemnly replied, "And then, I suppose, I must die."

And "What then?" rang out the yet more solemn question. But to this there was no reply.

Then kindly, tenderly and firmly the good old man reviewed the young man's eager and, if kept in a subordinate place, not unwise aims and methods of obtaining man's favor, and a good earthly inheritance; but he also showed how he was providing for things which only "might be," since he could not assure himself of either health, wealth or life itself, whilst he was neglecting to provide for death and judgment beyond, which things "must be."

The story carries its own application to thee, oh reader, if thou wilt but ponder the question "What then?" It reminds thee of that "Judgment Seat of Christ," where "we shall all stand," and "every one shall receive the things done in his body, according to that he hath done, whether it be good or bad."

Let me entreat thee now, therefore, to look at what thou art doing in thy body. There is nothing hid that shall not be known.

How will thy secret thoughts, as well as thy doings, appear in the day when thy sins must stand revealed in all their vileness before the presence of the Lord, unless thou dost now forsake them, confess them, and by His mercy get rid of them forever? "What then" will it matter that thou didst receive the applause of men, if thy life will not bring thee aught but shame and condemnation before thy God, who has blessed thee so richly, and loved thee so tenderly?

If thou wilt be wise, thou shalt say to thyself that it is not for thee to say, "Is this to my gain or pleasure now?" but thou shalt look at the things of Today, as they shall appear in the light of Eternity.

"I see one thing that you need, Sire, in your beautiful estate," said a wise man to a powerful prince, as he was shown all its beauties by its proud possessor, "and in every room of your palace, in your gardens, and every part of your vast domain, the want of that one thing oppresses me, and causes me to pity you." Said the monarch, "And what may that be?" feeling surprised and vexed as he spoke. But he was silent as the reply came in one word—"Permanence!" Yet, even were earthly things permanent, they could never satisfy the eternal spirit in man.

This world can never give
The bliss for which we sigh,
'Tis not the whole of life to live,
Nor all of death to die.

How anxious men are to insure their dying bodies, which is so absurdly styled "life assurance"; how anxious to build houses, by the aid of "*permanent* (!) building and land investment societies," or other means; and yet their soul's safety is not only unheeded but scorned, and a "house above" in the sinless land is a beautiful myth reserved for Sundays and Church services, which, on the chance of its reality, they imagine they secure by some paltry subscriptions, which they are pleased to call "giving to the Lord"—a giving akin to that which supplies a beggar at the back kitchen door, with the scraps of a sumptuous dinner.

What an unutterable sham is all this insulting hypocrisy which passes for "religion" and Christianity so commonly today. Be thou true, true in treading beneath thy feet each deed of shame: for—

All these must first be trampled down
Beneath our feet, if we would gain,
In the bright fields of fair renown,
The right of eminent domain.

Young men, to you I especially appeal. As when He raised from the dead the widowed mother's only son at Nain long ago, so today Christ says to each of you who are dead in trespasses and sins: "Young man, I say to thee, Arise!" Bethink you of the harvest time when thou shalt reap in corruption what thou art now sowing in the flesh.

'Tis said that the infatuated Marc Antony dissolved pearls in the wine-cup of the voluptuous and infamous queen of Egypt, Cleopatra. Be not thou a worse fool than he. Do not dissolve the priceless pearls of thy future peace and present safety in the cup of pleasure. Thou mayest now arise and follow Christ in a life of joyous, self-denying love—a life of faith in the Son of God—which ten thousand voices on earth proclaim is a life of perfect liberty; and the redeemed host above re-echo in a nobler strain our songs here, as they chant the pæn of glorious and endless victory. But, if thou wilt not choose this better part—"WHAT THEN?"

After the joys of earth,
After its songs of mirth,
After its hours of light,
After its dreams so bright
What then?
Only an empty name,
Only a weary frame,
Only an aching heart,
Only a conscience smart.

After that empty name,
After that weary frame,
After that aching heart,
After that conscience smart—
What then?
Only a sad farewell
To a world loved too well,
Only a silent bed
With the forgotten dead.

After that sad farewell
To a world loved too well,
After that silent bed
With the forgotten dead—
What then?

Yes, "What then?" Oh then, thou shalt stand self-condemned before the judgment seat of Him whose gifts thou hast used to His dishonor and thy disgrace. Unfitted for purity and true happiness, how canst thou hope to enter a heaven of bliss? Whither, ah miserable spirit, canst thou then flee? Shalt thou depart into the darkness from God's presence then, or wilt thou enter into "the inheritance of the saints in light"?

There is yet time, and "*now* is the accepted time" for thee to seek Thy Father's mercy seat; so shalt thou not fear when thou standest before Christ's judgment seat, in that day when every man shall see the face of the Saviour whom he has either rejected or accepted.

MESSAGE No. 4.

Do Thyself No Harm.

By the Rev. John Alex. Dowie.

Many hundreds of years ago, in Philippi, an ancient city of Greece, there was a great earthquake at midnight. At this time two Christians, named Paul and Silas, were confined in the city prison, their sole offense being that they followed their Master in teaching truth and doing good. The earthquake was God's answer to their midnight prayers and praises. The prison foundations were shaken, every door was opened, every prisoner's fetters were broken, and the keeper of the prison in despair drew his sword and was about to kill himself, supposing the prisoners had escaped. But, with a loud voice, Paul cried, "Do thyself no harm: for we are all here." The jailer heeded the cry, and it not only saved him from a violent death by his own hand, but led to the salvation of his eternal spirit. (Acts 16:16-34.)

Should these lines be read by one whose life seems so burdened with care, and so hopeless, that thou art tempted in despair to destroy thyself, then, in God's Name, I cry to thee, "DO THYSELF NO HARM." How darest thou to rush unbidden before God's judgment seat, a self-murderer? God has never abandoned thee or thou wouldst not now be alive. He loves thee still, and His tender mercies are over thee. Oh, turn to Him, thou self-banished one, and, like the prodigal of whom Jesus spake, thou wilt find a warm welcome home. Man may scorn thee; thy Saviour will in no wise cast thee out.

But Paul's words have wider application. Self-destruction is not always a sudden taking away of life. It is more often a gradual, lifelong suicide, not only of the body, but of the soul and spirit. Men are destroying themselves, alas, in many ways. I can only mention some of these.

DO NOT HARM THYSELF BY EVIL ASSOCIATIONS. Thou hast a choice of roads, and a choice of companions. Hear God's Voice—"My son, if sinners entice thee, consent thou not." (Proverbs 1:10.)

They will say, "A man ought to see life." Very true; but their way is not life, it is the path of death. "Life" with them means shameless scenes of degrading vice and folly.

They will further say, "Oh, but a man will not know what's what, unless he sees these things." 'Tis false. Thou needst not to stir up cess-pits to know that filth is noxious, much less needest thou to wallow in the mire of sin to know its abominations. They only consult to cast thee down, to tear the crown of manhood from thy brow, and to destroy thee.

Shun evil companions, both in business and in social life, if thou wishest to be safe. "Enter not into the path of the wicked, and go not in the way of evil men." Avoid it, pass not by it, turn from it, and pass away. (Proverbs 4:14, 15.) Men's evil courses are more often the result of their first bad associations than of their inclinations.

"*If thou wouldst not wreck thy life, beware of evil associates,*" is a cry which comes from haunts of shame, from dreary prisons, from the murderer's gallows, from dying beds, and from the countless silent graves whose epitaph is, "A WASTED LIFE."

DO NOT HARM THYSELF BY EVIL READING. The world is full of a poisonous literature, more dangerous than if broods of deadly vipers were let loose in every home. "Evil communications corrupt." These words are Divine and true. Evil words pollute the springs of life; they defile the mind and heart.

Can a man take fire into his bosom, and his clothes not be burnt?" (Proverbs 6:27.) Verily no. Neither can one take mental putrefaction into the mind, and not be corrupted. The unclean novel, with its filthy, sensual passion, miscalled "love," is leaving behind the maggots of lust to feed on the hearts of thousands of our young men and fair women. Generations yet unborn shall mourn the sins of those who are now destroying themselves through the intoxication of evil passions, produced by unclean reading. There are good books in abundance, which can lead thee into the palaces and treasuries of God's truth, and make thee wise and good. Why, then, when thou canst gather honey from a thousand flowers, wilt thou extract poison from the deadly poppies of fiction and impure suggestion, which will do thee incurable harm?

DO NOT HARM THYSELF BY EVIL SENSUAL INDULGENCE. Of the "enemies of the Cross of Christ" it is said, "*their god is their belly.*" (Philippians 3:19.) Surely that is the basest of gods. Yet it is the most universally worshiped god in this city today. Satan is driving countless souls to destruction by enslaving their five senses, and setting up that god for them to serve—aye, and enthralling mind and spirit, too, in the same service.

One of the noblest men who ever lived wrote, "I keep under my body, and bring it into subjection." (2 Corinthians 9:27.) Do this, and God shall aid thee. Make thy body and spirit alike subject to God. One of the most widespread indulgences of today is the inordinate vanity shown in personal adornment, and it is a fruitful source of social misery.

What ardor do they show
Who deck the sensual slave of sin;
Yet leave the free-born soul within
In weeds of woe?

Oh, foolish race,
'Tis God can clothe the soul with light,
And make the glorious spirit bright,
With heavenly grace.

DO NOT HARM THYSELF BY DRINKING THE INTOXICATING CUP. This evil is one of the most widespread and fatal of all our ills. "Where am I?" cried a miserable man, not long ago. He was told that he was in a prison cell. "And why am I here?" he inquired. Poor man, he knew not that when mad with drink he had stabbed a comrade to the heart, and when he was told, he fell down with the awful cry of horror and despair, "Am I a murderer?" Yes, that cup can dethrone thy reason, and thou knowest not what may follow. "Wine is a mocker." "At the last it biteth like a serpent and stingeth like an adder." (Proverbs 23:32.) If thou wilt yield to their power, strong drinks will destroy thy brain, burden thy heart, empty thy pocket, disgrace thy name, ruin thy home, curse thy children, steal away thy friends, drive thee into every sin, kill thy body, and damn thy spirit.

DO NOT HARM THYSELF BY LIVING ONLY FOR THIS WORLD. The great tempter offers to give to every young man a flashing jeweled sword, as he enters upon the active duties of life. He praises its power and recounts its victories. What is its name? On one side of the blade are the words, *I will be rich*, and on the other, *The love of money.* But what will it do for me? "It will make thee rich and great," the tempter replies. Oh, thou original liar, it never made any rich, but has pierced millions "through with many sorrows, and drowned men in sin and perdition!"

A wealthy and yet poor man was dictating his will upon his dying bed. His little daughter was there, and when he willed away his house and estate she said, "Father, have you any home in the land where you are going?" As in a moment he saw what a fool he had been. He had squandered his life, and was going out homeless into the darkness. Christ once wrote an epitaph in two words over such a man's grave—"THOU FOOL."

DO NOT, THEN, HARM THYSELF BY LONGER REJECTING THY SAVIOUR'S MERCY. It is full, it is free, it is open to thee. Pardon, comfort, strength, and peace await thee. "All power in heaven and earth" is wielded by Jesus. He is able to keep thee from falling.

Return, O wanderer, return,
Thy Saviour bids thy spirit live
Go to His mercy seat and learn
How freely Jesus can forgive.

ZION'S FINANCIAL INSTITUTIONS



ZION CITY BANK.

THE VILE TOOL of evil men, the *Daily Lyre*, has again undertaken to injure Zion's Financial Institutions. As in all their previous attempts, they have failed to injure us.

WE ARE KEPT by power Divine, and all the power of hell cannot affect us. God's people everywhere have unbounded confidence in our General Overseer and in all the Institutions over which he has control.

OUR EXPERIENCE with the scribes of today strengthens our belief that they are no better than when, nineteen hundred years ago, Jesus said, "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?"

THE AVERAGE amount of each savings account in the United States is reported as $383.54, an average increase for the current year of $10.66. None are better able to increase their bank accounts than God's people. We are very thankful that Zion's people are learning the value of a bank account and are increasing their deposits.

ONE OF THE leading bankers of this country is reported to have said, "The bank is the embodiment of the instinct to preserve for future needs the fruits of human activity."

WERE IT NOT for the banks, the wage-earner and the industrious would be left to the mercy of burglars, for all could not own a fire-and-burglar-proof safe.

IT IS THE large army having $2,065,631,298 on deposit in the savings banks of the United States that makes possible public improvements, and furnishes capital to build railroads and schoolhouses and extend and foster our enterprises.

WE EXPECT every wage-earner connected with Zion everywhere to deposit his savings with Zion City Bank, and every Zion person having a bank account elsewhere to transfer same to this bank.

WE SHALL be pleased to consult with our friends regarding questions of finance or investments. We also invite correspondence.

The thoughts of the diligent tend only to plenteousness; but every one that is hasty hasteth only to want.—Prov. 21:5.

ZION LAND AND INVESTMENT ASSOCIATION.

WE DESIRE to thank God for the continued growth and Onward March of Zion and her Financial Institutions; also for the many words of encouragement received from our Shareholders and friends everywhere.

WE QUOTE the following from some of the kind letters lately received.

ONE FROM California writes:

My subscription for stock enclosed. We are tired of hearing preachers preach without the Spirit. We go to get some spiritual food, and get a stone; cold at that.

ANOTHER from Nebraska states:

We are interested in the Forward Movement of Zion. We want to lay this amount (meaning the stock investment) aside for the education of our boys in Zion work in the future.

ONE WHO has just purchased several shares says:

Pray that I may have another hundred dollars to invest before it is too late. I want to have enough invested for a lot in Zion City.

ANOTHER investor says:

I desire to make further investments in the Association, having perfect confidence in our General Overseer and in Zion's officers. I am wonderfully interested in Zion City and am waiting as patiently as I can for it to materialize.

A SUBSCRIBER for ten shares says:

I shall take some more stock later, and am only sorry that I cannot take it now.

ONE FAITHFUL brother, already the owner of three shares, writes:

God blesses us greatly since we came into Zion. Find draft enclosed for another share.

A FEW THINGS TO BE REMEMBERED.

INVESTORS are guaranteed six per cent interest.
A contingent interest of two per cent is also promised.
Interest begins from date of certificate.
Certificates are exchangeable for land.
Shareholders will get the first choice of lots.
Certificates are transferable.
Shareholders will be first to receive plats of the City.
Interest payable in January and July of each year.
Location to be announced by December 31st, next.

A WORD TO INVESTORS.

SHAREHOLDERS in both Zion City Bank and Zion Land and Investment Association are secured by the General Overseer with every dollar he possesses, with all the Zion property he controls, and with every foot of the land which he purchases for Zion City.

These securities are perpetual, and all his assets and obligations are entailed upon his successor in office.

All Zion stands behind the General Overseer, determined to see him through, cost what it may, in his plans for the extension of God's Kingdom and the establishment of Zion City.

Zion's members are, in the aggregate, worth twenty millions of dollars in real and personal property at the lowest computation—probably in reality three times that sum.

There is no better investment for God's people.

Investments should be made now.



"Fly swiftly, sweet Dove, to all parts of the world;
Wait not, although toward thee rude arrows are hurled;
Thou bearest the sweet balm of Gilead with thee,
Saying, "Christ the Physician our Healer will be."

We were interested in reading the following letter, which tells its own story. It is from a lady in Iowa:

DEAR LITTLE WHITE DOVE:—As your year for visiting me weekly is up, and I have enjoyed your presence so much, I wish you to fly farther west and visit, strengthen and cheer my only daughter in California, so far from her mother. I know she will like you and introduce you to all of her neighbors, as I have done here.

She is in delicate health, but she never has a doctor and never takes any medicine. I know she will watch eagerly for you and welcome your coming each week.

I cannot bear to say good-by to you, but as I cannot send but one year's subscription, I think my daughter ought to have it. But we both need you so much.

I would take you and then send you on to her, but my husband thinks I use so much postage on papers, as I have sent you to several different States.

Dear Little White Dove, with many tears I seal this letter bidding you good-by, but wishing you Godspeed. O, may you be as much a blessing to my dear child as you have been to me.

If ever I get the money to buy you back, I want you again; and it's only two dollars. Every woman that wants you as bad as I do ought to have that much to get you.

A lady in Kansas writes:

God blesses me wonderfully in carrying the good news to the sick and dying. We rarely have two copies of LEAVES OF HEALING at home. The people are hungry for it.

We sent for three years' subscription for the VOICE FROM ZION, and they are nearly all gone. I spent my last cent yesterday that I might get envelopes for Zion.

Yesterday I received a dime to send for some copies of "Jesus the Healer." We are careful for nothing, but God supplies all our needs "according to His riches in glory by Christ Jesus."

Healed Through Reading Leaves of Healing When Very Sick.

This beautiful message comes to us from Mrs. Henrietta Wilson, Brouard, Mich., who writes:

I was a member of the Wesleyan Methodist Church for a long time. I seemed well pleased with my Church home until my daughter went to Zion.

She was sick when she went there, and she came home well. She took LEAVES OF HEALING, and I read it.

I took my Bible and the LEAVES and studied hard. I saw right away that there was more to learn than I could learn in our Church. In 1897 I sent the money and took the paper for myself. It is next to the Bible for me now.

Three years ago last spring I was healed, when very sick, through reading LEAVES OF HEALING. My people went for a doctor. They gave me drugs for four or five days; then I had my daughter throw the drugs away and I trusted the Lord Jesus as my Physician, and got well.

I loved the Wesleyan people very much. I did wish they would believe in Divine Healing, but they would not.

I used to send my papers around among them. They said, "O, if I could see all this, maybe I would believe."

I was loath to leave the Wesleyan Church. It was a hard death to die. I think I was on the fence for awhile, but when they printed that horrible Jones letter in the Wesleyan Methodist paper, I knew just which way to jump.

We give this extract from a letter from Washington, written by one who heard and obeyed the VOICE FROM ZION:

I will tell you what LEAVES OF HEALING has done for me. I quit using tobacco September 11, 1898, after forty-five years of constant use. I quit drinking. I was pretty good at that, too.

I do not use pork in my home. I am a better man in many ways: all the result of Zion teaching.

It gave us so much pleasure to read the following statement in a letter written by a lady in Montreal, Canada:

My soul has been wonderfully blessed by reading LEAVES OF HEALING to my dear children.

Children, by listening to the reading of LEAVES OF HEALING, will get much general information and knowledge, which will be a safeguard to them in times of danger or temptation. When they get a taste for it they will have no relish for the trashy literature which is ruining the youth of today.

A lady in Minnesota writes:

I thank the Lord very much for the teaching which my family and I have received in reading LEAVES OF HEALING. I am also thankful for the health the Lord has given us.

Zion's work takes the people out of the many denominational paths of the different churches into the "Good Way," the One Christian, Catholic and Apostolic Church established by our Lord Himself.

These denominations with their diverse teachings are today the greatest bar to the spread of Christianity over the earth. If the world is to be saved the denominations must go.

This morning's mail brought us a letter from a native preacher on the Gold Coast, Africa, who requests Zion's prayers for some in his flock who are sick. He says:

I saw LEAVES OF HEALING with your name stamped on it. It is Volume V, Number 27, having the picture of little Roscoe Dowie Simmons on the front page. I have read the whole paper with great delight. I feel the testimonies of each case as if I were present.

I bless the Christ, "The same yesterday, today and forever." May God crown the endeavors of the modern apostle, Dr. Dowie.

I believe that "With God all things are possible"; but I am sorry to say that I have not had the full trust in Him as a Healer without medical assistance.

Would that I could get a stable belief in Him whereby to trust Him for all. I see that the faith of the Christian Catholic Church is a complete one. How long, O Lord, ere Thou wilt direct Thy full light to shine on the path of the benighted Africans?

I dare to say with confidence that the religion attended with miracles of healing will be grasped at once by the native.

A religion which is attended by the signs following is needed today among all peoples as much as it was when Christ gave the command to make disciples of all nations.

While we thank you, dear reader, for your help in the past, we pray that you shall increasingly help us by interesting others in this work of sending the Full Gospel to all nations.

Zion Literature Sent Out From a Free Distribution Fund Provided by Zion's Guests and the Friends of Zion. Report for Week Ending November 11, 1899.

1168 Rolls to	England.
1100 Rolls to	Africa.
1032 Rolls to	Ireland.
353 Rolls to	Scotland.
1203 Rolls to	Ohio.
416 Rolls to	Illinois and Minnesota.
277 Rolls to	Various Foreign Countries.

Total number of rolls for the week, 5750.



ZION COLLEGE is still growing and receiving new students. The actual attendance at present in all departments is one hundred and fifteen students.

NEW students have lately been received from Canada, Minnesota, Kansas, Ohio, Iowa, New Jersey, and other States.

REV. R. N. BOUCK having been transferred to Cleveland, Ohio, his connection with Zion College has been severed. He left with Mrs. Bouck for his new field on Friday last. Both will be greatly missed from the work of the College, where they have done such faithful service. Their places will be taken by Rev. and Mrs. Brasefield, of New Jersey, who are experienced teachers.

A DEPARTMENT OF ART will hereafter be included in the work of Zion College. It will be under the direction of Deacon Charles W. Post, who will give instruction in drawing, painting and modeling. He is fitting up a room where he can receive intending pupils at 1301 Michigan Avenue, directly opposite the College. This will be a valuable addition to the work of our school. The charges will be moderate, and students who have time to give will be received from all departments. Mr. Post is a student of the best schools of art in Italy, France and Germany, and has had experience as teacher in drawing and painting with oil and water-colors, also in decorative modeling for the home.

THE new Zion Students' Home, at 1243 Michigan Avenue, is well filled, mostly with young men, earnest and faithful, who are seeking to prepare themselves for usefulness in the Kingdom of Christ. With these a home life is sought to be developed, and the students themselves have already borne witness to the benefits to them of a Christian family life in association with each other, where there is unity of interests and a consecrated spirit is felt among all.

AS THEY gather morning and evening for family worship and Bible study, the presence of God is clearly felt and His blessing is manifest, giving spiritual preparation for the duties of the day as they come and go. For this exercise an organ is greatly needed. Who will give us one, or the use of one? If any friend of Zion who reads these lines feels disposed to answer this appeal, let him be assured in advance that the favor will be duly appreciated and the instrument put to good use in this the Lord's work.

PERHAPS as remarkable a growth as can be found in any of Zion's Forward Movements is seen in our Zion Junior School. For them we have two pleasant rooms, neatly fitted up with new desks for the Third and Fourth Grades, and tables and little chairs for the lower grades. But already these rooms are not large enough and several have been turned away for lack of room. The enrollment in this department is forty, more than double what it was last year. If more keep applying for admission some further accommodations must be supplied, if Zion's boys and girls are to be taken care of. Here is the hope of the Church. From these little ones, taken at the beginning and rightly trained in the true principles of the Full Gospel of Jesus Christ, what power may come to Zion in the spread of the truth!

BUT THIS is no easy task. The building up of the work and the training in correct lives can be accomplished only through the expenditure of much careful thought and labor. This work is rendered more difficult by reason of the evil influences many of our boys and girls have been subjected to in the public schools. But this spirit of evil is being put down and cast out, by the grace of God, through the faithful efforts of the teachers, although at the expenditure of much nervous force and even muscular energy. Pray for this important branch of Zion's work, that those who have it in charge may be guided aright in its management.

SEVERAL little ones from the Junior Department have been received into membership in the Church. They are quite young, but their teachers thought they understood what they were doing, and could not feel it right to deny the earnest request of the little ones to become members of the Church. So the General Overseer, who is President of the College, consented to receive them. Several of these were baptized last Sabbath. One of these, a dear little girl, whose father was lately received and baptized, said, "I want to be baptized and have my sins all washed away, like papa."

A TEN-MINUTE College prayer-meeting is held each school day, just before the regular devotional exercises, at the opening of each day's session. This has already been the means of great blessing to those who attend. It is the students' meeting, and they conduct it themselves. Here they listen to each other's voices in prayer and join hearts together in praise and worship. Here they receive spiritual impulse for the duties of the day, and find help to do better work in study. It is to the mind and heart like a refreshing bath to the body. It is an entirely voluntary exercise and not a part of the regular school duties, but many are seeing in it a privilege and a blessing.

ZION COLLEGE has also developed a first-class Business Course, and has already quite a promising class in bookkeeping, also in shorthand and typewriting. A new typewriter has been purchased and is at the disposal of the students of this course for practice. Instruction is also given in penmanship, and our work has already developed so far that we can offer advantages equal to those of the best commercial schools. This course offers an inviting opportunity to those whose time is very limited for study and who wish to fit themselves for the practical duties of an active business life. It is not intended, however, to take the place of regular academical and college studies.

OBEYING GOD IN BAPTISM.

"Baptizing Them Into the Name of the Father and of the Son and of the Holy Ghost."

Five Thousand Three Hundred and Sixty Baptisms by Triune Immersion Since March 14, 1897.

Five Thousand Three Hundred and Sixty Believers have joyfully followed their Lord in the Ordinance of Believers' Baptism by Triune Immersion since the first baptism in Zion Tabernacle, on March 14, 1897.

Baptized in Zion Tabernacle from March 14, 1897, to March 14, 1899, by the General Overseer	3070		
Baptized by Elders	149		
Total baptized in Zion Tabernacle			3219
Baptized in places outside of Chicago by the General Overseer		65	
Baptized in places outside of Chicago by Elders and Evangelists		166	
Total baptized outside of Chicago			231
Total baptisms for two years			3450
Baptized in Zion Tabernacle from March 14, 1899, to September 14, 1899, by the General Overseer	397		
Baptized by Elders	481		
Total baptized in Zion Tabernacle		878	
Baptized in places outside of Chicago by the General Overseer		55	
Baptized in places outside of Chicago by Elders and Evangelists		659	
Total baptized outside of Chicago		714	
Total baptisms in six months			1592
Total baptisms in two years and six months			5042
Baptized in Zion Tabernacle by the General Overseer:			
September, 1899, Vol. 5, No. 49, page 964	50		
October, 1899, Vol. 5, No. 51, page 1004	33		
November, 1899, Vol. 6, No. 6, page 128	48		
Baptized in Zion Tabernacle by Elder Mason	19		
Baptized in Zion Tabernacle by Overseer Wilhide	26		
Baptized in Zion Tabernacle by Elder Cabeen	17		
Baptized in Zion Tabernacle by Elder Holmes	17		
Baptized in Zion Tabernacle by Elder Viking	7		
Baptized in Zion Tabernacle by Elder Speicher	10		
Baptized in Zion Tabernacle by Elder Graves	14		
Baptized in Zion Tabernacle by Elder Excell	5	246	
Baptized in Ohio by Elder Pence		10	
Baptized in Ohio by Elder S. Moot		7	
Baptized in Ohio by Elder Fockler		5	
Baptized in Ohio by Elder Basinger		6	
Baptized in Ohio by Overseer Piper		1	
Baptized in Iowa by Deacon Crane		7	
Baptized in Plymouth, Ind., by Elder Haight		2	
Baptized in Nebraska by Elder McFarlane		1	
Baptized in Michigan by Elder Stevens		9	
Baptized in Michigan by Elder Stokes		8	
Baptized in Belvidere, Ill., by Evangelist Fisher		5	
Baptized in Vancouver by Elder Simmons		4	
Baptized in Washington by Elder Simmons		3	
Baptized in Washington by N. W. Fletcher		1	
Baptized in Washington by Evangelist Brooks		2	
Baptized in Victoria, B. C., by Evangelist Brooks		1	72 318
Grand total baptized since March 14, 1897			5360

The following-named two believers were baptized at Ballard, Wash., November 4, 1899, by Evangelist Brooks:

McConnell, Josephine A. ..... 1425 Seventh Avenue, Ballard, Wash.
Woodward, Mrs. Nellie ..... Cornwallis, Ore.

The following-named forty-eight believers were baptized in Central Zion Tabernacle, Chicago, Lord's Day, November 12, 1899, by the General Overseer:

Allen, Louis H. ..... 2427 Michigan Avenue, Chicago, Ill.
Alsop, George ..... 151 Cullom Avenue, Chicago, Ill.
Austin, Mrs. Catherine ..... Downers Grove, Ill.
Bowers, Mrs. Lillian L. ..... 378 Dayton Street, Chicago, Ill.
Brey, Irene E. ..... Hammond, Ind.
Broad, Miss Esther ..... 119 South Lincoln Street, Chicago, Ill.
Buhmann, Miss Helen A. ..... 627 Clark Street, Evanston, Ill.
Cabeen, Lester ..... Milwaukee, Wis.
Catein, Mrs. E. A. ..... Montrose, Colo.
Chamberlain, F. H. ..... 472 Oakley Boulevard, Chicago, Ill.
Chamberlain, Mrs. F. H. ..... 472 Oakley Boulevard, Chicago, Ill.
Chenoweth, Joseph ..... 22 Sixteenth Street, Chicago, Ill.
Clancy, Lydia V. ..... West Monument Avenue, Dayton, Ohio.
Clancy, William K. ..... West Monument Avenue, Dayton, Ohio.
Clayton, Mrs. Cathrine ..... 224 North Oak Park Avenue, Oak Park, Ill.
Cook, Mrs. T. ..... 274 Bissel Street, Chicago, Ill.
Guest, Mrs. Pauline ..... 7713 Emerald Avenue, Chicago, Ill.
Hall, Mrs. Sarah ..... Bingham, Mich.
Heath, Miss Minnie ..... 7124 Stony Island Avenue, Chicago, Ill.
Heath, Mrs. Stella ..... 7124 Stony Island Avenue, Chicago, Ill.
Hesser, Millie E. ..... Valparaiso, Ind.
Hopf, Mrs. Augusta ..... 205 Lake Street, Oak Park, Ill.
Ingleson, Miss Thor ..... West Selkirk, Manitoba.
Innes, Helen ..... 1243 Michigan Avenue, Chicago, Ill.
Innes, Howard ..... 1243 Michigan Avenue, Chicago, Ill.
Kenmerle, Mrs. Mary ..... 1333 Jackson Boulevard, Chicago, Ill.
Klomhaus, Charles ..... West Pullman, Ill.
Klwen, Miss ..... Minneapolis, Minn.
Matthews, Blanche ..... 1243 Michigan Avenue, Chicago, Ill.
Matthews, Dora ..... 1243 Michigan Avenue, Chicago, Ill.
Maynard, Henry W ..... Marinette, Wis.
Nacker, Willie ..... 5316 Bishop Street, Chicago, Ill.
Orr, Miss Nancy J. ..... Sixty-third Street and Stewart Avenue, Chicago, Ill.
Orser, Franklin ..... San Dimas, Cal.
Orser, Mrs. Jean ..... San Dimas, Cal.
Rankin, Grace ..... 1425 Michigan Avenue, Chicago, Ill.
Rankin, Mrs. Nellie ..... 1425 Michigan Avenue, Chicago, Ill.
Rickert, Miss Emma S. ..... 552 Jackson Boulevard, Chicago, Ill.
Sine, Mrs. Jennie ..... 4345 Marshfield Avenue, Chicago, Ill.
Snow, Annabel ..... Armour, S. Dak.
Snow, Grace L. ..... Armour, S. Dak.
Studebaker, Bessie ..... 1243 Michigan Avenue, Chicago, Ill.
Torgeson, Torval ..... Minneapolis, Minn.
Trout, Orland ..... 532 Indiana Avenue, Hammond, Ind.
Welton, Clyde ..... Geneseo, Ill.
Williams, Mabel ..... 5429 Marshfield Avenue, Chicago, Ill.
Williams, Rose ..... 5429 Marshfield Avenue, Chicago, Ill.
Woodward, Mrs. Ella ..... Watkins, N. Y.

The following-named five believers were baptized in Central Zion Tabernacle, Chicago, Ill., November 15, 1899, by Elder J. G. Excell:

Fleming, Mrs. Caroline ..... 1728 West Lake Street, Chicago, Ill.
Farquhar, Charles C. ..... Sturgeon Bay, Wis.
Palm, Miss Anna ..... 128 Seventy-sixth Place, Chicago, Ill.
Smith, Mary E. ..... Binghamton, N. Y.
Tuttle, Mrs. Lottie ..... Spencer, Iowa.

Acknowledgment and Request.

The undersigned is very much obliged to many friends who not only read but responded to his request. However, he is not yet satisfied, and repeats it to such friends who overlooked this important question. Please take some pains for the spread of these glorious Truths among Hollanders by furnishing the names of Dutch friends or acquaintances to

EVANGELIST N. POS,
Zion, 1207 Michigan Avenue, Chicago.

Dankbetuiging met Verzoek.

Met veel dank bericht ondergeteekende de ontvangst van ingezonden Adressen. Evenwel vraagt hij dringend aan lezers die zijn verzoek over 't hoofd zagen om eenige moeite te willen doen tot verspreiding dezer kostbare waarheden, waarvan de uitgave groote onkosten veroorzaakt.

Gelieve daartoe Adressen van Hollanders optegeven aan

EVANGELIST N. POS,
Zion, 1207 Michigan Avenue, Chicago.

Signs, Wonders, Miracles and Gifts.

When the first preachers of the glorious Gospel proclaimed the great salvation, their words were accompanied by unmistakable proofs of their Divine Commission; "God also," it is written, "bearing them witness, both with signs, and wonders, with divers miracles and gifts of the Holy Ghost, according to His own will."

This was the way in which God swept away the unbelief from multitudes of hearts, and "confirmed" the words of His messengers. The early Church unitedly prayed to the Lord for continued manifestations of healing power to enable His "servants with all boldness to preach the Word"; and were answered by such a wave of Divine power that "the place was shaken wherein they were gathered together; and they were all filled with the Holy Ghost, and they spake the Word of God with boldness." (Acts 4:21-31.) Nor did it end there, for we read that (Acts 5:12-14) "by the hands of the apostles were many signs and wonders wrought among the people; . . . . and believers were the more added to the Lord, multitudes both of men and women." Salvation and healing go hand in hand. God has joined them together and only a faithless Church has put them asunder.

He sendeth His word and healeth them.

PATIENCE

LEAVES OF HEALING

I am the Lord that healeth thee.

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

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

EDITED BY THE REV. JOHN ALEX. DOWIE.

VOLUME VI. NUMBER 5. CHICAGO, NOVEMBER 25, 1899. PRICE FIVE CENTS.

GOD'S WITNESSES TO DIVINE HEALING.

CHICAGO POLICE OFFICERS SAVED AND HEALED.

GOOD TIDINGS OF GREAT JOY WHICH SHALL BE TO ALL THE PEOPLE.

Zion is proclaiming the Gospel, or good tidings, which is for all classes and conditions of men. Men from every walk of life are flocking to her banner. No other religious organization of the age has so representative, so cosmopolitan a constituency as has the Christian Catholic Church.

At the Lord's Table in Zion Tabernacles all over the world gather men of birth, men of money, men of brains, men of skill, men of strength, and men from the lower walks of life, all with their families.

About that Table are those rescued from the degrading vice of a palace and those saved from the lowest haunts of shame.

Among the many thousands of Zion's members in Chicago are a number of policemen and ex-policemen.

The life of an officer of police in Chicago is one full of temptation; full of association with that which is foulest and filthiest of the city's life; full of danger, arduous toil and exposure.

It is consequently too often true that these men are participators in vice or slaves to life-destroying habits.

The splendid-looking men whose likenesses and testimonies we give this week have all been saved, spirit, soul and body.

Their spirits have been saved from sin and its damning guilt; their souls have been purified of the filth of the sins they once loved, and their bodies have been healed of diseases. They also praise God for His saving, cleansing and healing power, as manifested in their families.



OFFICER GUSTAV A. WOLTER.

Three of them were brought out of the apostate Lutheran Church. By its priests they had been taught the lie that they were saved by virtue of their being sprinkled as infants.

Through the damning error of that teaching they were going down to hell, when the Full Gospel, as proclaimed in Zion, showed them their true condition and caused them to turn to God with a true Repentance and Faith, and they have obeyed Christ in Baptism.

Those who criticise Dr. Dowie for riding what they are pleased to term the "hobby" of Divine Healing, should take note of the fact that every one of these four men, after years of perfect indifference to a Gospel of Salvation only, were saved through the preaching and practicing of the Full Gospel, which "makes physical healing a hobby."

Now, freed by the truth, these men go about their daily

duties, living epistles to their fellows. With a good nature, and patience born of an overflowing joy, they endure the jibes and jeers of those who mock them for their faith. They fearlessly give their testimonies and God is blessing them.

As an instance of that fact it is noteworthy that one of these very men, Officer Vettin, was led to Zion, where he found Salvation and Healing, through the faithful witnessing of Officer Bussian.

The police of the City of Chicago have won the gratitude of all in Zion for their prompt and efficient action in protecting the General Overseer at the West Side Zion Tabernacle, when a mob of nearly three thousand medical students attacked him.

They won the commendation of every law-and-order loving citizen when they crossed the boundary of the city and rescued the General Overseer from the hands of a small but determined band of murderers, who were besieging him and two hundred Zion people in Zion Tabernacle, Oak Park, a suburb of Chicago.

These experiences have taught the police to understand Zion better. Many of them have since attended services at the various Zion Tabernacles, some of them because they had become deeply interested, some of them because detailed there for the protection of life and property.

There the mighty Voice to Zion and all the World has reached their hearts, and many are inquiring the way to God.

May God abundantly bless the police of Chicago in their difficult and dangerous duties.

May the work of Salvation, Healing and Holiness thus begun among them continue to spread by the power of the Holy Spirit.

May He bless the wonderful testimonies of these four stalwart men, not only to their fellow-officers, but to multitudes in every land and nation.



OFFICER HENRY L. BUSSIAN.

OFFICER GUSTAV A. WOLTER.

The first of these four men to become converted and to identify himself with the work of God in Zion was Officer Gustav A. Wolter. His stubborn unbelief and Lutheran bigotry were broken down by the sweet story of the wonderful healing of little Claudia Thomas. She was miraculously restored to health when dying of dropsy. (LEAVES OF HEALING, Volume III, Number 20, pages 380-384.) As a result of reading her testimony he was converted and brought into Zion.

Rheumatism, that relentless foe of so many whose duties call them to lives of exposure to the wet and cold, had laid this strong man upon his bed and held him there with a vise-like grip. It had attacked him in its most painful forms, lumbago and sciatica.

He lay groaning in agony, weary of life, waiting for death.

A faithful messenger of God brought him a Message of Hope from Zion, and he requested that prayer be made in his behalf.

At the exact hour of prayer, although Dr. Dowie was three miles away, the healing touch of the Holy Spirit came upon him and, in a flash, he was healed.

Every pain left, and instead of helplessly lying upon his back, he leaped and shouted for joy.

Through a lingering doubt, a measure of his illness returned, but he again turned to God and through the prayers of God's servants was completely delivered.

Although three years have passed since that time, he continues his duties as a police officer without a touch of his old enemy.

He was also healed of an ulcer of the ear.

He was instantly delivered from slavery of the snuff-habit of forty years' standing, while repeating the prayer of consecration in Zion Tabernacle, and has absolutely no more desire for the filthy and disgusting stuff.

His early teaching was in the apostate Lutheran Church. He is now fully delivered from bondage to its false doctrines, and rejoices in a Salvation which saves from sin and its consequences, in spirit, soul and body; in a Baptism which is according to the command of Jesus, the risen and glorified Christ.

His wife, who was very sadly afflicted, has also received an almost perfect healing.

Through her illness and his own, and the utter hopelessness of the false religion in which he had been trained, this Witness was in such blackness of despair that he resorted to intoxication by alcoholic poison and plunged into sin in a vain attempt to relieve his mental and spiritual agony. It only increased his suffering and he even contemplated the murder of his wife and the taking of his own life.

But God is exceeding merciful and stayed his hand, saving him from that awful sin and its consequences. Now his daily life is a psalm of joy and his once darkened home is full of the sweet light of the Gospel. Surely the teaching through an acceptance of which such blessed changes are being wrought is not "dangerous" to true Christians.

A. W. S.

WRITTEN TESTIMONY OF OFFICER GUSTAV A. WOLTER.

132 NORTH MAY STREET, CHICAGO, November 24, 1898.

REV. JOHN ALEX. DOWIE.

Dear Sir:—About a year ago I ignorantly denounced Dr. Dowie and was told by my landlady to be fair and investigate before I formed a conclusion. She gave me LEAVES OF HEALING containing the testimony of Miss Claudia Thomas, who was wonderfully healed of dropsy by God.

The result was my speedy conversion.

The first positive proof of the power of prayer by a righteous man, I experienced in the month of February last. I was in bed, suffering from a complicated case of rheumatism (lumbago and sciatica). My landlady telephoned to Dr. Dowie to pray for me. I told her to ask him to pray for me that I might die easy. She would not do that, but asked Dr. Dowie to pray for me that I might receive the strength to go to Zion Home.

The time for prayer was set at nine o'clock P. M. It was then about

seven P. M., and the next two hours seemed to me a long time, as my bones were sore from lying in bed.

I made several attempts to arise, finally doing so by the aid of a chair. By moving the chair in front of me I painfully worked my way to the dining-room, and saw by the clock it was yet seven long minutes to nine. To my dismay I felt my strength giving out, and began to work my way back again, that I might die in bed.

When I reached the bed I let go of the chair and dropped with outstretched hands. Only my hands touched the bed, for at that moment away went all my pains.

I was amazed for some seconds; then I instantly remembered that Dr. Dowie would pray for me at nine o'clock.

In a bound I again reached the dining-room to look at the clock. It was just nine.

I shouted with joy and ran about for a few minutes.

I had forgotten that I was to pray for myself at that hour, but I remembered the promise to the sister to go to Zion Home.

At 9:40 P. M. on that same evening I entered the office of the Home. I think now I was foolish to go there, for I had been instantly and completely healed. As I sat there in the office, waiting to see Dr. Dowie, instead of praying and praising God, as I should have done, I began to think as to what had become of my sickness.

Feeling over my hip and side and back, I felt the pains coming slowly back again, and increasing in severity as the time rolled on. When, at about 12 o'clock that night, it came my turn to see Dr. Dowie, I had to be assisted to his office by Brother Carl F. Stern. As soon as Dr. Dowie prayed and laid hands on me, all my pains again left me. After a few moments my pains began to return, but left me when Dr. Dowie again prayed for me.

I then went to bed in the Home and slept well.

In the morning Dr. Speicher came, prayed for me and laid hands upon me. I had no pain, but could not move without causing pain.

I made up my mind to try to get up. I kept on trying, and improving right along until I reached the dining-room. After eating breakfast, and attending service in the Home, I went home.

In the afternoon I went to Zion Tabernacle, and have not missed a single Sunday in church since that time.

It was some months before I was entirely well of all the rheumatism, because I looked too much upon the man praying, as though he were the healer, and also by trying to hasten my healing by means of "The Resuscitator."

This instrument caused small ulcers on my gums and deep in my ear.

On Saturday, May 7th, I retired early, in order to sleep off the great pain in my ear. After an hour and a half, I could not endure it any longer, so I got up and dressed, and went to Zion Home.

Elder Piper laid hands on me and prayed, and his hands had not yet touched me, when all the pain was gone. On my way home it came back some, but not enough to prevent my sleeping. At midnight I was awakened by water running from my left ear.

The pain had left the ear and got into what I thought was the brain.

On the following Tuesday, when Dr. Dowie had prayed for me, with laying on of hands, the fever in the head left forthwith, the pain grew less, and at midnight I was again awakened by a brownish discharge from the ear.

From that time all that trouble was ended.

Last summer I had a rib broken by a violent blow. I was unable to do my work. As soon as I realized what had happened, I went to Zion Home. Elder Speicher laid hands on me and prayed, and immediately all the pain left me, and I resumed my work without interruption.

In conclusion, I mention the wonderful blessing I received at my first rising to repeat the prayer of consecration in Zion Tabernacle, just about a year ago.

I had been in the habit of taking snuff ever since I was ten years old. I used about an ounce a day for over forty years.

The habit was so firmly rooted in me, that all efforts to quit it failed. I tried water, oil, salt and even red pepper to appease that craving appetite for snuff-tobacco, but nothing was of any help to me. But the prayer did it at last, and from that day to this I have had no more desire for snuff or any other bad habits.

I thank God for His infinite mercy, for the change He has wrought in me, and for the fulfilment of my wish to make me His Witness to Divine Healing.

Yours in Christ, GUSTAV A. WOLTER.

---

182 NORTH MAY STREET, CHICAGO, November 17, 1899.

REV. JOHN ALEX. DOWIE.

Dear Sir:—I most cheerfully comply with your request, and send you my photograph to be used in connection with my statement of a year ago concerning my wonderful healing.

It could hardly have been through faith on my own part, nor was it done by hypnotic power on your part, for I was at least three miles away from you at the time you prayed for me.



OFFICER C. VETTIN.

I was prayed for by some of the Elders with immediate results, but I believe it was through the Grace of God alone, in answer to your prayers, that He, in His infinite mercy, took pity on me. I myself did not pray. I could not and did not know how to pray. I did not expect anything but hell itself.

Driven to desperation by the wife's unbearable mania (hallucination of sound, which, according to Dr. Hoadley and Dr. Dewey, is incurable), I oftentimes tried to drown my sorrow in the cup of liquid fire and seek recompense behind the Gates of Hell, only to find and feel my terrible existence, after the reaction, more miserable than ever before.

Many a time I contemplated murdering her, and then finishing up with suicide.

Thanks be to God, I have gotten all over that. As new life springs up over the ruins of a destroyed city, so has new life sprung up in me, with more and deeper love for God and men.

With joy I think back of the time when kind friends handed me LEAVES OF HEALING and told me of the wonderful healing of little Claudia Thomas. Many physicians had given her up to die, after tapping her, I think, seventeen times for dropsy. She is now happy and healthy, restored through Divine Healing. New hope sprung up in my heart. I resolved to investigate Dr. Dowie and his works. If what I read and heard was true, I intended to ask for prayers for my poor wife, little expecting that I was to be saved and healed.

Yet the unexpected has happened. I came, I saw, and was conquered, and led a most willing captive into Zion, the Citadel of God, praise the Lord.

And my wife, you say? Well, ever since yourself and your dear wife, Mrs. Dowie, honored us with your memorable visit, and prayed for her, she has been steadily growing better. I believe she would be entirely well if it were not for the stumbling-block of her own relatives, whom she is trying to get converted by coaxing them to go to church with her. Her failures with them excite her.

She is at least seventy-five per cent better now than she has been, and I have good reasons to believe that she will soon be entirely well. May God bless her.

If neither my wife nor myself had ever received any blessing or healing, I would have to believe in Divine Healing after what I saw in one of my visits to the prayer-room. A man stood somewhat behind me, to my left. His left arm was drawn up close to his breast, and his hand twisted in such abnormal position as is peculiar to those suffering with paralysis. Intensely interested, I watched your every move. When, with a short prayer, you gently pulled that arm out straight and then bent it over his

head and down to his side, and back and forth, I felt a strange and indescribable sensation going over me, which inspired me with awe and admiration for God, to whom you had prayed so fervently in a few simple words.

I assure you that this took all the conceit out of me.

I thank God in my feeble way for leading me out of the Sea of Sin and sickness and devilish depravity, to the firm Rock of Righteousness.

I pray God that in His infinite mercy He may change the hearts of all sinners for Jesus' sake.

May God bless you with a long life, so you may enjoy the fruits of your priceless labors. May you be in the future as you have been in the past, a blessing to multitudes of people. May our Heavenly Father bless you spiritually, physically and financially. I pray His blessing upon Mrs. Dowie and all the family; upon Zion everywhere, and all its institutions.

Thanking you for your kind consideration and self-sacrificing and benevolent efforts, I remain, highly esteeming you in love and sincerity,

Yours. GUSTAV A. WOLTER.

OFFICER HENRY L. BUSSIAN.



OFFICER THOMAS J. ANDERSON.

From the early age of fourteen, this Witness was a victim of the spirit, soul and body destroying liquor habit.

From his twentieth year he sowed the seeds of paralysis, heart disease and cancer by the use of tobacco.

In his home his six-year-old son had been a sufferer from rupture for three years.

Through the testimony of Mrs. Nettie Huber, and the reading of LEAVES OF HEALING, the little fellow was brought to Zion Tabernacle. There Dr. Dowie prayed for him in the Name of Jesus, in the Power of the Holy Spirit and in accordance with the Will of God our Heavenly Father, and he was instantly healed.

The healing of his son showed Officer Bussian that the Gospel preached in Zion was a Gospel of Power, and he was converted to God. He renounced the false teachings of the Lutheran Church, in which he had been born.

He was at once delivered from the terrible bondage of the habits which were damning his spirit, filling his soul with filth, and killing his body.

His wife was brought out of the apostate Roman Catholic Church, and is one of the more than one thousand Roman Catholics who have been baptized by Triune Immersion by the General Overseer.

She has received blessed deliverance in childbirth, and remarkable healings of disease a number of times.

His oldest son was instantly healed of appendicitis when the doctors held out only the slender hope that by the horrible butchery of an operation his life might be saved.

One of Officer Bussian's daughters was healed of weak eyes, from which she had suffered for a long time. In answer to the prayer of faith she was healed.

A sweet little five-months-old baby in the home was seized by the dread disease Pneumonia, and was soon beyond all hope of recovery, humanly speaking.

Prayer was offered in Zion, and in a very short time the little one was well.

Officer Bussian himself, although blessed with almost continual good health, has found deliverance from rheumatic pains through trust in God.

His testimony is a splendid example of thousands of testimonies in Zion.

This husband and father has been saved and delivered from habits which not only take the children's bread, but are a stench in their nostrils and a cause of disease.

The wife and mother is saved from the delusions of Romanism, healed and given healthy children.

The children are all healed and being trained up in a home where God's Word is daily food, and prayer is daily made. Such children, strong in body, pure in blood, and taught the power of prayer from earliest infancy, are the hope of Zion, yea, of the world. The home is made happy and the daily tasks become a joy instead of a burden.

The doctors who poison and butcher their helpless victims and keep the family purse slim by their exorbitant fees are forever shut out, for God Himself, whose gifts are without money and without price, is the Physician.

Such is the work of Zion in the homes of the people.

It is for this that she is reviled and persecuted by those who profess to be God's servants.

But "Wisdom is justified of all her children."

And that word of Jesus is as true concerning Dr. Dowie and Zion today as it was when it was spoken regarding John the Baptist long ago.

God makes no mistakes, and He never witnesses for "sinners" by hearing and answering the prayers of the wicked. "But if any man be a worshiper of God, and do His will, him He heareth." Even a man who had been blind all his life, until Christ restored his sight, could see that truth clearly, when "false shepherds" could not, or would not, see it. It is just the same with "false shepherds" today. A. W. S.

TESTIMONY OF HENRY L. BUSSIAN IN CENTRAL ZION TABERNACLE.

Extract from Report of Meeting held Lord's Day Afternoon, April 21, 1895. LEAVES OF HEALING, Volume IV, Number 27, page 426.

Son Healed of Appendicitis.

Mr. Bussian, 746 West Thirteenth Street, said: "Last November my son Frederick took sick with appendicitis. We brought down a request to Dr. Dowie. He prayed for him, and when I came home in the morning I asked how the boy was, as I could hear him moaning in the bed-room. The mother said he was pretty bad. I asked her if the prayer did any good, and she said, 'No.' I said, 'I guess it won't.' Then I went and got a doctor, and he came and examined him. He said, 'You have got a bad case there; I think we will have to operate on him; it is about the only cure there is for him.'

"This was about five o'clock in the morning, and the doctor came around about ten o'clock again. He came in the afternoon again, and he came back in the evening, and the boy was not any better; he was getting worse.

"We sent another request down that evening, and we expected healing; still we had the doctor. So the next morning the wife says, 'We will have to do one thing or another.' I did not trust very much; I was not much of a Christian, but I said, "Well, we will try Dr. Dowie.'

"We gave up the doctor the next morning, and she made me go down to Zion Home to get Dr. Dowie. Dr. Dowie was busy, and he sent me to Dr. Speicher, and Dr. Speicher went to the house with me. He was there about five minutes, and the boy sat up in bed, and ate a plate of stew. His pain was all gone.

"Before he had had so much pain he was tearing the bed sheets and holloing; you could hear him across the street, and when the doctor came he said, 'Where is your pain?' He was so sore before Dr. Speicher prayed for him you did not dare to touch him, and in five minutes the boy sat up, and he had no pain. Dr. Speicher took hold of him, and there was no more pain there. Now he is healed.

Six-Year-Old Boy Healed of Rupture.

"I also have another boy, six years old, who was ruptured when three years old. My wife brought him down here, and Dr. Speicher prayed for him, and when she came home that evening he took off the truss, and he has not had it on since. That was last September. Before that he could not be without his truss an hour but the rupture would trouble him. He was healed of rupture."

Dr. Speicher—What has God done for you?

Mr. Bussian—"Well, He has stopped me from smoking."

Dr. Speicher—You have given up smoking, chewing and drinking?

Mr. Bussian—"Yes, sir.

"I have a daughter up there in the choir who was healed of weak eyes.

Baby Healed of Pneumonia.

"Then I have a baby about five months old. Dr. Speicher prayed for it. I did not call the doctor to find out what the sickness really was, but it acted like pneumonia. I did not think it would live until I got back from Zion Home. Dr. Dowie told me not to prepare for the funeral, for it would not be dead. We wanted a death certificate, and when I came out, he was holding the baby in his arms trying to get it to stop crying. He gave it to me, and it was not long until it was well, and there was no funeral."

WRITTEN TESTIMONY OF OFFICER HENRY L. BUSSIAN.

883 South Lawndale Avenue, Chicago, November 20, 1899.

My Dear General Overseer:—I have lived in Chicago about twenty-seven years.

I was born and raised a German Lutheran. I was sprinkled when an infant, in Germany, and was confirmed at the age of fourteen, in the German Lutheran Church, corner of Nineteenth and Johnson Streets, Chicago.

I attended Church about two years after my confirmation, but finally quit going altogether.

I commenced drinking intoxicating liquors when about fourteen and commenced chewing and smoking tobacco when I was about twenty years of age. I continued to chew, smoke and drink until I came to Zion Tabernacle, in the fall of 1897.

Through the city newspapers and through the talk of the people I heard of yourself and of Zion Tabernacle in 1895, at the time of your persecution. At that time I paid little attention to it.

In September, 1897, Mrs. Nettie Huber came to our home, through some business matters with my wife. We had a six-year-old boy who was ruptured. My wife explained to Mrs. Huber about our child being ruptured. She told us about Zion Tabernacle and gave us some copies of Leaves of Healing.

She got my wife to take the boy down to Zion Tabernacle. He was instantly healed.

In November, 1897, our oldest boy, who was then twelve years of age, was taken sick. On the 17th day of November we called in Dr. Hammond, whose office is at Twelfth Street and Ashland Avenue. He pronounced the disease appendicitis.

In the evening of that day the boy was very sick. I stayed home from my work that evening, as we did not expect the boy to live until morning. The doctor came there four times that day.

About nine or ten o'clock he was there, and he said that the only thing to do for the boy was to operate on him; there was no other way of curing him.

He gave him until morning to see how he would be then. In the morning he was worse.

He was tearing and biting the sheets and bedclothes, he was so full of pain. You could hear him scream quite a distance out doors.

When the doctors came to see what should be done, I told the doctor that he was not needed any more. We told him that we would not have the boy operated upon, and said we would go to Zion.

The doctor said, "Do you think Dr. Dowie can cure him?" I said I thought that through Dr. Dowie's prayers he would be healed.

I came down to see you that noon. You prayed with me in your study for myself and for my son. You were very busy, but requested Dr. Speicher to go with me to my home.

Just before I had left my home the boy had been raving with pain. I was very much in a hurry to get back, as I did not know whether the boy would be living when I got back.

I arrived at home, I should judge, about one o'clock, with Dr. Speicher. Dr. Speicher offered a short prayer for my boy and within ten minutes he was sitting up in bed and eating a bowl of soup.

The pain was all gone, and he was feeling well. He has been well ever since.

One of my daughters had been troubled with her eyes for a long time. She was healed through attending the prayer services at Zion Tabernacle.

My wife was born and raised a Roman Catholic, in Chicago.

She was converted through the teaching in Zion Tabernacle, and has been healed several times.

She gave birth to a child last winter and received great blessing at that time.

Several months afterwards she was taken very sick. She received her healing through the prayers of the Elders of the Church. We had several of them call at our home, and she received the healing there through their prayers.

She is well and strong today.

She was baptized in Zion Tabernacle in the spring of 1898, a month or so before I was.

I gave myself to God, and gave up my bad habits, smoking, chewing tobacco, drinking intoxicating liquors, etc., about Christmas, 1897.

I was baptized in Central Zion Tabernacle in the spring of 1898.

I have not had much sickness.

In the winter of 1898 I was troubled with rheumatic pains all over my body. I did not take any medicine, but trusted God, and it went away. I have not been bothered with it since, and have been strong.

We have a happy home. We thank God for all the blessings He has given to us.

We are glad we came to Zion. We have been living happy ever since.

I have been on the police force in Chicago nine years.

I find it much easier to perform my duties now than it was before I came to Zion. I feel that the being free from tobacco, liquor, etc., and serving God, makes me much better fitted for the service.

I am thankful for the teaching received in Zion, and for the ministry of the Christian Catholic Church.

I desire to do all I can to protect your life until your work on earth is done.

I pray God to spare you many years.

Faithfully Yours in Jesus, Henry L. Bussian.

OFFICER C. VETTIN.

The testimony of Officer Vettin is another which shows that in Zion God is fulfilling the promise made through His apostle, "Thou shalt be saved, thou and thy house."

His is another home where the peace of God's love has taken the place of quarreling and bitterness.

His family is one of the thousands, every member of which has found Salvation, Healing and Cleansing through the teachings of Zion.

Officer Vettin was a Lutheran and, like so many of the deluded adherents of that apostate Church, was defiling his body with liquor and tobacco, and his wife and family suffered from the consequences of his sins.

His son had been bedridden, unable to move, swollen and distorted with rheumatism, for four months.

Physicians exhausted their so-called skill, but their treatment seemed only to make him worse.

Through Officer Henry L. Bussian, Officer Vettin was led to have his wife take the suffering boy to Zion Tabernacle.

Through the faithful prayers of Dr. Speicher, God healed the little invalid and within a week he was going to school

Through the power of that healing and the teaching received in Zion, Mrs. Vettin gave her heart to God and became a faithful member of the Christian Catholic Church in Zion.

For a year Officer Vettin continued to live in sin. Then his daughter was attacked with typhoid fever, but was quickly healed in answer to the prayers of Elder E. L. Haight.

That experience brought him nearer to God, and when he

was suffering with sore eyes, soon after, he was ready to repent of sin and turn to God for Salvation, Healing and Cleansing, which he did.

He then saw that, according to Divine command, Baptism should follow Repentance. He obeyed, and in that ordinance the healing power of the Holy Spirit gave him perfect health in his eyes.

God then gave him the strength to break away from his evil habits and he became a clean man.

Now his home life is one of perfect happiness. His testimony, which follows, rings throughout with joy.

The General Overseer is the man whose teaching, under God, has wrought that blessed transformation in Officer Vettin's and thousands of other families. If he is, as Dr. P. S. Henson wickedly says, "the slickest confidence man who ever struck Chicago," then may God send many more such "confidence men" to Chicago and the world. A. W. N.

WRITTEN TESTIMONY OF OFFICER C. VETTIN.

CHICAGO, ILL., November 16, 1899.

DEAR GENERAL OVERSEER:—I was born and raised in the German Lutheran Church.

They said they baptized me when I was an infant, with "a little water on the nose." I was confirmed in that Church at the age of fourteen.

I came to this country when I was seventeen years of age, and have been living in Chicago ever since, twenty years.

About this time of the year 1897 my son, Richard Vettin, then thirteen years of age, was very sick. We had him treated for four months. The doctors themselves did not know what the disease was.

The joints in the knees were swollen, and we think he had rheumatism.

The doctors did not help him, but he was always getting worse. He could not move his arms, and in fact could not move himself at all. He could not go to school.

We were told of Dr. Dowie by Officer Bussian. I came home one afternoon and told my wife, "The best thing for you to do is to go down and see Dr. Dowie," and she came down to Zion.

She saw Dr. Speicher the first afternoon she came down, and he prayed for Richard. She came three or four times more. They prayed and we prayed for him. My wife was converted and joined the Christian Catholic Church.

Richard got better, and in a week he was well and able to go to school.

I did not join the Church then. I kept on being a whiskypot, beerpot, stinkpot, etc.

Last year, 1898, about this time, my daughter Anna took sick with the typhoid fever.

We sent for an Elder. Elder Haight came and prayed with Anna and prayed with us. Anna got well without any medicine, and we thank the Lord for it.

She went to school in about a week after the Elder had prayed for her. She is well and strong.

Soon after that I took sick with sore eyes. I was at home four days. I could not stand the light. I was in a dark room for three days and three nights.

I did not call any doctor. We prayed at home and sent for an Elder. Elders Haight and McClurkin came and prayed with us. I got some better.

I then came down and saw Dr. Dowie in his private office, and, after surrendering myself as fully to God as I then knew how, he prayed with me. I came down with spectacles on and went away without them.

On my way home I must have caught cold in my eyes, for I felt badly. So I made up my mind to be baptized the next Sunday. I was baptized and when I came out of the water I was perfectly healed.

I gave up tobacco about a year ago, after having listened to the teaching of Dr. Dowie. About the same time I gave up drinking whisky and beer.

A little later through having to serve on duty at dances, picnics, etc., I was tempted and yielded to drinking some beer at times. But for some time back I have not touched a drop of intoxicating liquor, and I do not have any desire for it.

I am determined, by the Grace of God, to live a Christian the rest of my life. I am a happy man, living for God according to my light.

I have a happy home, brought about through the teaching in Zion. Before I was converted we had quarreling in the house, and I would come home drunk, stinking of tobacco, etc.

The first of last September my wife became sick. She was at that time delivered of a still-born child, which had probably been dead about four weeks before its birth.

We had no doctor. We prayed. Deaconess Speicher was there and my wife came through very nicely.

We praise God for His deliverance in that case. My wife is now strong and well, doing her own housework, and praising God for His blessings.

As a family we are daily praising God for Zion.

We thank you for the teaching, and pray God to spare your life many years.

I sincerely desire to do all I can to help keep you on this earth until your work is done.

With Christian love, I am

Faithfully yours in Jesus, C. VETTIN.

OFFICER THOMAS J. ANDERSON.

"My God and Father, in Jesus' Name I come to Thee. Take me as I am. Make me what I ought to be, in Spirit, Soul and Body. Give me power to do right, to repent, to confess, to restore, no matter what it costs. Give me Thy Holy Spirit. Forgive my sin, and heal my sickness, for Jesus' sake."

It was in repeating these simple words, after Dr. Dowie, at the close of one of the great Auditorium meetings in 1896, that Officer Thomas J. Anderson gave himself to God, and at the same time received a perfect and permanent healing of Rheumatism.

Although he afterward strayed from God, he was never again afflicted with Rheumatism.

In the spring of 1899 he was taken with pneumonia and neuralgia, and suffered intensely.

In his extremity he turned to Zion, and an Elder was sent to pray for and with him.

He then gave himself fully to God, and a happiness unspeakable filled his whole being.

Again he felt the healing power which had so miraculously delivered him as he had stood, with thousands of others, three years before.

Soon he was well and attending to his duties.

Some time afterward he again experienced God's power and willingness to heal when he was suffering with neuralgia.

He also testifies to a happy home and greater cheerfulness in his work.

His wife has also trusted God for healing and has found Him true to His promise, "I am the Lord that healeth thee."

Officer Anderson's testimony is brief, simple, to the point, but there is a world of meaning in his sentence, "I was happier than I ever knew I could be."

May his testimony lead many a weary, sin-sick, sorrowing one to find that strange, new happiness in God. A. W. N.

WRITTEN TESTIMONY OF OFFICER THOMAS J. ANDERSON.

3422 STATE STREET, CHICAGO, ILL., November 21, 1899.

REV. JOHN ALEX. DOWIE.

Dear General Overseer:—In 1896 I went to hear Dr. Dowie preach in the Auditorium.

I was healed of Rheumatism by hearing him preach that sermon. I believed in Divine Healing then, and at the close of the sermon, when I repeated the prayer of consecration, I gave myself to God and received my healing. I have never had any more Rheumatism since that time.

I did not join the Church until a few months ago, in April of this year.

Before I joined the Church I was taken sick with Neuralgia and Pneumonia together. I called for an Elder to come and pray with me. He came twice and prayed with me, and I was healed.

I was again taken sick from catching cold. The neuralgia attacked my face. My eyes were very nearly closed with the swelling, so that I could scarcely see. My wife had to lead me.

I went to Zion Home and Dr. Speicher prayed with me. When I left I could see to go back home without her assistance.

I received perfect healing without the assistance of any medicine.

I had abandoned that altogether.

I was much blessed spiritually after receiving my healing. It caused me to receive the truth, and I became a more consecrated Christian. I was happier than I ever knew I could be.

I have been wonderfully blessed in spirit, soul and body through the teaching of Dr. Dowie. I feel very grateful to God.

A complete change has been made in my life since I have been in Zion. Business goes better, life is brighter, and I am happier.

I have been saved and healed by coming into Zion, and I praise God for it.

My wife has also been wonderfully healed.

Yours in His Name, THOMAS J. ANDERSON.



SING unto the Lord a new song, and His praise from the end of the earth; ye that go down to the sea, and all that is therein, the isles, and the inhabitants thereof.—Isaiah 42:10.

ZION is singing the beautiful New Song of Jesus, the Saviour and Healer. But it is the old, forgotten Song, which the Son of Man taught the people as He walked the plains of Galilee amid the sick and sinful multitudes which thronged His footsteps.

He went about doing the will of the Father by destroying the works of the Devil. The eyes of the blind were opened and the ears of the deaf were unstopped. He healed all manner of sickness and disease among the people.

The people today, as then, demand a ministry demonstrated by the signs following.

Zion literature is teaching the people to sing His praise from the ends of the earth.

Zion teaching is reaching those who go down to the sea, and some of them are singing the New Song. May God bless and put the New Song into the mouths of many, many sailors.

Lying before us is a letter written to Dr. Dowie from the beautiful Island Continent of Australia, the land where our General Overseer labored for years, and where he learned to sing this wonderful New Song which had so long been forgotten by the churches.

The story of how God taught him is beautifully told in the little tract, "He is Just the Same Today."

The letter, written by Rev. P. C. Gordon, is as follows:

MERLDES, W. A., September 6, 1899.

DEAR DR. DOWIE:—Although far away from you in Chicago, God is blessing Zion teaching.

send for more literature. My last parcel has been blessed.

When I hear of the sick I write to them, telling them of Jesus the Healer, and send them literature suited to their cases. Every hour I have apart from business is spent either in study of Zion's theology or in writing Zion's teachings to the sick and afflicted. Of late I have been sending a quantity to the people of my late pastorate.

God is blessing, and later I shall send full testimony of the perfect recovery of Mrs. M. P. Palin, who through bereavement was nigh to death with insanity. Last week she wrote, saying that God had healed her and that since June (when you prayed for her) she has been steadily but sweetly gathering strength. She is now working for God and preaching Divine Healing through faith in our Lord. She is one of my loved late congregation.

Lady Said by Doctors to be Dying Instantly Healed.

I have also received word of the instant healing of Mrs. Kennedy, wife of Rev. Kennedy, Katanning, West Australia. I am asking for full testimony.

She was, according to the doctors, dying after years of suffering.

The night of her healing she was momentarily expected to die, and was being watched by friends, when she got out of her bed and began to dress.

Her husband, coming in, flew to her side to hold her, fearing she had gone out of her mind.

She said, "Don't touch me, Will. God has said, 'Get up and dress.'"

He went out, deathly pale, and her friends said, "O, she is gone!" They went in and found her dressing. This turned their hearts to praise God, but they were full of joy. Praise the Lord!

Since her recovery many have called to see her, for she is beloved. She is now preaching Jesus the Healer.

I send, also, the testimony of Miss E. Harris, of Perth, West Australia, lay-preacher, of Wesleyan Methodist connection, and Juvenile Superintendent of Young People's Christian Endeavor Union of West Australia.

She writes:

"While P. Campbell Gordon was General Secretary of the Christian Endeavor Union of West Australia, I had repeated meetings with him as adviser in connection with juvenile work.

"On May 24, 1898, a few of us were picnicking, and invited him, as General Secretary.

"It was at the meeting, at his suggestion, that he spoke of Divine Healing. For two hours he taught me clearly (although I was an unbeliever) that Jesus was the Healer. I was deeply impressed.

"Often we had talks over the teaching, and at last I accepted the truth of Divine Healing and of the Spiritual Gifts.

"What I had yearned for, for years, had been given me. I have become a new creature.

"Knowing the corruption of the Methodist Church, I resigned, for which I suffered hard persecution. I now preach Divine Healing.

"I suffered from neuralgia, owing to having stood on the damp ground while preaching. I wrote Mr. Gordon for prayer and advice. No sooner had I done so than my pain left me and, thank God, I was perfectly restored.

Sense of Smell Restored in Answer to Prayer.

"For fourteen years I have not had the sense of smell. I saw that God had made the flowers beautiful, and Satan was depriving me of their fragrance.

"I prayed God to give me the lost sense. Each morning I went out to smell the flowers in the garden to test God's promises. I knew he would heal me.

"The third morning, to my great delight, I found that the Lord had given me back that sense perfectly. The beautiful, heavenly odor of flowers, which I had not smelled for fourteen years, was given me in obedience to Christ's command.

"I have also to record recovery from intense pain through ulcer of the gums.

"I was to speak for the Lord, when, a week prior to the time, I was troubled with my face. Each day it grew worse. The day of the meeting I was suffering intensely.

"Mother went to apologize for my absence.

"No sooner had she left than I knelt down and said, 'Lord, why should I have Satan bind me?'

"The answer came, 'I will heal.'

"I put on my hat and went to the meeting. When I entered, poor mother was astounded.

"Since then I have not felt the least pain, and that is now six weeks ago.

"My prayer is that I may be used to teach God's will, Salvation, Healing and Holiness."

I may say that I regard our sister as one of the humblest Christians and devout workers for Christ, with intense love for souls, whom I have ever met. She is a wonderful speaker and can pray.

May God use her, is my prayer.

Yours in Christ,

P. CAMPBELL GORDON,
Ex. P. M. and Presbyterian Pastor.

Zion teaching is attracting much attention in England, Scotland and Ireland. We believe that many there are ready to accept it. Many are feeling as does a gentleman in Deptford, S. E., London, England, who writes:

Your paper, containing God's truth, is like the "Wells of Elim," amid the powerless vaporizings and unscriptural perversions of the religious (?) press of this country.

"Forward through the desert;
Through the toil and fight.
Canaan lies before us,
Zion beams with light."

We ask you, dear reader, to help Zion to Go Forward through the toil and fight, and plant the banner of Salvation, Healing and Holiness in every land under the sun. We thank you for the help you have given us in the past; but we need it unceasingly, as the opportunities open more and more in home and foreign field.

Zion Literature Sent Out From a Free Distribution Fund Provided by Zion's Guests and the Friends of Zion. Report for Week Ending November 18, 1899.

1975 Rolls to	United States.
1147 Rolls to	Scotland.
1098 Rolls to	England.
976 Rolls to	Y. M. C. A., United States.
367 Rolls to	China.
175 Rolls to	Denmark.
155 Rolls to	Japan.

Total number of rolls for the week, 5853.

He sendeth His word and healeth them.

LEAVES OF HEALING

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

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

EDITED BY THE REV. JOHN ALEX. DOWIE.

Entered at the Postoffice, Chicago, Illinois, as Second Class Matter.

Subscription Rates.		Special Rates.	
One Year	$2.00	100 Copies of One Issue	$1.00
Six Months	1.00	50 Copies of One Issue	1.00
Three Months	.25	To Ministers, Y. M. C. A.'s and Public Reading Rooms, per annum	1.50
Single Copies	.05		

For foreign subscriptions add one dollar per year for postage.

Subscribers desiring a change of address, should give present address, as well as that to which they desire LEAVES OF HEALING sent in the future.

Make all Bank Drafts, Express Money Orders or Postoffice Money Orders payable to the order of JOHN ALEX. DOWIE, 1416 Michigan Avenue, Chicago, Ill., U. S. A.

Station L. Long Distance Telephone South 859 Cable Address "Dowie, Chicago."

All communications upon business must be addressed to

MANAGER ZION PUBLISHING HOUSE,
1416 Michigan Avenue, Chicago, U. S. A.

CHICAGO, ILLINOIS, NOVEMBER 25, 1899.

TABLE OF CONTENTS.

Leaves of Healing, Saturday, November 25, 1899.

GOD'S WITNESS TO DIVINE HEALING—
Gustav A. Wobst, ... 129-132
Henry L. Bonnier, ... 132-133
C. Vittin, ... 133-134
Thomas J. Anderson, ... 134
ZION LITERATURE MISSION, ... 135
EDITORIAL NOTES—
Reply to Renewed Lying of Bishop Thoburn, ... 136
Notes on the New Year's Gift to God, ... 137
GENERAL OVERSEER'S APPEAL, ... 138
A VOICE TO ZION AND GOD'S PEOPLE IN EVERY LAND—
Prelude—Remarks Upon Zion's Holy War, ... 139-140
Address—Zion's Witness Against the Adulterers, ... 140-144
Address—A True Baptism a Seal of a True Church, ... 144-148
ZION'S BIBLE CLASS, ... 148
NOTES FROM ZION'S HARVEST FIELD, ... 149-151
ZION'S FINANCIAL INSTITUTIONS, ... 152
NOTES OF THANKSGIVING TO ZION'S GOD, ... 153
CHEERING WORDS FROM ZION'S GUESTS, ... 154-155
ZION'S JUNIOR SEVENTIES, ... 156
ANNOUNCEMENTS—
Sunday, November 26, to Friday, December 1, ... 157
CARTOON—
Zion's Witness Against Oppressors, ... 158
CALENDAR FOR DECEMBER, ... 159
BAPTISMS, ... 160

EDITORIAL NOTES.

"O ZION, LET NOT THINE HANDS BE SLACK."

THE HOLY WAR Against the Hosts of Hell in Chicago goes steadily, successfully, and quietly forward.

THE ENEMY has been absolutely silenced for the time, and scarcely a line of criticism or attack of any kind has been made in the papers for a number of days.

No reply has been attempted to our severe exposures in our issue of last week. As the Chicago *Chronicle* has suggested, "the editorial room has heard from the business department."

BUT WHERE the secular press ends the religious press begins, and from every part of the United States we are receiving clippings of the most shameful attacks from all kinds of so-called religious papers.

It is not to be wondered at that this is the case, insomuch as we have told the simple and plain truth concerning the decadence of the denominations, as shown by their own statistics, and as set forth in their papers.

BUT IT does come with an ever-increasing astonishment, when an already fully-exposed liar in the person of a Methodist Bishop will again take up his pen, and add to his previous falsehoods a litter of others.

IN OUR ISSUE of September 30th, Volume V, Number 49, we gave the story of "A Miracle of Healing," and the circumstances under which we prayed for Mrs. Ruby, who was instantaneously raised from a bed of sickness on which she had lain for thirteen years without being able once to stand upon her feet.

We told of how, on the morning when God used us in that healing, we had just read a shameful attack upon us from the *Indian Witness*, in which Bishop Thoburn had branded us most falsely as an "impostor."

We appealed to God for vindication, and Mrs. Ruby's healing was granted to us that morning.

Her testimony has been heard from her own lips by thousands of persons in Central Zion Tabernacle.

An edition of twenty-two thousand copies of the issue in which her Testimony appears has been sold out, and another edition of twenty thousand will be issued from our presses next week, to supply pressing demands.

LAST WEEK we received a clipping from the *Indian Witness*, dated October 13, 1899, containing an article entitled, "Notes from America. By Bishop Thoburn." It is dated "Cincinnati, August 5, 1899."

A MORE SHAMEFUL and false set of deliberate lies against a minister of Christ was never penned than the attack upon ourself in these Notes.

We will quote the following:

> Such a phenomenon as the presence, the teaching, and the extraordinary career of this man would probably have been impossible a generation ago. It is remarkable, however, in the case of this man . . . that when a person fully accepts a given theory he no longer remains amenable to the claims of common sense, and places himself beyond the reach of trustworthy evidence. A man, for instance, who becomes a follower of Dowie, may have been a godly, pious, praying man, who would once have been horrified at the suggestion that he would ever tolerate either untruth or profanity, and yet the same man when he becomes a disciple of Dowie will listen to falsehoods which a child ought to be able to detect, to profanity which would shock any good person, and to denunciations of good people, and of good works performed by others, which would be disgraceful in an infidel. None of these things will, however, move the convert.

BEFORE proceeding with further quotations, we challenge before God and man the shameful lies of the above attack. They are a disgraceful libel upon tens of thousands of godly men and women who are members of the Christian Catholic Church in Zion, and of many faithful ministers of the Lord Jesus Christ, whose lives and characters are above reproach and who are living earnest and good lives.

If Dr. Thoburn thinks that such calumnies as these will injure Zion, he is greatly mistaken.

They only strengthen the love and devotion of every member of the Christian Catholic Church.

BUT TO CONTINUE with Dr. Thoburn's attack. He says:

That Dowie is a swindler no sensible man need doubt. His methods are as open as day. Witnesses come forward one after another to affirm that he refused to do anything for them, even to pray for them, until they would pay a sum of money which in all cases is put as high as the circumstances will admit.

CONCERNING this atrocious calumny, we now challenge Dr. Thoburn, or any one else, to produce a single witness who ever came forward at any time, in any place, to make such affirmations.

We never knew any person who had been under our ministry to make this allegation.

Dr. Thoburn is a wilful fabricator, and bears false witness against us.

We defy him to produce the evidence which he declares witnesses have come forward one after another to affirm.

We deny the allegations without any qualifications.

We declare that no person at any time, in any place, or under any circumstances, has ever been asked to pay us *any* money for *any* service we have rendered as a minister of Christ, in sickness, sin, or sorrow.

This is a well-known fact, and has never been disputed except by entirely unsupported and false assertions of men like Dr. Thoburn, Dr. Henson, Dr. Gray and other ministerial liars, who are trying to prevent the "landslide" to Zion which has come, and is all the time coming, from the Methodist, Baptist, Presbyterian and other decaying and apostate denominations.

AS THE pages of LEAVES OF HEALING will disclose, for the last five years we have again and again, in Central Zion Tabernacle, Chicago, called upon any one whom we have ever asked for any money for any prayer or laying on of hands to stand up and say when, and where, the claim for money was made.

We have never known any one to respond to this challenge.

DR. THOBURN quotes an alleged case of a "gentleman in high position and in advanced years who was taken ill, as was also his wife." He then continues to declare that "Dowie was called in" and that the result of our visit was that the gentleman in question, although very sick, declared that he was perfectly well, etc. He then says:

The credulous old gentleman, one who had borne the reputation all his days as being a man of sound mind and of high culture, lay down on his bed and in a short time afterwards died. The strangest thing about it was that he died under the persuasion that he was perfectly well.

ALL THAT we can say about this case is that it never occurred, and we defy Dr. Thoburn to produce the evidence that it did.

HOW A MAN professing to be a Christian and a Bishop of the Methodist Episcopal Church could be guilty of such shameful fabrications is beyond all our capacity to understand.

This Church truly gives many evidences that, as an organization, it has gone to the Devil.

What are its leaders, when even its supposedly pious Indian Missionary Bishop can be guilty of such shameful fabrications?

HOWEVER, God is witnessing for Zion, and Zion is going forward.

MINISTERS, office-bearers, and members of the Methodist Episcopal Church have come into the Christian Catholic Church in Zion in great numbers this year.

Hatred and envy are the causes of these attacks.

But they cannot succeed in doing anything else than in hastening the departure of great numbers of the honest and true who still remain within the Methodist communion.

MRS. ALICE H. HARRIS, a lady missionary in Egypt, writes to us from Mahoram Bay, Alexandria, under date of October 27th, as follows:

I ask you to send to Bishop Thoburn my words of testimony, that I and my husband are missionaries, as well as others in Egypt, who have really had our eyes opened to the truths of Divine Healing, *in God's Way*, through reading your paper, LEAVES OF HEALING. We also have received healing, and have been used ourselves in the healing of others by laying on hands in the Name of Jesus. Tell him that "All Liars and Unbelievers shall be turned into Hell." May he, though bearing the name of Bishop, repent and get life.

WE SEND the message to Bishop Thoburn as requested, and we do it on the wings of our Little White Dove which he has so maligned.

THIS missionary adds:

I always teach my little girl of three and a half years that the Devil is the author of sickness, and she fully trusts Jesus as Healer. She clapped her hands when I showed her the pictures of Mrs. Ruby, "bound by Satan, and loosed by Jesus."

WE ARE receiving many letters concerning the All-Day and All-Night with God on Lord's Day, December 31st, continuing until morning light of Monday, January 1st, 1900.

Special railway cars are being arranged for from all our principal Branches and Gatherings. All persons who desire accommodation in Zion Home during that period must make very early application to the Manager, who is making preparation for the largest number we have ever accommodated.

WE REJOICE to call attention to the fact that God is already richly blessing our Appeal for Zion's Onward Movement and the New Year's Gift to God.

Today we received from one person two thousand dollars.

That sum is a five-hundredth part of the million dollars for which we called.

Let four hundred and ninety-nine other members and friends of Zion do the same, and their gifts would come to One Million of Dollars.

There are more than five hundred who could do this, if they gave from their plenty, and five times as many if they gave from their sufficiency.

WE ALSO received the sum of one hundred and fifty dollars from one of our own employees in Zion.

These two gifts are indicative of the spirit of loving sacrifice which animates the Christian Catholic Church in Zion.

We fully expect during the next five weeks that God will place at our disposal the sum for which we have called as a gift to Him for His work in Zion.

Once more, therefore, we direct the attention of our readers to our letter on page 138.

LET US remind Zion everywhere that the fact of God's abundant blessings to us, despite the attacks throughout the year, is really the cause of much of the envy that exists. Let us give cause to God's enemies for still greater envy as Zion goes forward into the New Year, the closing year of the century.

We do not doubt that the most glorious victories ever yet recorded by Zion will be won. This confidence is deeply and permanently imbedded in all our hearts.

LET THE prayer unceasingly arise that the glorious work in Zion of Salvation, Healing and Holiness through faith in Jesus Christ may Go Forward, and that we may be protected amidst the hosts of hell who seek to damage our character and to destroy our life.

We live and toil and are willing, if need be, to die for God and for humanity.

But there is much to do ere our work is done in Zion, not only here but in all parts of the world.

BRETHREN, PRAY FOR US.

General Overseer's Appeal for Zion's Forward Movement

--and--

A New Year's Gift to God.

GENERAL OVERSEER'S OFFICE
...ZION...
1201 MICHIGAN AVENUE,
CHICAGO, U. S. A.
November 18, 1899.

To the Officers and Members of the Christian Catholic Church in all parts of the World, and to All Friends of Zion:

BELOVED BROTHERS AND SISTERS IN JESUS CHRIST OUR LORD

"Grace unto you, and Peace, be multiplied."

In the Eleventh Hour of the last year but one of this century, I send forth this Appeal from Zion.

Triumphant everywhere, Zion can point to Victories which God has wrought, such as are without precedent in any age since the first apostles lived on earth.

The Everlasting Gospel, once for all delivered to the Church by her Lord, has once more been plainly set forth in all its simplicity and power, by the Eternal Spirit working through Zion and its consecrated messengers.

The Past is Glorious.

The Present is Victorious.

The Future is hastening to the Final Triumph of Zion's King.

I call in His Name for Gifts to be laid at His feet and used for His service in the Extension of the Kingdom of His Father by the Salvation, Healing, and Cleansing of sin-stricken and disease-smitten humanity in every clime and nation through all the Earth.

I CALL FOR A NEW YEAR'S GIFT OF ONE MILLION DOLLARS.

You can answer that call, each according to his several ability.

If each one will do that fully, then Zion's Storehouse will have meat for many workers, and I shall be enabled to put many Powers into operation which are now unused because of the lack of service, or sacrifice, on your part.

Bring the Whole Tithe into the Storehouse.

Bring your largest possible Offering also into the Storehouse.

God will pour you out a Blessing that there shall not be room enough to receive it.

I want this Gift to God for the following purposes, among others:

(1) For the Training and Sending forth of Zion's Messengers to All Nations.
(2) For the Work in Chicago.
(3) For the Work in Zion City to be begun in 1900.
(4) For the Preparation and Printing and Sending-forth of LEAVES OF HEALING, a Voice to Zion and God's People in Every Land, in many languages.
(5) For the Work of Zion's Seventies in all the Great Cities, first of America, and, then, of every Continent.

God has given me a Right to ask this from you in Jesus' Name.

The Holy Ghost has witnessed for me that I am God's Messenger.

The Holy Ghost has witnessed for Zion that it is God's Planting.

The Holy Ghost has witnessed that we are fitted by Him for the Work.

The Holy Ghost calls upon you, not only for Large Gifts from your Plenty, but for Sacrifices from your Sufficiency.

Do not send a single cent grudgingly, or from fear, or by any constraint: for "the Lord loveth a Cheerful Giver."

Send the Money into Zion, Chicago, either by Registered Letter, Bank Draft, Postal Money Order, or Express Order, made payable to myself.

Send it in, if possible, not later than Christmas, and, if not, send it in so that it may reach me before the last, or on the last, day of the year, so that I may be able to announce the Million at the All-Day and All-Night with God on Lord's Day, December 31st, and Monday, January 1st, 1900.

I have no other need for life, or time, or strength, or money, but to do my work as the Messenger of God's Covenant.

That work I shall do with every Power with which He may intrust me, until I draw my latest breath on earth, and go to my reward in heaven.

I fear no criticism from apostate churches, or from envious and unreasonable people, who will persistently misrepresent my words, my actions, and my motives.

God is my Judge.

Zion is my Witness over all the earth.

Hence I say, "The King's Business requireth haste."

Therefore, see to it that ye do this thing, lovingly, generously, and quickly.

In the Great Harvests which we shall reap on earth, we shall rejoice together; and in "A New Heaven and a New Earth, wherein dwelleth Righteousness," we shall rejoice forever with our King.

I am, faithfully your friend and fellow-servant in Jesus,

John Alex. Dowie

General Overseer of the Christian Catholic Church.

A NEW YEAR'S GIFT TO GOD FOR WORK IN ZION.

.....

THE REV. JOHN ALEX. DOWIE,
General Overseer of the Christian Catholic Church,
Zion, 1201 Michigan Avenue, Chicago, U. S. A.

Herewith I enclose you by.....the
(Say here whether by Draft or otherwise.)
sum of....., as my contribution to the work of God committed to your care, to be applied as you may decide, in answer to your Appeal of November 18, 1899.

Name in full.....
(Say whether Mr., Mrs. or Miss.)

Address in full.....
(Stating Street No., Town or City, State or Country.)

A VOICE TO ZION AND GOD'S PEOPLE IN EVERY LAND.

O thou that tellest
Good Tidings to Zion,
Get thee up into
the High Mountain
Lift up thy Voice
with strength;
Lift it up, be not afraid;
Say unto the cities of Judah,
Behold your God!
Isaiah XL. 9.

ZION'S HOLY WAR.

Report of Meeting held in South Side Zion Tabernacle, Lord's Day Evening, November 5, 1899. Prelude: Remarks Upon Zion's Holy War. Sermon: Zion's Witness Against the Adulterers.

Report of Meeting held in Central Zion Tabernacle, Lord's Day Afternoon, November 12, 1899. Sermon: A True Baptism a Seal of a True Church.

REPORTED BY S. AND E. W. AND A. W. E.

ZION'S WITNESS AGAINST THE ADULTERERS.

ZION'S mighty witnessing for God against the awful sin of adultery has been continuous throughout all the years of her existence. A special witnessing, however, was begun by the General Overseer in Central Zion Tabernacle on Lord's Day afternoon, October 22, 1899. On that occasion the man of God dealt chiefly with the fundamental principles underlying the whole question, and with the terribly prevalent sin of unscriptural divorce.



This mighty witnessing was continued at the South Side Zion Tabernacle on Lord's Day evening, November 5, 1899. On this occasion the General Overseer dealt very plainly with the intensely practical side of his subject. He pointed out some of the most common of the causes of adultery with a startling clearness, which was a revelation to many a self-righteous critic of the sins of others. Many self-indulgences practiced by those who held themselves to be above reproach were shown to be the seeds of shame. The theatre and other ungodly amusements, evil associates and suggestive literature were especially denounced.

He then drove the lesson home with a power, given him by the Spirit. His appeal brought many weeping sinners to their feet with words of genuine repentance and confession upon their lips.

The services were opened by singing Hymn No. 348:

Encamped along the hills of light,
Ye Christian soldiers, rise,
And press the battle ere the night
Shall veil the glowing skies
Against the foe in vales below,
Let all our strength be hurled;
Faith is the victory, we know,
That overcomes the world.

CHORUS—Faith is the victory!
Oh, glorious victory,
That overcomes the world.

Dr. Dowie then read from the eighth chapter of the Gospel according to St. John.

Prayer was then offered by Dr. Dowie, after which he said:

Remarks Upon Zion's Holy War.

God has been very good to us this last week. We are now entering on the sixth week of Zion's Holy War. We are having a good time all around. We had a splendid time at Oak Park, last Tuesday evening.

I was almost sorry when the police came and said that they wanted to escort me home.

They call Oak Park "Saints' Rest." We found it a Devil's Nest. (Laughter.)

We went out to have a Holy War Against the Hosts of Hell in Chicago. Can you blame the Devil, if he turned up on time? I do not blame him at all.

The other day the British at Ladysmith made a reconnoissance in force to find out where the Boers were. They found out, and the Boers walked off with two regiments.

The boers in Chicago did not walk off with us. But we walked off with a great many Oak Parkers, for today I had the joy of receiving quite a number of new members from Oak Park, and I was told there were about one hundred more to follow.

Sometimes it needs quite a demonstration by the Devil to wake up some people. God was very good to us. I must confess, however, that I do not quite want another night like that for some time. Still it was all right. In the course of a fight against evil there is no use worrying if now and then you get a knock or two. I got some knocks at Hammond. One knock in the middle of my back stiffened my backbone, another in the side of the head increased my bump of combativeness (laughter), and another on the top of my head enlarged my bump of benevolence. (Laughter and applause.)

I have Been Having a Good Time Fighting the Devil.

There are some folks who do not understand what a good time is. (Laughter.) When you are engaged in warfare, in good temper and a happy spirit, and love the people, you will feel happy when the Devil has been stirred up.

When I have bagged about one hundred Oak Parkers, and walked off with a regiment of Hammonders, I think I have had a good time.

However, I think I could do with a quieter time now. It seems to me that there is to be a quieter time. I am sorry that the police had to knock good sense into the boys' heads with their batons, because I do not like anybody being hurt. It hurt me to think that any of the boys were injured. I do hope that the time has come when we are over with these demonstrations.

Do you not think now that they might accept my challenge, and fight this out with the weapons of reason and logic and fact?

Voices—"Yes."

Dr. Dowie—I cannot get these fellows to accept my challenge. Some of them have said, "We will not accept the challenge from you, because you are such an ignorant man."

I was born in Edinburgh, Scotland. I had the "Dux" medal of my academy before I was fourteen. I was educated at Edinburgh University, and I think it is quite equal to any Chicago University.

I have a perfect contempt at the present moment for all the Universities around about this city which allow their students, without any objection whatever on the part of the faculties, to break the law against disturbing a religious meeting.

The good sense of the great mass of the people, thank God, is on our side. (Amen.) I am glad to see that even the generation of vipers in the press have written a little common sense.

They are responsible for much of the riot, however, and are leaving the boys in the lurch after inciting them to acts of violence. That is pretty mean of them.

I repeat seriously the challenge that I have given. Let the doctors of this city get their champion on the field and reason this thing out. Let fact and reason prevail.

Let the Doctors Produce Their Witnesses.

Some one said to me the other day that they would have to dig them up. They declare that they have some living. Let them bring forth their living witnesses to tell of the triumphs of human healing; to tell of the triumphs of digitalis and nux vomica and arsenica and strichnia, and Mother Siegel's Soothing Syrup, and Carter's Little Liver Pills, and Pink Pills for Pale People, and pale pills for pink people. (Laughter.)

Let them show us what mighty things they have wrought by drugs, and then let me bring forth my witnesses and show what God has wrought by simple faith. Then let the people judge.

They cannot get out of it upon the ground that I am ignorant, because I had a very narrow escape from being a doctor of medicine.

When I studied at Edinburgh University I was an honorary chaplain in the surgical and medical wards of the great infirmary attached to the University. In that capacity I had the right to attend the clinics of all the great professors of my time, such as Sir James Simpson and Lister and many others. I saw that there was nothing good in either medicine or surgery; that both were systems of speculation in human life.

Dr. Dowie then gave a résumé of the paper of Dr. T. D. Crothers, read before the New York State Medical Association, which stated that twenty-one per cent of the medical men were victims to alcohol, opium or morphine habits. This paper further stated, as the result of nine years' investigation, that ten per cent of the three thousand two hundred and forty-four physicians examined were victims of morphine or opium. These habits, Dr. Crothers said, resulted in "acute mania and suicide." [A synopsis of Dr. Crothers' paper, with some comments thereon, appears in the Editorial Notes of LEAVES OF HEALING for November 4, 1899, Volume 6, Number 2, pages 40 and 41.]

Dr. Dowie continued: I ask you, is it right and reasonable that the people of this country should, by legislation, be tied hand and foot and handed over to these men from the cradle to the grave?

Voices—"No."

Dr. Dowie—Zion will never submit to it. Thanks be to God, there are multitudes of people who believe that they have a right to choose what doctor they shall have, just as much as they shall have a right to choose what religion they shall have.

The State has no right to say to any man what religion he shall have.

If one of you here is a Roman Catholic, I have a right to reason with you and show you why you should not be; but you have a perfect right to be a Roman Catholic, if you want to. You have a perfect right to your religious convictions. No one has a right to disturb you. You have a right to be a Unitarian. You have a right to be anything you please as far as the law is concerned.

You have a right to take whatever kind of doctor you wish. The law has no right to say you shall take a Homeopath, or an Allopath, or a Psychopath, or an Eclectic.

You Have a Right to Have God as Your Physician.

If you do not care to take a human doctor, but desire to leave your spirit, and your soul, and your body in the hands of the God who made them, have you not a right to do that?

Voices—"Yes."

Dr. Dowie—God has promised to heal those who trust and obey Him fully. Let me see how many of you have been healed through faith in Jesus. All stand who have been so healed. (As requested, many hundreds of the healed arose.)

Thank God for that.

I am pleased with the South Side. It has been a good many years since I preached in this neighborhood. I would rather have taken a smaller place than this, if I could have gotten it, but it was only this or a very small place. When I looked at this place I said, "Lord, I will take it and You will fill it." Last Sabbath Day it was filled twice to overflowing, and tonight it is pretty nearly filled.

I heartily welcome the thousands now present. There are not many empty chairs.

Zion Has Come to Do Good.

I am living for Christ, who loves me,
For those who know me true,
For the heaven that smiles above me,
And waits my coming too.

For the wrongs that need resistance,
For the cause that needs assistance,
For the future in God's distance,
For the good that I can do.

I desire to do good. I shall ever do good, God helping me. (Amen.) I thank the people very much for receiving me so kindly in all parts of the city. These temporary little noises in the streets will pass away, and God will help us to do our work, and to do it kindly and patiently and as well as we can.

The tithes and offerings were then received.

ZION'S WITNESS AGAINST THE ADULTERERS.

INVOCATION.

Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, and be profitable unto this people, and unto all to whom these words shall come, in this and every land, oh Lord, my Strengh and my Redeemer.

In the third chapter of the Book of the Prophet Malachi, the fifth verse, you will find my

TEXT.

I will be a Swift Witness against the Sorcerers, and against the Adulterers, and against False Swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the slranger from his right, and fear not Me, saith Jehovah of hosts.

In this conflict with evil, Zion has gone forth to bear witness for God in accordance with His Word against the evils enumerated in this verse.

The first witnessing is against the sorcerers. I have explained on previous occasions when dealing with that portion of the verse, the word sorcerers in Hebrew is *kashaph* and means makers and venders of deadly poisons. In Greek the word is *pharmakoi* (φαρμακοὶ), and means pharmacists, or the same as the Hebrew word.

Not a single kindly word is spoken concerning doctors or drugs throughout the whole Bible. There is not one word of commendation for doctors. There is not one word of direction to God's people to put themselves in the hands of doctors or to take drugs.

From Genesis to Revelation the Bible declares that God is the Healer of His people. As regards doctors, it says:

Ye are all forgers of lies. Ye are physicians of no value.

In the case of the woman who touched the hem of Christ's garment, the Scripture says that she had suffered many things

of many physicians, and had spent all she had and was nothing bettered, but rather grew worse.

That is a very common thing in this time.

The Bible Presents God as the Healer of His People.

By a strange coincidence, "Bless the Lord, Oh my soul, and forget not all His benefits; who forgiveth all thine iniquities; who healeth all thy diseases," is the very middle verse of the Bible.

If you were to count the verses on each side, you would find that these are the two central verses of the Bible.

The Bible says that God forgives sin and heals sickness. We are here to preach what God says in His Word.

If anybody is of a contrary opinion, they have to fight that out with God Almighty. It is not a question of a fight with Zion. It is a question of a fight with God Himself.

I have spoken to you about the Sorcerers. That made all the riot by the thousands of students and doctors on the West Side.

The next is: "I will be a Swift Witness against the Adulterers."

One of the most awful sins is Adultery. It is ruining multitudes, and is causing great national disaster. I say great national disaster, for

When the Home is Destroyed the Nation Perishes.

A nation which has no happy homes and no virtuous mothers will soon perish.

When Napoleon the First was asked what France needed most at the time when he was at the height of his power, he said, "France needs above all things homes and mothers."

France has been destroyed by that lack. In fact, in France there is no word for home. There is only a word for house

Thanks be to God, we Anglo-Saxons have a word that means more than house—it means home.

How can a place be a home where there is an adulterer or an adulteress at the head of it?

It is a habitation of dragons. It is a place of sin, and every child which is born is a child of shame; a child which will be ashamed of its paternity. The curse of paternal vice is ever resting upon it and flowing in its blood.

I plead tonight for homes which are pure; for men and women who are divinely married; for children who are divinely begotten, whose blood is clean and who are strong to do right.

The great thought in this beautiful Book is the calling out of the people of God to establish pure homes, a pure nation and a spotless Church.

The Home Life of Jesus.

Have you ever thought of that beautiful home of Nazareth where Jesus, the oldest Son of Mary, welcomed the little children.

You have only thought of Him, perhaps, as a grown Man, taking the little children in His arms. You only read of that once, but do you not know why He was so fond of children? He had taken every baby brother and sister as it was born: James and Joses, and Simeon and Jude, and three sisters. Jesus cared for these little babes as they came into the home at Nazareth.

When Joseph died, He became the head of the family. It was His lot to work and toil for them with hard toil. He had to find sandals and robes for little Jimmy and Josy and Simeon and Jude and their sisters.

How He loved them and how He cared for them; how He toiled for them. He was father to that family. How they loved Him.

At first they did not believe that He was the Son of God. It was not until afterwards that they believed on Him. After He had passed into heaven James, the brother of the Lord, became an apostle.

Jesus sanctified home. He loved the little children and helped to find them food. He helped to care for mother Mary and these dear children and brought them up.

When he was thirty years of age, and they had grown up, He went out and preached the Everlasting Gospel. He labored and loved and suffered and died for humanity.

He died a victim to the ministers, doctors, lawyers and politicians of His time, who hated Him because he was doing good without money and without price. They hated Him without a cause.

I stand before God tonight and say that all who hate me in Chicago, hate me without a cause, unless it is because I am doing good, and smiting the wrong. I thank God I am doing that, and I intend to keep it up, too. (Amen.)

While there is breath in this body I shall plead for the poor, the sick, the sorrowing, the downtrodden; for those who are under the power of terrible delusions.

I shall do my best to help humanity, and, God helping me, I am willing, if need be, to die for it.

A home with an adulterer or an adulteress at the head of it is no home. It is a house of horror and shame and abomination.

First of all, let me point out to you

What God Requires in Christian Marriage.

God requires in Christian marriage the joining of one man to one woman with an undying love and devotion to each other until death parts.

God commands the tenderest love one for the other.

> The kindest and the tenderest pair
> Will find some reason to forbear,
> And something every day they live,
> To pity, or perhaps forgive.

There must be kindness and consideration.

When you are marrying a man, you are not marrying an angel.

When you are marrying a woman, you are not marrying an angel.

Sometimes you will find that she has bought her complexion in a paint shop. Sometimes you will find that her very fine form is all made up of padding. (Laughter.)

Sometimes you will find that her sweet temper was all put on when you came to see her, and that she was quite another creature when you were not there.

But where you will find one bad woman, you will find ten bad men. You are a bad lot, you men, the great majority of you.

You call yourselves husbands.

Do you know what husband means? Husband means *house-band*, an old Anglo-Saxon word.

A Member of Secret Societies is Not a True Husband.

Now, what kind of a house-band is he who on Monday night is an Elk, and on Tuesday night is a Buffalo, and on Wednesday night is a Red Man, and on Thursday night is an Odd Fellow, and on Friday night is a Mah-hah-bone, and on Saturday night goes down town to see a fellow, and comes home drunk? (Laughter.)

You infernal liars said, "Oh Bessie, if you will only marry me, your society will be the dearest thing in my life," and, you scoundrels, you belong to every society except Bessie's society! (Laughter.)

Some of you women are not angels in that respect. What are you doing in the Eastern Star? What are you doing among the Maccabees? Why do you not attend to the children? Why do you not attend to the home? What have you got to do with outside places like these? You ought to be at home; and, if your husband neglects home and your children are neglected by you,—oh, my God in the heavens, what will become of them?

Oh, what a terrible home it is where the man comes scurrying in at night: "Hurry up, Bessie. Give me my supper. I am in a hurry. Give me my Masonic apron."

I am told that Secret Society men are very mad at me. May they be madder. May the good Lord make them to see what Jesus Christ Himself said: "In secret have I said nothing."

There is No Place for Secretism in Christianity.

Let us walk in the light as He is in the light. Have no fellowship with the unfruitful works of darkness. What do you want with lodges all around the town and neglecting your home lodge?

Oftentimes adulteries arise from Secretism. The poor woman gets discouraged. She feels that she is neglected. She bears children. She seldom sees her husband, even at the time the children are born. She is in sorrow and in trouble, and the first chance her husband can get he is away.

The other day a man kicked up a great fuss in this city and had one of our Elders and a Zion nurse arrested.

We had been kind to that man and his wife in every way possible at the time of the birth of their child.

Thanks be to God, that baby is living still, and the woman would have been living, if they had not taken her to St. Luke's Hospital and filled her up with septic poison. She died in that hospital five days after she left Zion's care.

When we took care of that poor woman who had no other friends, and took care of her without money and without price, what do you think that miserable fellow of a husband did?

The moment the child was born he went out to buy a keg of beer, to baptize the child in beer.

He was the interesting gentleman who was going to prosecute Zion, and of whom the papers made so much as a tender husband. He was no such thing. He was not a tender husband. He married that woman within a few weeks after the death of his first wife. He said he would commit suicide if she did not marry him.

That is the kind of a gentleman he was.

The most important thing in connection with this matter is to consider

How Men and Women Become Bad.

As a rule, when men and women are first married they love each other. As a rule, they have a great regard for each other. They care more for each other than anybody else in the world.

If they would only let neighbors' talk alone, and let the theatres alone, and let Secret Societies alone, and just begin to keep a nice, happy home, they would get on better and better, especially if they had God in that home. If you have God in the morning, God at night, and God in your heart all the time, you will be kind and forbearing to each other.

But when a woman is left alone there, and baby after baby comes, and the father scarcely knows his children, she becomes discouraged. When her husband is cross and ugly in every way, can you wonder that she yields to the tempter who comes along in the shape of another man, and says, "Your husband does not care for you; I do"? Can you wonder, when that man tells her all kinds of soft things and cares for her and helps her, that she turns to him? Can you wonder if the love which her husband has destroyed by his neglect, if the confidence in him which has been destroyed by the infernal lies which he has told her again and again, are reawakened by another? Can you wonder, especially if she is not a child of God, that the tempter should come and steal her heart away and make her an adulteress?

Can you wives wonder, if you are not considerate, if you are kind to everybody but your husband and ugly to him all the time, that he becomes an adulterer?

Some Common Causes of Domestic Trouble.

There is one thing which makes a great deal of trouble.

I intend to talk about simple, practical things.

I have gone into the homes of working people in my pastoral visitations. I love the working people. I have seen a great deal of them. When I go into their homes they want to show me honor, and they take me to what they call their "best room."

Where can you find a more wretched room, in very many cases, than the best room? You go into the best room and find all the chairs covered with aprons. You find sometimes a cloth upon the top of the carpet. There is an array of coverings over all the nick-nacks. The beautiful family Bible lies unused upon the center table. It is a chilly, cold room. It reminds one of a sepulcher.

I would rather be in any room in the house than that room. Sometimes the husband who has provided this room goes into it. He wants to take his evening paper, and find a particularly comfortable chair—he knows there is a nice arm chair there; but the wife says, "What are you doing in there? Come out of there. I will not have you sit in those chairs." (Laughter.)

I would like to know why he should not sit in those chairs. Did he not pay for them? What are you screaming at him for? If I or anybody else comes, you whisk off all the aprons. But when John goes in there, you say, "Come out of there, you wretch; I cleaned that today." (Laughter.)

Now can you wonder if John goes out angry? He says, "Bother, I cannot find an easy chair anywhere else, and you have me out of that place? What did I get the chairs for?" Then he goes out and meets a fellow. He goes into the saloon, and from the saloon he goes to the house of her whose house is the gate of hell.

Who is to blame?

There are some good women who make a god of their house and their bric-a-brac, and they sometimes kill themselves over their precious housecleaning. They make it the most uncomfortable place for a man when the house is so-called "nice and clean." It fairly smells of Sapolio.

Why can you not have it clean, and let John dirty it? If he will sit there, let him sit there. Nobody has a better right to that chair than the man who provided the money to buy it. Be kind to him and let him sit in the best chairs and lounge on the best sofas. Let him have the best place in the house. Let him play the piano, if he can; and, if he cannot play the piano, let him play the cornet and flute, and get the children around and have music, and have a good, happy home.

If you make the home happy, and let John have the best of everything, and give him the best of your love, and do not bother about trifles, you will keep John at home. He will not care for any saloon.

I have known hundreds of adulterers who never meant to be, but they were driven out of their homes by the wretched way in which their homes were kept by nagging wives and their over-uncleanness. It was not over-cleanness at all, because I have gone into these places and found them full of dust and moths eating the carpets.

The Theatre a Prolific Cause of Adultery.

You love the theatre, do you, and you like your husband to take you to the theatre?

What do you find in a theatre? Do you not find immorality at every step? Do you not find the shameless woman there flaunting her charms? When John goes out to smoke between the acts, whom does he meet?

He meets the harlot. He meets the seducer. She is there. You are inside, and you do not know.

Why do you go to the theatre? It is the gate of hell. On one side of it is the saloon, on the other side of it is the gambling hell, and all around is the woman whose house is the gate of hell. That is the way to the pit of doom.

Many a woman has lost her husband by being a confirmed theatre-goer. Her husband got bad thoughts from the theatre he never had before.

How dare a Christian go there? How dare a Christian go to these dirty operas?

The other day I was asked if I would agree to any member of the Church going to an opera. I was told of one who had a ticket for "Faust" presented to her by her brother, who was not a member of this Church. He said to her, "Now do not be too particular. It is a lovely opera and a great singer is going to sing."

I sent for the lady. I said, "Show me your ticket." She showed it to me. I said, "That is the opera of 'Faust.' Let me tell you what this opera is. It is a story written by Goethe. The music is written by some other German, and what does it represent? It represents Mephistopheles, the Devil; Faust, the Doctor, and Marguerite, the Harlot. These are the three principal characters.

"What good are you going to get in that opera? One man is going to don the garb of the Devil and the other that of a doctor. The Devil is going to get the doctor to seduce the girl and she is to become a harlot That is what all the singing is to be about."

Is that a thing for a pure man or woman to hear?

Voices—"No."

Dr. Dowie—Is that the place to take your daughter?

Voices—"No."

Dr. Dowie—Is that the place to take your husband or your lover?

Voices—"No."

Dr. Dowie—It sows the seed of passion in their hearts The Devil sings his way into the heart, and there he plants the seeds of lies, and adulteries, and murders.

Amusements Amongst Ungodly Associates a Cause of Adultery.

Picnics and other places of amusement where the godless go are causes of adultery. Are there not places where you can go with your wife and family quietly and nicely? Can you not have a day with wife and take care of the children, and let her get into the open air far away from these brass bands and beer gardens and these bad associations?

Many women have gone with their husbands to these bad resorts, and what do they find? They find that their husbands

fall into a trap of some designing woman. A little drink is in him, and before he is through he is making a fool of himself before all.

Do you know that is the first step, oftentimes, to separation and quarrels and adultery?

Bad Books a Cause of Adultery.

Whenever you have taken a bad book into your house, you have taken the Devil there. The man or the woman who can sit down and read a bad novel has filth and bad thoughts in his or her heart. Bad thoughts very soon lead to bad actions.

Why can you not do without these things? You do not need to read bad books. There are plenty of good books. Read your Bible. Do you understand how beautiful it is? If ever you did, you could never desire to read any other book, except for necessary information.

I have read vast numbers of books. I have been a student, a reader, a writer, a thinker, and a speaker all my life. While I love literature generally, I come back to my Bible, morning, noon and night, with a fresh joy and a fresh satisfaction. There is nothing I love so much to preach as this Everlasting Gospel.

It is beautiful as the sun is beautiful. It is fresh every morning. It is beautiful as the skies are beautiful with the dawn of a new day. It is beautiful as the skies are beautiful with the lovely sunset. It is beautiful as nature is beautiful. It is more beautiful than all nature, for it sets forth the Love of God continually, and I find something new in it all the time.

You have missed the most beautiful Book in the world, the loveliest stories, the sweetest home teachings, everything that is pure and good, if you have not read the Bible.

I Feel No Harshness Against the Fallen Women.

My heart is sore and sorry and sad with what Zion's Seventies report to me. There are, working in this city, in connection with this Church, nearly a thousand workers, who go out two and two into the streets and lanes of this great city, carrying with them Messages to the homes of the people every week. I have an intense joy in hearing what good they do.

Very soon after we set them to work we found that they entered into the homes everywhere of the poor, fallen women. Some of the best work that Zion has done has been in these houses of shame.

We have a Zion Home of Hope for Erring Women, which is always filled with from sixteen or seventeen women. Sometimes five or six of these little babies that might have been destroyed are cared for there. They are beautiful babies, whom we seek to find mothers for. We seek to find childless women to take them into their distant farm places and give them a name and a home and a good inheritance; not the inheritance of shame which they have in the great cities.

In connection with this work, we have found that the poor, fallen women who keep these bad houses are wonderfully amenable to the Gospel of God their Father, and of Christ His Son, the Friend of Sinners everywhere and always.

They are there because of the immorality of husbands and by the shameful wickedness of seducers. They have been thrown upon the sea of life. Their poor little babies have been starving, and they have become bad women.

The Power of a Song and of a "Love Story."

A little while ago two of Zion's Seventies tried to enter one of these homes for nine or ten consecutive weeks. They were met with curses.

At last the woman who kept the house said to the two brethren, "Men, what do you want in this house?" One said "We wish to talk to you." "Why do you want to talk to us?" she asked. Then the other said, "To do you good." "What would you do?"

One of them said, "If you will let me in, I will sing you a song." The other said, "If you will let me in, I will tell you a love story."

The woman laughed and said, "I have been very much interested, and have begun to think that you are genuine." Then she said a kind word about myself, and told them to come next week and she would let them in.

When the next week came, the poor girls of shame in that house were nicely prepared, and the Seventies were received very respectfully.

One brother said, "I promised to sing you a song, the song which we sing so often:

It may not be on the mountain's height,
Or over the stormy sea;
It may not be at the battle's front
My Lord will have need of me;
But, if by a still, small voice He calls
To paths that I do not know,
I'll answer, dear Lord, with my hand in Thine,
I'll go where you want me to go.

CHORUS—I'll go where you want me to go, dear Lord,
Over mountain, or plain, or sea;
I'll say what you want me to say, dear Lord,
I'll be what you want me to be.

Perhaps today there are loving words
Which Jesus would have me speak;
There may be now in the paths of sin
Some wanderer whom I should seek.
O Saviour, if Thou wilt be my guide,
Tho' dark and rugged the way,
My voice shall echo Thy message sweet,
I'll say what you want me to say.

And as they sang that the girls burst out into tears.

Then the other said, "I promised to tell you a love story," and he read:

"For God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have eternal life.

"That is the love story. It is the story of the Love of God."

He could tell it nicely. As he told it the memory of the poor woman who kept the house came back, and she said, "I once loved God. I was once a good Christian. I was once a faithful wife. Oh God, if Thou wilt have mercy upon me, I will shut this house up."

That house was shut up and all the girls have gone; some of them into paths that are good, and some of them into their homes. Many men could not have done it, but the Love Story of the Gospel and the Song of Divine Sympathy, spoken and sung by consecrated men, did it.

The Way to Deal With Our Fallen Sisters is to Win Them to God.

Our panacea for the Social Evil is not policemen's batons. If you rout the harlots out of one part of the city, they will only locate in another. The way to treat them is to go down in the levee district and work with them.

Bands of consecrated men and women, in twos, do this every Saturday night, from ten at night till sometimes two and three in the Sabbath morning—going forth from Zion Home after prayer and consecration.

Oh, what stories they tell!

They go down into an earthly hell, and seek those who have "made their bed" there, where God's right hand stretched forth from Zion "finds them."

Get the fallen to Christ. Policemen's batons and cracks over the head will not destroy their sin.

It takes the love which Jesus had for the woman who came to Him, taken in the act of adultery. She was full of shame, that she the shameful woman should stand in the presence of the glorious purity of the Son of God, and she wept sore while her enemies were pleading for her death.

She wondered what the Master, the Son of God, would say.

The men who accused her and wanted her stoned to death were rabbis. They had the broad phylacteries upon their brows and upon their hands. They were the priests of God. They were the lawyers and priests of the Temple. He looked at them and said, "Yes, Moses' law is all right. Let the one who is without that sin take the first stone and throw at her." Why did they not do it?

Because as He looked at them they saw that He knew their hearts. They saw that He knew their lives. They did not dare to throw the stone, and went out one by one.

Guilty as the woman was, they were tenfold more guilty; for while they were saying, "Thou shalt not commit adultery," they were adulterers, every one of them.

Jesus then looked at that woman and said, "Where are thine accusers?" She said, "No man accuseth me, Lord."

But God and her conscience accused her.

Christ's purity condemned her. Do you need to condemn a fallen woman? Do you think she does not condemn herself? Do you think that when the effect of the liquor and the morphine has passed away, when the drunk is over, when the bad company of the horrid night is gone, that she does not feel the shame when the sweet morning comes?

Do you think she does not remember how once she was a pure and innocent girl? How the tears flow and how she weeps! Can she ever get back to the purity of God? Do you think she does not condemn herself? Do you need to condemn her? She condemns herself. What she wants is not a condemner, but a helper.

Can You Help the Fallen Sister?

Are you pure enough to go to her and look at her with eyes without adultery? Can you tell her that Zion has a Home where you can take her and place her with that sweet-faced deaconess-matron of ours where she will be loved?

That is what we are doing; doing every day; doing every night; doing all the time. That is why devils thirst to kill us, because we help to save and heal the perishing.

Where is your pity? Can you, my brother, be the companion in shame of such a woman? Have you no sister? Have you no mother? Have you no one you love?

Do you not know that the erring girl was once an innocent little babe whom a mother thought was the dearest and sweetest of babies? Now what is she? Shall you sink her deeper and deeper into that hell from which she desires to rise?

No brute which ever cursed God's earth is so vile as you would be, if you can go forth and do that.

May God help you.

May God deliver you.

Men and women, there is only one way to get the sin out of your hearts. Look into the face of Christ, and He will save you. He will not condemn you, but He will give you the power to go and sin no more.

Call.

Every one of us here who desires to sin no more and to do right, stand and tell God so.

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Take me as I am. Make me what I ought to be in spirit, in soul, in body. Give me power to do right, no matter what it costs. Give me Thy Holy Spirit. May I right the wrongs I have committed against any. May I repent. May I confess. May I restore. Oh God, help me to do it, for Jesus' sake. Amen.

(Thousands arose and repeated this prayer, clause by clause, after Dr. Dowie, many of them being deeply affected, weeping bitterly.)

The meeting was then closed by singing the hymn, "Sin No More," and 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 Christ; faithful is He that 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 TRUE BAPTISM A SEAL OF A TRUE CHURCH.

ON the afternoon of Lord's Day, November 12, 1899, the General Overseer addressed an audience of two thousand five hundred people in Central Zion Tabernacle on the subject of Baptism.

One of the great Seals of Zion has been the ordinance of Believers' Baptism by Triune Immersion. More than eight thousand Christians have been blessed in obeying their Lord's command in this matter since 1893, of which five thousand three hundred and ninety-two have been baptized within the past two years and eight months.

Hence it was most opportune that the General Overseer should give this important teaching on this occasion, when so many had made repentance and confession and had begun to follow God as a result of the first few weeks of Zion's Holy War.

The meeting was opened by singing Hymn No. 195:

Our Lord is now rejected,
And by the world disowned,
By the many still neglected,
And by the few enthroned;
But soon He'll come in glory,
The hour is drawing nigh,
For the crowning day is coming
By and by.

Scripture Reading and Exposition.

Dr. Dowie then read in the Inspired Word of God, first in the Gospel according to St. Luke, a part of the first chapter:

The beginning of the Gospel of Jesus Christ, the Son of God.

Even as it is written in Isaiah the Prophet, Behold, I send My messenger before Thy face, who shall prepare Thy way;

The voice of one crying in the wilderness, Make ye ready the way of the Lord, make His paths straight;

John came, who baptized in the wilderness and preached the baptism of repentance unto remission of sins. And there went out unto him all the country of Judea, and all they of Jerusalem; and they were baptized of him in the River Jordan, confessing their sins. And John was clothed with camel's hair, and had a leathern girdle about his loins, and did eat locusts and wild honey.

If any one has an idea that John the Baptist was a very uncouth man, let me for just a moment pause and tell you who John the Baptist was.

He was the son of Zacharias the priest, of the Course of Abijah, one of the great orders of priesthood. His birth was made known by an angel to Zacharias, when he was sacrificing in the Temple.

John was therefore a priest by hereditary descent. He belonged to the tribe which had the right to minister in the Temple. He was educated as the child of a wealthy man, for the priests were wealthy and high in social station. There was no higher rank, socially, than that of the higher priesthood. When the time came that, by law, he was permitted to exercise the office of priest, God called him to the higher office of prophet.

This camel's hair is not a poor, mean garb. If you were to be robed in camel's hair, it would be more costly than the finest silk. It was the outer garment of men of high rank; of priestly and prophetic rank, men of culture and ability. When John preached at the Jordan he was not an untaught or an unknown man.

He was the wonderful son of Zacharias, whose birth had been prophesied by an angel, and around whose beginning there was woven an air of mystery, which made them to wonder who he was. Although he denied that he was Elijah when the priests asked him, Jesus swept away his denial and said that John the Baptist was Elijah the Prophet.

John did not know it. There were many things which John did not know, until God revealed them. He did not know who the Christ was until He came to the Jordan for baptism.

John said:

He that sent me to baptize with water, He said unto me, Upon whomsoever thou shalt see the Spirit descending and abiding upon Him, the same is He that baptizeth in the Holy Spirit. And I have seen, and I have borne witness that this is the Son of God.

This was the witness of John, and there never stood upon this earth, next to Christ, a greater prophet.

And he preached, saying, There cometh after me He that is mightier than I, the latchet of whose shoes I am not worthy to stoop down and unloose. I baptized you in water; but He shall baptize you in the Holy Ghost.

And it came to pass in those days, that Jesus came from Nazareth to Galilee, and was baptized of John in the Jordan. And straightway coming up out of the water, He saw the heavens rent asunder, and the Spirit as a dove descending upon Him: and a Voice came out of the heavens, Thou art My beloved Son, in Thee I am well pleased.

The Passage Which Gives to Baptism Its Final Form.

We now come to the ordinance as it was established after the resurrection of Jesus Christ from the dead. I will read in the twenty-eighth chapter of the Gospel according to St. Matthew, beginning at the sixteenth verse. These words were written after Jesus had died and had been resurrected:

But the eleven disciples went into Galilee, unto the mountain where Jesus had appointed them. And when they saw Him, they worshiped Him: but some doubted. And Jesus came to them and spake unto them, saying, All authority——

Not power merely, authority. Power is a great thing, but power may be in bad hands. It may be a usurper who has the power. It may be a rebel who seizes power. Power is great, but authority is greater. Sometimes, for a little while, the power is on the wrong side, while the authority is with the minority. But the day will finally come when all power and all rule which is contrary to Divine authority will be suppressed and destroyed. Then He shall put all rule and all authority which is evil under His feet.

And Jesus came to them and spake unto them, saying, All authority hath been given unto Me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them into the Name of the Father and of the Son and of the Holy Ghost: teaching them to observe all things whatsoever I commanded you: and lo, I am with you alway, even unto the end of the world.

In the Acts of the Apostles I shall read first in the second chapter. The first part of this chapter is taken up with the wonderful manifestation of the Holy Spirit upon the Day of Pentecost.

I read the closing words of the Apostle Peter's sermon:

This Jesus did God raise up, whereof we all are witnesses. Being therefore by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, He hath poured forth this which ye see and hear. For David ascended not into the heavens: but he saith himself,

The Lord said unto my Lord, Sit Thou on My right hand,
Till I make Thine enemies the footstool of Thy feet.

Let all the house of Israel therefore know assuredly, that God hath made Him both Lord and Christ, this Jesus whom ye crucified.

Now then when they heard this, they were pricked in their heart, and said unto Peter and the rest of the apostles, Brethren, what shall we do? And Peter said unto them, Repent ye, and be baptized every one of you in the Name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Ghost. For to you is the promise, and to your children, and to all that are afar off, even as many as the Lord our God shall call unto Him. And with many other words he testified, and exhorted them, saying, Save yourselves from this crooked generation. They then that received his word were baptized: and there were added unto them in that day about three thousand souls. And they continued steadfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers.

And fear came upon every soul: and many wonders and signs were done by the apostles. And all that believed were together, and had all things common; and they sold their possessions and goods, and parted them to all, according as any man had need. And day by day, continuing steadfastly with one accord in the Temple, and breaking bread at home, they did take their food with gladness and singleness of heart, praising God, and having favor with all the people. And the Lord added to them day by day those that were being saved.

May God bless His Word.

Prayer was then offered by Dr. Dowie, after which the announcements were made and the offerings received.

A TRUE BAPTISM A SEAL OF A TRUE CHURCH.

Dr. Dowie then delivered the following address:

INVOCATION.

Let the words of my mouth and the meditation of my heart be acceptable in Thy sight and be profitable unto this people, and unto all to whom these words shall come, in this and every land, in this and all the coming time, till Jesus come, for His sake. Amen.

The various passages of Scripture which I have read to you this afternoon shall be my general text for the discouse.

I am to speak to you upon "A True Baptism a Seal of a True Church."

Circumcision and Baptism Not Analagous.

Under the ancient dispensation, Circumcision and not Baptism was the initiatory right of an Israelite.

There was really no Church in existence.

We sometimes, for convenience sake, speak of the "Jewish Church," but the term is not used in Scripture, and there was no Jewish Church at all.

The first time that a Church was formed was when the Lord Jesus Christ formed it.

The rite of circumcision among the Israelites and in the Mosaic Dispensation has no analogy whatever to Baptism.

The rite of circumcision most clearly marked out the nation.

Circumcision of the flesh marked a Jew everywhere. It was impossible for a Jewish man to escape recognition. His body had the mark. That rite was a bloody one performed with a sharp knife. It was intended to mark the nation by a distinction which should not be obliterated, and it did so.

God did not form a Church in Israel, nor is it God's final purpose to establish His people as a Church.

The Church is formed to be the means of establishing an "Everlasting Kingdom" and a "Holy Nation": for, finally, there will be only one Nation, one King, and one Universal Kingdom.

The foolish and false doctrine has been taught, and is being taught, that circumcision in what they are pleased to call the Jewish Church was replaced by the ordinance of Divine Baptism in the Christian Church.

My first allegation is that there was no Jewish Church.

Second, there is no such thing as infant baptism in the Bible.

It is a perfect farce to say there is. There is not one man upon God's earth who can put his finger upon a single passage in the New Testament which says that either Jesus Christ or any of the apostles ever baptized a baby.

I will give him a million dollars if he can.

I will be safe in saying it, although I have not the million. The million is quite safe. But I will beg it; borrow it; toil for it. I will not steal it, but I will find him a million dollars if he can find me a passage which tells of Jesus or any of the apostles baptizing a baby.

It is not there.

There Was No Jewish Church.

There was a Nation, and every individual in that nation was under the covenant which God made with Abraham: "Unto thee and unto thy seed."

It was not a question at all of spiritual regeneration. A man had a right to all the services of the Jewish Church, in the Mosaic Dispensation, because he was an Israelite.

It was what the Friends or Quakers call a birthright. They say, "a Friend by birthright." That is all a humbug, you know. You cannot make a man a Christian by hereditary descent. He has to be born of God. There is no such thing as a "hereditary Christianity," no matter what the "Friends" may say.

What was the rite of Baptism?

Our Lord Jesus Christ is not the founder of the rite of Baptism.

Our Lord Jesus Christ—I am speaking of Him as in the flesh—was not the first preacher of the Gospel.

This first chapter of Mark says that the Gospel was begun to be preached before Jesus Christ was recognized as the Christ at all.

John the Baptist was the opener of the door, the porter. Jesus was proclaimed by him to be the Christ, the Son of God, "The Lamb of God which taketh away the sin of the world."

John the Baptist was the first preacher of the Gospel. He preached that there was One coming after him, "the latchet of whose shoes I am not worthy to stoop down and unloose." He preached that He would baptize in the Holy Ghost and in fire.

When Christ came, what did He do? Before He could enter upon His ministry He went down to the Jordan, and there presented Himself for baptism amidst a crowd of sinful men and women, brought out of Jerusalem and all Judea and all parts around by the eloquence and the Divine Authority of this mighty Prophet who had suddenly appeared.

Amidst a crowd of sinners the sinless Christ presented Himself, with His hands hard from the toil of a Nazarene carpenter shop.

He was a working man.

Christianity is Essentially the Religion of Working Men.

My Father worketh hitherto, and I work.

It is a religion for the worker.

There is no possibility of extending Christianity to the man who does not work. The man who does not work has no right to eat in the Church of God.

"He that will not work," said the apostle, "neither shall he eat."

There is no Bread of God to be given to the lazy, voluptuous wretch. He has no right to live on God's earth. He is a curse. No man or woman has a right to be lazy, even if he or she has a hundred million dollars.

There is no place in the Church, there is no place in the world, there is no place short of hell for a lazy man or a lazy woman. Spiritual tramps who will not work have no place in heaven.

Christ, the Toiler, the Son of God, came, and He said to John the Baptist, "Baptize Me."

John shrank, for John saw something. He had the prophetic vision, and he saw what other eyes could not see. He saw the Sign which the Eternal God had given him; the Sign of the Holy Ghost descending. All at once he recognized in his cousin, Jesus the Son of Mary, of whom no doubt Elizabeth had often spoken to him, the Lamb of God. Zacharias had told him that he was to be the Forerunner of the Highest, but he did not know who He was. It was concealed from him who that Messiah was, and not until he saw Him in the waters did he recognize Him.

Then he bowed himself and cried, "I have need to be baptized of Thee, and comest Thou to me." The Christ said, "Suffer it now; for thus it becometh us to fulfil all righteousness. Then he suffered Him," and they went down into that water.

The word baptize has a certain definite meaning in the Greek tongue. There is no escaping its meaning. It has nothing to do with sprinkling.

I happened to buy a small classical Greek dictionary a few weeks ago, for use when traveling. It is published by Hinds & Noble, in New York, for schools and colleges, and not for theologians at all. In it, as in all good Greek dictionaries, the word *baptizo* (βαπτίζω) is translated "to dip repeatedly" and "dip under."

It is not simply to dip, but to dip under repeatedly.

The Meaning of the Word Translated Baptize is to Dip Repeatedly.

It is used in the Greek of a woman washing a dish. She dips it; and, if it is not perfectly clean, she dips it several times to get it clean.

That is the trouble with some of you, you have not been dipped often enough. (Laughter.)

In Mark 7:4 the words "*washings* of cups and pots, and brazen vessels," is in the original, "the *baptizing* of cups," etc.

I see the Holy Trinity in John's Baptism of Jesus in the Jordan.

I see God the Father saying from the heavens, "This is My beloved Son." I see the Holy Ghost descending upon Him, and I see the Son of God there Himself.

I see the Triune God in that Baptism.

Christ Has All Authority Given to Him on Earth and in Heaven.

After Christ arose from the dead, He assumed all authority in the heavens and on earth.

He said it.

He either lied when He said it, or He has it.

Either Jesus Christ has all power and authority in heaven and on earth, or else He lied.

I do not believe He lied; do you?

Audience—"No."

Dr. Dowie—I believe He has it, and, therefore, I will obey Him above all men. I do not care what men say. I am going to do what Jesus says, even if it brings me into collision with everybody. (Amen.)

I must obey Him.

What did He say about baptism?

After He arose from the dead, He spent forty days with the eleven. During that forty days I think He appeared once to five hundred. He seems never to have taught the multitudes. In fact, it is expressly stated in the Acts of the Apostles that He taught His disciples. He went before them into Galilee, and there He taught them.

The remarkable thing is that, beyond the Ordinance of Baptism and the promise of the Holy Ghost, I do not know a thing that He said during those forty days.

He gave this clear commandment regarding baptism and the making of disciples:

All authority hath been given unto Me in heaven and on earth. Go ye, therefore, and make disciples.

The Command is to Make Disciples.

"What? You cannot make a disciple," says somebody. Yes, I can. I can make you a disciple.

A man said the other day: "Nobody can make me anything." He said, "I am going to hear Dr. Dowie, and I tell you that man cannot make me do anything."

Well, he came here, and the first thing I did was to make him mad. (Laughter.)

I made him so mad that he wanted to hit me on the nose, because I called him a stinkpot. He turned to his wife and said, "Do you hear that?"

"Well," she said, "it is true." (Laughter.)

He had a Masonic badge on, and I went for the Mah-hah-bones, and he turned to the young lady on the other side of him and said, "Do you hear that?" "Well," she said, "it is true." (Laughter.)

"Bless me," he said, "I want to get out."

She said, "You better not go, because he will say, 'There is one of them going out. (Laughter.) The Devil is carrying off his wounded.'" So he sat still a little while. Then he began to get interested, and soon he began to forget the annoyance he had experienced.

Presently he began to cry. He forgot all about his anger. He remembered an evil thing he had done. He was a sinner. He put out his hand to his wife. He put his handkerchief over his eyes and grasped her hand. She was crying, too. When I said, "Stand up, you sinners, and confess your sins," he arose right up and said the words which I use in the prayer of repentance and consecration at the close of my discourses.

When he got outside he said, "I said he could not make me do anything. Now he has made me a Christian. I can never forget this afternoon." I baptized that man the next week, and he is here today, thank God. (Amen.)

God can make you anything, can He not?

Voices—"Yes."

Dr. Dowie—He can even save a Chicago policeman. (Applause and laughter.) We have a number of them members of this Church.

Good fellows, these policemen!

Many of the Chicago Policemen Are Glorious Fellows.

My personal attendant is an ex-Chicago policeman, and he was the nastiest, dirtiest kind of a bum that you could find. He was a saloonkeeper. I trust him implicitly, and have done so for more than four years. My coachman is an ex-policeman, and the tenderest kind of a fellow. God Almighty can save police officers.

They have a pretty hard row to hoe. I never realized it until I saw what a mob could do and be in this city. I prayed very earnestly that night for the police; more than I ever did before. That was the night when they defended my life against thousands of riotous, howling, cursing doctors and medical students.

May God bless the policemen and save them all. (Amen.)

God can do anything. He can make disciples of you, can He not?

Voices—"Yes."

Dr. Dowie—He can make you obey Him, can He not?

Voices—"Yes."

Dr. Dowie—A man came into this place the other day. He said, "Doctor, when I first came to hear you I came to have some fun, and before you were through you had all the fun, and I did not have any." (Laughter.) That mocker was made a disciple, a learner at Jesus' feet.

Jesus said: "Go ye, therefore, and make disciples of all the nations, baptizing them"—how often?

Voices—"Three times."

An Illustration of Triune Immersion.

Dr. Dowie—Here is a handkerchief. Suppose there is a little box here containing three divisions. In that division there is black dye, in that there is blue, and in that there is yellow. If you were to tell me to dip this handkerchief "into the black, and the blue, and the yellow," how many times would I have to dip it?

Voices—"Three times."

Dr. Dowie—And if I am to baptize you into the Name of the Father, and of the Son, and of the Holy Ghost, how many times must I dip you?

Voices—"Three times."

Dr. Dowie—That is sensible. That is just what the Greek is.

"Oh, Doctor, we never heard of that Baptism," says some one.

That is just your ignorance, and the ignorance of your Church. Go to any scholarly man, I do not care who he is, whether he is a Roman priest or a Greek priest, or an Episcopalian minister, or a scholarly Protestant of any Church, and say to him, "Sir, I desire a careful answer to this question: What was the primitive form of Believers' Baptism in the Christian Church, as far as you can find it out from the records? I want not what you think, but what is in the records."

If he tells you the truth, he will have to say that it was triune immersion.

The Encyclopedia Brittanica says the same thing. So does Chambers' Edinburgh Encyclopedia. Schaff & Herzog's Religious Encyclopedia gives the same fact.

Every scholar is compelled to admit that the primitive form of Baptism was Triune Immersion.

Tertullian, a Christian writer in the second century, says: "When we are going to enter the water . . . Hereupon we are thrice immersed. . . . And, indeed, it is not once only, but three times, that we are immersed into the Three Persons at each several mention of Their Names."

As one traces the history of Baptism he will not find any other Baptism in the first seven centuries of the Christian

Church, except one solitary case in the fourth century. Eunomius, who was counted a heretic by the whole Church and was wrong upon a great many other things, taught Baptism by one immersion.

In the Romish Church itself one will not find any other form of Baptism for thirteen centuries.

If one goes to the Greek Church today he will find that the mode of Baptism is by three dippings: into the Name of the Father, and of the Son, and of the Holy Spirit.

[Readers who desire further information on this subject of the History of Christian Baptism will find it in two articles, by Rev. E. B. Kennedy, in LEAVES OF HEALING, Volume 5, Number 27, pages 517-522.]

The History of Baptism is in Favor of Triune Immersion.

There is no other.

As for Baby Baptism, there is no such thing in the Bible.

Only those who repent are to be baptized.

Can a baby repent?

Voices—"No."

Dr. Dowie—Did you ever try to get a baby to repent? I love babies. When I see some of the babies in Zion Home, I love to take them in my arms and play with them.

There is a little baby in Zion Home now, whom I sometimes take. When I play with that little one she makes a descent upon the little hair which is left upon my head. She grabs it with both her hands and pulls. I say to her, "Now, baby, you repent," and she only takes another grab. If I say repent again, she goes for my beard. I cannot get her to repent at all.

Can you get a baby to repent?

Voices—"No."

Dr. Dowie—"But, Doctor," say the Lutherans and the Roman Catholics, "we get people to stand up and repent for the babies."

That is the biggest lie of all.

A person stands up and says that he renounces the World, the Flesh and the Devil, and that he will bring you up in the nurture and admonition of the Lord, manifestly tells a lie, for he has not renounced the World, the Flesh and the Devil himself. He and the god-mother, the partner in this folly, oftentimes never take any more notice of you. Is that not true?

Voices—"Yes."

Dr. Dowie—That is an abominable wickedness. There is no such thing as Baby Baptism. To say that any priest or minister, by sprinkling a little water upon the baby's nose, eyes, mouth or anywhere about its head, can change that baby's heart, is another lie.

Water Upon a Baby's Head Cannot Change Its Heart.

Do you not know of a great many people who have been sprinkled thieves? Do you not know of a great many babies who have been sprinkled who have grown up to tell lies?

Voices—"Yes."

Dr. Dowie—I believe that every one of you who has been sprinkled has told lies. (Laughter.) I will test it.

Every one in this place who has been sprinkled, put up your hands. (Hundreds of hands were raised.)

Now every one of you who has been sprinkled who never, never, never, no, never, told a lie of any kind in your life, put up your hands. (One hand was raised.) (Applause and laughter.)

There is one, but I do not believe her. I was sprinkled, and I would not put up my hand. (Laughter.)

When I was a little boy I remember a lie. I did not tell it, but I acted it to my mother. I hid a hat that I had. I took it and put it away down in the back yard underneath a glazier's old signboard, and sat upon it. (Laughter.)

The next morning when my mother asked where that hat was, I said, "Is it not in the box?" (Laughter.) That was a lie, and I could not put up my hand.

I was so miserable! I never forget how unhappy I was about that miserable, wretched hat. How I did hate that hat. I hate the same kind of hat now. (Laughter.) I do not care to wear them. Sometimes my wife will have me wear these miserable things. But I wear them under protest.

There is not one of you here who had a change of heart in babyhood by sprinkling, had you?

Voices—"No."

Dr. Dowie—It is a lie to say it. For the priest or minister to say that you were regenerated in Baptism is a lie.

You could not become a Christian at that time. Water could not make you a Christian. It takes the Holy Ghost to make a man repent of his sins and to put away sin, and to trust in the Lord Jesus Christ.

They who have repented and trusted God alone can be baptized.

The Seal of a True Church is a True Baptism.

"O," say the Baptists, "we have it."

Where is your Baptism, you miserable Baptists?

You are as dry as the dust of dry bones, save a little water, which merely makes dust mud. Miserable! The most miserable people anywhere, I think, are Baptists, unless it may be the Methodists. (Laughter.)

Methodists used to be glorious people, and so did the Baptists, but they have gone far away from God as organizations, although there are many excellent Christians among them who are Christians first, and denominationalists afterward.

They have no right to complain of what I say, because they themselves say they have nothing in common with me.

I believe that is true.

I do not find that they have anything in common with the preaching of Repentance, Faith, Obedience, Baptism, the Laying On of Hands, and Salvation for spirit, soul and body.

The Christian Catholic Church must not only have the Christian Faith for Salvation, Healing and Holiness, but it must have a Christian and Scriptural Baptism.

There is one God; one Faith; one Baptism.

That God is in how many persons?

Audience—"Three."

Dr. Dowie—Father, Son and Holy Ghost. These three are—?

Audience—"One."

Dr. Dowie—That one Faith covers three things: First, Salvation, then Healing, then Holiness. These three are—?

Audience—"One."

Dr. Dowie—That Baptism is into three Names: Into the Name of the Father, and of the Son, and of the Holy Ghost. These three are—?

Voices—"One."

Dr. Dowie—I am a man, and you are a man: with spirit, soul and body; and these three are—?

Audience—"One."

Dr. Dowie—We have a triune God, a triune Faith, a triune Baptism, and a triune Man. When God says there is one God, one Faith, one Baptism and one Man, I believe Him. But that one God is in three persons, that one Faith is in three parts, that one Baptism is by three immersions, and that one man is in three essential divisions. The triunity runs through it all.

"Oh," says the Baptist, "when you are baptized, you are baptized into His death. That is all there is to it." But that is not all there is to it.

Are ye ignorant that all we who were baptized into Christ Jesus were baptized into His death?

Is that all?

Voices—"No."

Dr. Dowie—

For if we have become united with Him by the likeness of His death, we shall be also by the likeness of His resurrection.

That is the second.

So we also might walk in newness of life.

There are three things in a True Baptism: First, Death to sin; second, Life in God; and, third, Power for service.

Call.

All who desire to follow God fully and have death to sin and life in God and power to serve God, stand. Those who do not desire power to serve God, sit still and we will know that you belong to the Devil and are ashamed of God. (With but few exceptions the entire audience arose.)

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Take me as I am. Make me what I ought to be in spirit, in soul, in body. Give me power to do right, no matter what it costs. Give me Thy Holy Spirit that I may confess my sins and make restitution, and do right to all men; that I may do right in Thy sight. Give me power to trust Thy Son, the Lamb of God that taketh away the sin of the world. Take away my sin. Cleanse my spirit, my soul, my body, and give me power to obey Thee in all things, for Jesus' sake. Amen.

(All repeat the prayer, clause by clause, after Dr. Dowie.)

Did you mean that prayer?

Voices—"Yes."

Dr. Dowie—Then live it. Obey God. You should do it at once.

If any of you who are Christians desire to be baptized now, I will baptize you, although I have never seen you before. If you know you have confessed your sins and forsaken them and given your heart to God, you should obey God and be baptized.

Baptism of Forty-Eight Believers.

The audience was then dismissed, and within half an hour gathered in the large galleries to the number of about one thousand five hundred, to witness the Ordinance. Forty-eight believers then followed the command of Christ and were baptized by triune immersion, the General Overseer administering the Ordinance.

The services were then closed by 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 Christ; faithful is He that 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.

MANY HEALED IN ANSWER TO PRAYER.

Healed by God When Given Up by Man to Die.

ELWOOD, IND., October 10, 1899.

DEAR BROTHER IN CHRIST:—It is with pleasure that I send many thanks to you for prayers for my healing.

I had been a great sufferer for two years with heart, spinal and stomach trouble. I suffered internal pain for eighteen months. I could not lie on my left side; if I did I suffered with hard breathing and smothering spells.

Seven of our best doctors had given me up. They told me I might just as well pour the medicine in a rat hole.

I wrote to you for prayers and got an answer that you would pray on the Sabbath at nine o clock.

I was healed inside of thirty minutes, and I was one hundred and eighty miles away from Chicago. I give God the praise.

I came the next Friday to Chicago to see you.

I was so gloriously healed at that hour that my home looked entirely new. Even the earth looked new.

Yours as ever in Christ, R. D. EYTCHISON.

God Blesses the Faithful Giving of Tithes.

Writing at Ashkum, Ill., October 9, 1899, Mrs. Annie E. Washtler says:

I herewith enclose my tithes.

My little girl and I have set apart a bank we call the Lord's Bank, and we drop our tenth into it.

We take in washing and I run a shoe repair shop in summer, and my husband works it in winter. I thank God He helps me to get work.

Since I have been giving my tenth I have plenty of money. I have some in the bank now, for the first time in my life, and I am forty-seven years old.

I am hated by almost all my acquaintances because of my sympathy for Zion. But it only makes me firmer in my belief that Zion is all for God and His glory.

Brought Home in Answer to Prayers.

A member of the Christian Catholic Church and of Zion Seventies, living in Chicago, writing August 26th, said:

Mrs. S——, of —— Street, Chicago, asks you to pray for her husband, who has been a very wicked man. He left her and went to England two years ago, and from there wrote her very insulting letters. He would not answer any letters from her, and she did not hear from him for a year and a half.

I sent a request to you last January for prayer, that she might hear from him. About a month after she got word what part of England he was in. About two months ago he came home. He says he does not know why he came back. She is very anxious to have him converted and come to Zion.

AND Jehovah said unto Moses, Wherefore criest thou unto Me? speak unto the children of Israel, that they Go Forward. And lift thou up thy rod, and stretch out thine hand over the sea, and divide it; and the children of Israel shall go into the midst of the sea on dry ground.—Ex. 14:15, 16.

ZION'S BIBLE CLASS.

CONDUCTED BY DEACON DANIEL SLOAN.

LESSON FOR FRIDAY, DECEMBER 1st, 8 P. M.

Money Obligations of Christians.

1. *The principle of brotherly love.*—Lev. 25:35-38; Eph. 4:25-29.
Is the relieving of the poverty of a brother to be put on a commercial basis?
2. *Limitations and specific meaning.*—Ex. 22:25-27; 1 John 3:16-20.
In lending money to a poor brother is a Christian not prohibited from taking interest from him?
3. *Safeguards from narrowness and prejudice.*—Deut. 23:19, 20; Prov. 10:2-7.
Does the Word of God prohibit a Christian lending money at interest?
4. *Denunciation in a concrete case.*—Neh. 5:6-13; Isa. 58:3-7.
Does not the Word of God denounce the Christian who seeks to devour or bring a brother in bondage when he needs help?
5. *God's exhibit of righteous living.*—Psa. 15:1-5; Job 29:11-17.
Must he not be to the needy a help in their helpless distress?
6. *The spirit to guard against it in money-getting.*—Prov. 28:6-11; 1 Tim. 6:17-19.
Do not riches make tyrants and devils out of most people?
7. *Money-grasping is a destructive evil.*—Isa. 24:1-6; Jas. 5:1-6.
Are not riches like a cankerous sore, slowly eating out the life, when bad by unjust accumulations?
8. *Money Shylocks are not the only evils with sorrows.* Jer. 15:10-14; John 16:1-4.
Is not godlessness and self-deception the sin against the First Commandment?
9. *To show mercy ever gets mercy from God.*—Ezek. 18:5-18; Luke 6:34-36.
If a man has no mercy for those owing him obligations, can he hope for mercy from God?
10. *The defenseless are never to be the prey of money-getting.*—Ezek. 22:1-12; Matt. 23:13-15.
Must an advantage ever be taken of any one, even through ignorance or necessity?
11. *Money-getting is not undertaken for God because of the self-sacrifice required.*—Matt. 25:24-30; 6:19-23.
Must self, which includes one's family, except for bare necessities ever be the object of money-getting ambition?
12. *God demands growth and profit from all we are, and do, as well as from all opportunities we have.*—Luke 19:20-23; Prov. 14:22-25.
Does God approve the man who does not improve his money through banks or otherwise?

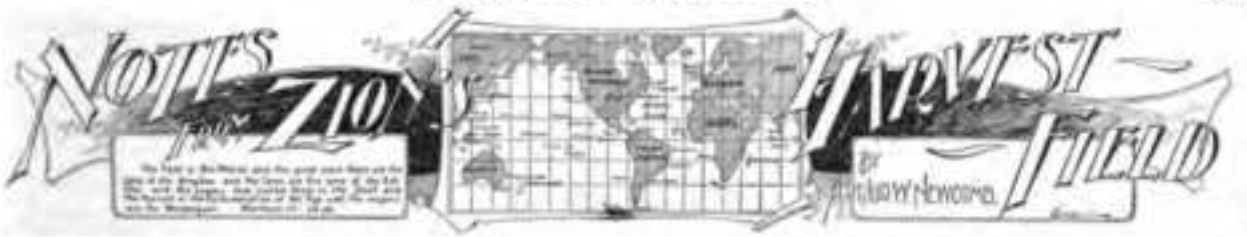
The Lord Our God is an Increase Demanding God.

LESSON FOR SUNDAY, DECEMBER 3d, 1:30 P. M.

Basis of Business Success.

1. *Being in the place of God's appointment brings sure results and puts heart into one's effort.*—Prov. 10:20-22.
How can one tell when God is blessing him?
2. *Opportunities are never to be despised, but heartily improved with delight.*—Eccl. 9:7-12.
Can any one say he has not had a chance?
Is not courage and hope a mighty factor in business life?
3. *There must be the early and late efforts in business to win.*—Eccl. 11:1-6.
Is there not to be a proper outlay in business to begin with?
Must a person not be willing to venture in business trusting God?
4. *The courageous man never fears obstacles, but pushes on to success.* Prov. 26:13-16.
Should difficulties in the way ever stop any one in lawful undertakings?
Is not much half-heartedness only laziness?
5. *One must be self-reliant and expect to get on even if needs be by his own exertions.*—Prov 6:6-11.
Should any one be content not to get and keep somewhat ahead?
6. *Diligence is an excellent virtue and has the word of high approval.*—Prov. 22:26-29.
Does not forethought serve often to keep one out of trouble?
Will not a man who labors intelligently get ahead?
7. *Neglect of business and getting even with people is ever the ruin of it.*—Prov. 24:29-34.
Should a person allow any passion to guide him in business?
When one neglects business, does not some one else get it?
8. *When money is earned, make the right use of it; do not spend it all, nor let it slip away.*—Prov. 12:27; 3:9, 10.
Is not to give God a first offering a right use of money earned?
Should not one keep money he has earned, and not spend it?
9. *Self-control and high moral qualities are first, last and always indispensable.*—Prov. 21:3-8.
Should not the thought be to make money out of what has been made?
Is not money honestly made and used a pleasure?
10. *Look for results if you are doing business honestly and are right with God, and they will come.*—Psa. 1:1-6.
Does not God agree to bless one's business?
Is not His blessing in proportion to our right-doing?
11. *Do not blow about what you do; results speak for themselves; be modest.*—Prov. 25:27, 28; 27:1, 2.
Are not some snared in business success by self-praise?
Is it not best, if successful, to be slow in proclaiming it?
12. *Never become self-reliant, self-sufficient, greedy for praise or flattery, or possessions.*—Deut. 8:18-20; Luke 12:15-21.
If one gets wealth honestly, who has enabled him to do it?

God's Holy People are a Thrifty People.



THE WEEK has been one of quiet but rapid progress in every department. The enemy in Chicago, medical, legal, reportorial, ministerial and editorial, has been whipped into an eloquent silence.

The echoes of the cannonading are still heard, however, in the distance.

The petty newspapers of country villages have taken up, with a bantam-like ferocity, the cudgels which their more powerful contemporaries in Chicago had laid down in defeat.

The religious press of this and other countries has awakened from its customary lethargy and is attacking God's servant in Zion with that peculiar bitterness and utter disregard for truth, which in all ages has characterized the so-called "religious" persecutors of God's children.

Small riots at Alexandria, Neb., and at a cottage prayer meeting on the North Side of the City of Chicago, are reported. God gave Zion protection and victory in both cases.

CHICAGO.

The week in Chicago has been a very busy one. Zion won great victories during the storm of persecution, which is now subsiding, temporarily, and is taking advantage of the brief lull to establish herself in the new territory acquired. She is also steadily pressing forward in every direction.

The General Overseer's meetings at all the Zion Tabernacles continue to attract very large, intelligent and deeply interested audiences. The Holy Spirit is present in power and the Gospel is glorified in many conversions and healings.

Zion Printing Works has been intensely active night and day, part of the time, during the last month. Yet there are many orders for Zion literature waiting to be filled.

Two very recent issues of LEAVES OF HEALING are entirely sold out, and new editions of twenty thousand copies will be printed within the next few days.

The installation of two new presses and other machinery, which will take place within the next few months, will greatly facilitate the work in this most important department of Zion's great work for God and humanity.

Central Zion Tabernacle.

1800-1833 Michigan Avenue.

On Lord's Day morning, November 19th, the beautiful service for the presentation and consecration of young children to God was conducted by the General Overseer. He spoke briefly but with thrilling eloquence upon "Christ's Love for the Children."

Zion parents then crowded the platform, bringing their happy, healthy children with them. With a full realization of the solemnity of the vow, the parents promised in the sight of God to train these little ones in God's Word and in prayer. They were then consecrated to God by the laying on of hands.

On the afternoon of the same day the General Overseer delivered a powerful address upon "Pure Religion; or, Zion's Witness Against Those That Oppress the Widow and the Fatherless and That Turn Aside the Stranger From His Right." This witnessing was especially directed against the unscrupulous lawyers of this and other lands, who take advantage of the helplessness of the widow to defraud her. It dealt also with the thieves in the same profession, who fleece the foreigner because his ignorance of the laws and language of the country places him in their power.

On Monday evening a large audience witnessed, for the first time, many of them, the great dramatic power of the General Overseer given full play.

In his presentation of the subject, "The Story of Job; or, Permission and Commission," the speaker placed the matter most vividly before the people by making the telling of the story intensely dramatic.

The insight given into this, the oldest of the books of the Bible, was a most wonderful one; a perfect revelation to many of the audience.

He proved conclusively that Satan and Sin were the causes of all Job's Miseries, and that Job erred when he said, "The Lord gave, and the Lord hath taken away, blessed be the Name of the Lord": for God gave, and Satan took away, and that it was wrong to bless God for the Devil's work.

His exposition, and representation, brought out many modern illustrations of this ancient inspired drama of the Mystery of Suffering.

South Side Zion Tabernacle.

Rev. J. Wallace Colcord, Elder-in-Charge.

The witnessing of Zion, for God, "against those that oppress the widow and the fatherless and turn aside the stranger from his right," was continued in this Tabernacle on Lord's Day evening, November 19th. The address was complementary to that delivered in Central Zion Tabernacle on the afternoon of the same day. The two addresses have had a powerful effect already and will be even more widely effective when published.

As has been the case from the opening of this Tabernacle, the General Overseer was heard by a large audience, and with the greatest of respect. There was also a good audience at his lecture on Wednesday evening, November 23d, on "Jesus the Healer versus Satan the Defiler." Good results are accompanying the work here, and it is now strongly established.

Overseer-at-Large W. Hamner Piper, late Overseer of the Christian Catholic Church in Ohio, has arrived at Headquarters with his family, and will be installed in special oversight of this Tabernacle on next Lord's Day, November 26th.

North Side Cottage Meetings.

Rev. James R. Adams, Elder-in-Charge.

Elder Adams began a new Cottage Meeting at the residence of Brother Andrew Ashland, on Wednesday, November 15th.

The Seventies and others distributed many sheets of Zion literature and Messages with announcements of the meeting stamped upon them. The announcement read as follows:

COME TO ZION COTTAGE MEETING,
327 West Huron Street, near Paulina,
Every Wednesday at 8 P. M.
ELDER J. R. ADAMS WILL SPEAK.

Before meeting time a number of boys and young men, and even young women, gathered near the meeting place. They marched to and fro, jeering, hooting and making insulting and threatening remarks.

Missiles were thrown, one of which crashed through a large pane of glass.

Elder Adams went out to the mob and faithfully warned them of the consequences of such disgraceful conduct.

The meeting then went on.

The Spirit of God was present in great power.

It was a delightful experience of God's abiding presence.

No one was afraid. The noise of the "dogs" outside continued until a late hour, but God permitted them to do no more damage to person or property.

Adequate police protection will henceforth be provided, so that all who come are assured of peace and quietness in the worship of God.

May God abundantly bless the home of Brother Ashland, and the Zion Meeting there. Our prayer is that God will have mercy upon the foolish rioters, leading them to repentance and salvation.

PHILADELPHIA, PA.

Rev. Gideon Hammond, Elder-in-Charge.

Overseer-Designate George L. Mason, special delegate to the Branch of the Christian Catholic Church in Philadelphia, returned to headquarters on Friday, November 17th. At the Saturday evening meeting in Zion Home he gave the following brief sketch of the way in which God led His people in that Branch out of severe trial into glorious triumph:

It was putting Overseer Wilhide and myself in a hard place to be sent to Philadelphia to take over the work there.

The deposed Elder arrived Sunday morning, and refused to give us the keys. He announced in the Junior Seventy meeting in the forenoon that *he* would preach in the afternoon and give a report of his trip to Chicago! I was in the Junior Seventy meeting and saw that I must take the goat by the horns. So I read my credentials and announced that *I* would preach in the afternoon.

In the afternoon the ex-Elder, having the keys, opened the hall and took the big chair on the platform. All I had to do was to take a small chair and put it close beside him and sit there and see who was to have the meeting. The Lord enabled me without any unseemly haste to arise and give out the hymn, to lead in prayer and to control the meeting from that time.

The ex-Elder was allowed by courtesy, not by right, to speak and tell of his visit to Chicago. He had enjoyed some sympathy from the people because he had deceived them into thinking that he had been unjustly treated by the General Overseer, which was not the case. He wished to have La Grange, who was present at the meeting, give an address. This I refused.

The ex-Elder then went on to state his grievances and objections to Zion, or, rather, to the General Overseer. He soon got off into attacks upon Dr. Dowie, which completely lost his case with the people.

Then he got angry and gave over the keys and called upon the people who wished to hear his side of the story to come to his house. Several went with him. But nearly all remained, and Overseer Wilhide and I then held a lively Zion meeting. In the evening we held a Full Gospel meeting.

During the two weeks of earnest meetings nightly which followed, God fully restored to His children the confidence that had been somewhat shaken through the misrepresentations of the newspapers and the ex-Elder. The meetings were soon largely attended and were very enthusiastic. The people had been bewildered and troubled, and they seemed very happy to be enlightened and comforted and strengthened in the faith.

We had a full conference of the members on Monday evening from eight till after one o'clock, and a great deal of testimony was brought out. It was clearly shown that the ex-Elder had been unfaithful to the General Overseer and to Zion teaching for weeks before.

He had boldly charged that Dr. Dowie was a hypnotist, and that we were all under a spell. So on the bulletin board advertising the nightly meetings I advertised, "Elder Mason Will Explain About Dowie's Patent Long-Distance Hypnotizer, Operating from Chicago to China." We had a good deal of fun, notwithstanding some sadness.

It was sad to see how those who opposed Dr. Dowie soon adopted the same lying arguments and phrases used by the press of Chicago. One speaker at the only public meeting they had in a hall said, for instance, that he would rather have an honest stinkpot than a corrupt priest. Of course they did not present any earnest Gospel teaching.

As I said before I went to Philadelphia, the ex-Elder has lost his head through his vanity. He was greatly conceited. He said that he was not a ten-cent man and could not work in a five-cent mission hall. He kept sowing amongst the people the seeds of discontent instead of getting the people saved and healed.

Philadelphia is a grand field. The region near Zion Tabernacle, 1344 Somerset Street, is a very thickly-settled residence quarter. It is a wide harvest field with fine opportunity for a man who will get right down to business.

There have been only three requests to have names erased from Zion's roll, and we think the advertising the Devil has given the work will help bring in many new members, for the meetings have been well attended and enthusiastic.

The kickers talked against tithing and against the government of the Christian Catholic Church.

It is sad to see how men go from bad to worse when fighting against the General Overseer and Zion.

Now, if Zion is of God, I believe that He will reveal to the earnest seeker for truth a consciousness that it is of God. I know of two interesting cases where the parties were in doubt and had not the means of getting at the facts, and I will relate them.

One was a lady in this city, and the other was a lady living eighty miles from here, neither of them knowing the other. Their experiences were exactly the same. I cannot give the exact words, but very nearly. One lady said, "During the summer the papers where I was staying were full of all sorts of talk against Dr. Dowie and Zion. People were coming to us and asking, 'Is this true? You know all about it.' I could not answer. I became troubled and bewildered. I went to God and said, 'O Father, you will have to show me. My heart is getting troubled.'" She said, "As plain as I ever heard a voice speaking, a Voice said in my ears, 'Fear not. He is My servant.'"

You may judge the pleasure I had when a similar incident was given in almost the same words by another lady eighty miles from Chicago. She said, "I could not answer the lies in the papers. I did not know the facts. I *believed* Dr. Dowie and Zion to be all right. But my neighbors kept bothering me, so I went to God and said, 'O God, You must tell me. My heart is troubled.' I heard a Voice as plain as I ever heard a voice saying in my ears, 'Fear not. He is My servant.'" And she said, "A great peace came over my heart and I have had rest."

That was the experience of some of the Philadelphia people. I had a happy time with them.

Elder Hammond has taken hold of the work well. They like him and he likes the people and God is blessing. Deaconess Hertrich's clear and forcible accounts of what she had seen and known in Zion did much good. Overseer Wilhide has been a very great help in every way, because they all had all confidence in him. God is overruling all for good. The truth will stand every severe tempest and God will take care of our Branches all over the land.

Overseer Wilhide and I went there on short notice. The trouble came out suddenly, and we did not have time to get details, names, dates and places in regard to La Grange and Fair and other enemies of Zion. We went there somewhat in the dark; but that made little difference after all, because when we got the people *to listen calmly and to pray*, they were very soon led in the right way. God led.

We could not answer all the questions. For instance, with reference to the "four-thousand-dollar carriage." Since coming back to Zion, I have inquired about that and found that useful present which Zion friends gave to our busy General Overseer did not cost half that, horses and all. We had not taken pains to fill our minds with rubbish and gossip, but since coming back I have made some inquiries for Overseer Wilhide's sake, and, just as I expected, the Devil had lied. We do not need to know all petty details if we are walking close to God.

ORRVILLE, OHIO.

In our Notes concerning the work of Zion for God in this city, last week, we told the story of how the preaching of the Full Gospel by Evangelist E. B. Kennedy had roused up the Devil and the "Hosts of Hell" in Orrville.

We quoted from letters and telegrams from Evangelist Kennedy, which related that he had been repeatedly threatened and finally "egged" by a mob; that he was threatened with still further violence; that the mayor and marshal of the city had refused him protection, and that Elders from other points in Ohio had been ordered to go to his assistance.

Just as we went to press we had the joy of inserting a telegram from Evangelist Kennedy announcing perfect quiet at the meetings and a glorious victory for God.

Taking up the story of the battle at that point, we supple-

ment Evangelist Kennedy's telegram with the following letter from Elder R. N. Bouck, of Cleveland, Ohio, to the General Overseer, giving more details of the Orrville campaign:

ORRVILLE, OHIO, November 17, 1899.

REV. JOHN ALEX. DOWIE.

Dear Dr. Dowie:—When I received your dispatch at 3:50 P. M., Thursday, November 16th, all trains had gone that were to go before 7:35 P. M. I took one at that time and arrived at Orrville at 10 o'clock.

I found Evangelist Kennedy all right and at the station to meet me.

He had sent for the sheriff and district attorney, both of whom came.

I think that gave the Devil a scare, and, with the exception of some noise, there were no demonstrations.

The Orrville authorities became frightened, and so ceased to encourage the mob.

There was devil enough here to have mobbed Kennedy.

Some of the better citizens asserted themselves, and the evil ones did not dare to go further.

Mr. Kennedy took the Town Hall today, and we held a service in it this evening and closed the series.

We had a splendid meeting tonight. Rev. F. W. Bellingham, of Wooster, Ohio, was the only minister who got here to help us. He is of the "Church of God," but ought to be in Zion.

Evangelist Kennedy has done Zion good here.

The mayor charged us ten dollars for the hall, and then they shut off the electricity and compelled us to take poor lamplight. But we made the best of it, and it will all turn to the advantage of Zion in the end.

Evangelist Kennedy also writes the following brief note concerning the meetings in Orrville:

Late on Thursday I received word from Overseer Piper to call the sheriff. I did so, and when he was seen to step off the train, about eight o'clock at night, the unruly element saw we meant business and did nothing further.

The marshal was at the church on Thursday. This was his first appearance. He stood by us that night, and on Friday night at Opera Hall.

Our Friday night meeting was attended by over three hundred people. Rev. F. W. Bellingham, of Wooster, stood by us on Friday. It was a splendid testimony, and helped us not a little.

Elder Bouck came Thursday night at 10 o'clock.

I felt it time to close with our Friday meeting, and did so.

Friends began to gather about us as I came away. Several were under conviction. I am expecting to hear of their salvation soon.

OWATONNA, MINN.

Deacon Jarius W. Crane, in Charge.

Deacon Crane is at present a guest at Zion Home. He reports a most wonderful work in Owatonna and in all the beautiful country of Southern Minnesota and Northern Iowa.

The Gathering of the Friends of Zion in Owatonna has increased one hundred and fifty per cent within the last year. Its meetings are full of the power of the Spirit, and there are many who are not members who are deeply interested, and are waiting for persecution or some other incentive to bring them down from the fence on the side of Zion.

Deacon Crane is organizing a large party of the Friends of Zion in the vicinity of Owatonna to attend the All-day and All-night meeting with God on December 31, 1899, and January 1, 1900.

He requests all within reach of Owatonna who desire to secure special rates upon the railroads to correspond with him. His address is 216 East Vine Street, Owatonna, Minn.

ALEXANDRIA, NEB.

Rev. Archibald McFarlane, Elder-in-Charge.

Zion has waked up the Masonic-Methodist devil in Nebraska, also.

So successful has been Elder McFarlane's work in that State that mob violence, that confession of defeat, has been resorted to by the envious enemy.

We note with pleasure, however, that, unlike the cowardly mayors of Ada and Orrville, Ohio, the Town Board of Alexandria, Neb., promptly and effectively did its duty in protecting God's minister.

Elder McFarlane writes, on November 20th:

I arrived home from Alexandria, Neb., where I have been since Thursday, November 16th.

I preached six sermons and baptized three persons in that place.

On Sunday night we had to call upon the Town Board to protect us.

They acted promptly and sent two officers to guard the hall and escort us safely home.

A plot was laid to break up our meeting on Sunday night, but the prompt action of the Town Board protected us from suffering any inconvenience.

Misrepresentation and stale eggs are the arguments of the Devil and the Methodist Church.

We are grateful to the Town Board for their prompt action.

We praise God who giveth us the victory through our Lord Jesus Christ.

Elder McFarlane also reports a good meeting with the Gathering of the Friends of Zion in Fall City. He writes that the members and friends of Zion in Fall City are active and hopeful in their work for God, and that a number of healings have occurred amongst them.

MANSFIELD, OHIO.

Rev. Cyrus B. Fockler, Elder-in-Charge.

Elder Fockler and Zion in Mansfield and all that vicinity are praising God for complete victory against the murderous doctors in the courts.

At the time when the persecution of Zion in Chicago broke out, in August of this year, Zion in Mansfield was also passing through the fire.

Elder Fockler was arrested and placed in jail on the ridiculous charge of resisting an officer in the performance of his duty.

A child in one of the Zion families was ill, and the parents were trusting God alone for its healing.

An officer of the Board of Death, miscalled Health, called and ordered medicine, which he prescribed, to be given.

Elder Fockler advised the parents not to obey the mandates of this officious personage, and was arrested and imprisoned. He was afterward released on heavy bonds. A decision was gotten against him in a petty court, and appeal was made to a higher court.

The Board of Death, like that shameful institution in Chicago, then began its tactics of delay after delay in the hope that the matter could be quietly dropped when it had been forgotten by the people.

Their aim, as in all the persecution of Zion, was not to secure conviction, but to cause an arrest with great publicity and then get out of the matter as quietly as possible, thus throwing all the shame of arrest upon Zion, with none of the vindication of final victory.

They were neatly foiled in this attempt in Mansfield, however. Elder Fockler pushed the case against him to a decision, then sowed the city with the following handbill, which tells its own eloquent story:

ZION'S JUBILEE

—AT—

Zion Tabernacle, Corner Adams and Park Ave. East.

A COMPLETE VICTORY.

Judge Wolfe decides against the Board of "Death" and in favor of Elder Fockler.

Come and Hear all the Facts, Wednesday, Nov. 22.
Meeting at 7:30 P. M.

BLUFFTON, OHIO.

Rev. Ephraim Basinger, Elder-in-Charge.

Elder Basinger reports splendid progress in this community of sturdy German Mennonites. Under date of November 13th he writes of meetings held in the Town Hall, where God's Spirit was present in convicting and converting power. He also writes of the renting of a new and beautiful hall, electric-lighted and steam-heated, in the finest location in the town, for a Zion Tabernacle. It is in course of erection, a lease has been secured, and it will be opened next month.

ZION'S FINANCIAL INSTITUTIONS



ZION CITY BANK.

WE BELIEVE there are thousands of persons, especially those residing in the country, who are hiding their Lord's money away in an old teapot or discarded stocking. Such a course is not only dangerous, but keeps out of circulation a large amount of money and brings upon these unjust stewards the condemnation of our Lord.

THE BENEFITS resulting from the accumulated savings of wage-earners cannot be enumerated. "Trace the deposits from their fountain head and you find the strongest of human instincts, that of self-preservation. Every home tie and every individual interest is involved."

GOD'S PEOPLE should realize the importance of concentration of the money which has been intrusted to them. They should ever keep in mind that the best results can only be obtained when their money is gathered together and becomes a mighty reservoir, from whence flow the resources which sustain enterprises and promote industrial activities.

IF THERE are any unwise stewards in Zion who have buried their talents, may the closing months of this year witness great activity in the Master's vineyard and obedience to His commands.

MAY ALL of the King's children in every land hear the welcome voice of Jesus say, "Well done, good and faithful servant: thou hast been faithful over a few things, I will set thee over many things: enter thou into the joy of thy Lord."—Matthew 25:21.

WE DESIRE to remind our friends that they can make their children happy by giving them as one of their Christmas gifts a Bank Book containing a credit of at least one dollar.

WE REJOICE to say that accounts continue to come in from all parts of the country, and that we are establishing business relations with merchants in many of the States. There is no reason why members of Zion who are in business in distant places cannot transact their banking business in Zion City Bank. Many of them are now doing this and find it very convenient.

ZION LAND AND INVESTMENT ASSOCIATION.

IT SHALL be as when an hungry man dreameth, and, behold, he eateth; but he awaketh, and his soul is empty: or as when a thirsty man dreameth, and, behold, he drinketh; but he awaketh, and, behold, he is faint, and his soul hath appetite: so shall the multitudes of all the nations be, that fight against Mount Zion.—Isaiah 29:8.

AT THE beginning of the last fight against Zion and her Financial Institutions one of the notorious "press liars" of this city was heard to say, "This will be a fight to a finish."

GOD HAS certainly helped Zion to "finish," for a time, at least, the "press liars" of this wicked city. How suddenly silent they have become.

IT IS TIME for the God-fearing people of this land to rise up and demand legislation compelling these wilfully wicked mongrels of the press to refrain from printing their lying and vicious abuse against those who are brave enough to stand up and expose their putrid methods, with which every decent-thinking person must certainly be disgusted.

GOD WILL certainly deal severely with His wicked enemies, who have maliciously maligned and who will continue to abuse our beloved General Overseer, His true servant in Zion.

AND THE SONS of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, The City of the Lord, The Zion of the Holy One of Israel.—Isaiah 60:14.

DO YOU BELIEVE Our General Overseer is sent of God?

Do you believe the Christian Catholic Church in Zion is of God?

Do you believe Zion City will be built by God?

Do you believe any safer investment can be made than one in an institution controlled by God?

IF YOUR answer is "Yes" to the above, why should you continue to keep your investments with institutions controlled by the World, the Flesh and the Devil, whom you well know have nothing in common with Zion?

ALL YOU ARE and all you possess is God's.

A SHAREHOLDER who recently applied for more stock says: "I now really believe it is the Lord's will for me to put my money in the Association. Every time I have thought I would wait and see how Zion gets along, but when it came to hand I felt it my duty to send money there."

VERY important forward movements are being considered in this department of Zion, and we desire the earnest prayers of God's people everywhere for Divine Wisdom and guidance in all things.

OUR ADVICE IS, do not further delay your subscriptions for shares in our Association.

THIS MONTH has been one of great blessing in this department, and we have on file scores of prospective Shareholder soon to become investors.

NOTES OF THANKSGIVING TO ZION'S GOD

Extracts From The General Overseer's Correspondence

Compiled by O. J. Speicher, Private Secretary

BLESSED are they that have not seen, and yet have believed.—John 20:29.

IT IS A blessed reality that God's people in Zion do believe. Although they "have not seen" Him, they Go Forward, laboring for Him until He shall come again.

They rejoice in Him who wrought for them a full redemption in spirit, soul and body.

They toil to establish His Kingdom on the earth.

Nothing so vividly portrays the faith of God's people as the confidence that He will hear and answer prayer in the Name of Jesus and by the power of the Holy Spirit.

The beauty, the power and the glory of Jesus Christ, the risen and glorified Lord, is being manifested daily in Zion.

Testimonies of answers to faithful prayer in Zion come in at all times and in many ways. We record a few again; but there are many others on file awaiting space in this column.

The whole of the issue weekly could not contain the stories of all that God is doing in a week through Zion.

Healed of Deafness in Finland, Europe. Distance No Barrier.

HELSINGFORS, FINLAND, September 6, 1899.

I have the pleasure to acknowledge receipt of your kind letter of August 1st, which reached me in about eighteen days.

As you appointed, we gathered on Sunday, September 3d, in my dwelling, Brunsparc 3, in Helsingfors, at 9:30 A. M., Chicago time (or at 4:50 P M. Helsingfors time). Miss Cajander, my three elder boys, and Lector O. L. Florell, whom you know through his letters, were all present, besides my wife and myself.

We spent a very blessed hour in prayer, ending afterwards in conversation. We had a very short Bible reading in connection with the prayer, and the Lord gave us much joy through His Holy Spirit. We could realize the communion with you and with Zion, and this consciousness thrilled through our being in a solemn feeling, resulting from the attitude of faith into which God brought us.

My boy, Samuel Scherbinin, now thirteen years and ten months old, joined with us in prayers, and told the Lord he believed the Lord was quite able and willing to heal him. I was somewhat astonished to hear him pray so.

Although I believed the Lord was willing to heal him from his beginning decaying process of the bone inside of ear, I could not know if the Lord desired to restore his hearing, as Dr. William Lybeck, a Christian man and a very conscientious physician and doctor of Forselles, specialist for the diseases of the ear, declared that his tympanum was quite decayed and destroyed.

I saw, myself, that when a watch or a vibrating fork, used in tuning musical instruments, was placed close to his left ear, the other being shut, he could hear absolutely nothing. The physician also looked inside with his mirrors, and said the boy was deaf, the tympanum being destroyed.

We prayed over the boy, and in agreement with your spirit, I put my hands on his head, and "in the Name of Jesus, in the Power of the Holy Spirit, and in accordance with the Will of God Our Heavenly Father," asked the Lord to heal him.

I knew the Lord would answer, but I did not know in what measure.

After we got up from our knees and had done praying, my son told me in his very earnest tone, "Do you know, papa (the boy spoke English), I can hear a little with my left ear?"

Then I showed him how to shut his right ear with his finger. I walked off some six or ten steps from him, and said, in English, "One, two, three, nine, ten, eleven." The boy repeated the words. I spoke some other words, "New York, Chicago." These were repeated.

Then I put the watch at one inch distance from the ear. He could not hear it, but he heard when I let the watch touch the ear or placed it against the bone behind the left ear.

Two days after he could hear when the watch was one inch away from the ear. He told me he heard the teacher speaking at school, somewhat while shutting the right ear. These are facts.

Dr. Lybeck, who is a Christian and believes in Divine Healing, is now on furlough in Scotland, or on his way home. When he comes I want him to confirm these facts.

How glorious it is to be engaged in our Master's service, and how thankful we all are you consented to pray. M. SCHERBININ.

HELSINGFORS, FINLAND, September 7, 1899.

DEAR DR. DOWIE:—Samuel Scherbinin, thirteen years old, had an incurable deafness in left ear, and a threatening "caria" of the bone behind the inward ear.

Prayer was offered for the boy at the same time, on the 3d of September, at 9:30 Chicago time, from Zion in Chicago and from Helsingfors, Finland.

In addition to what I had the pleasure to state in my yesterday's letter (of September 6th), I would say that I had today to telephone from the general postoffice, where I work, at 1 P. M., to the school which the boy attends, desiring to speak to him or to one of his brothers.

He happened to be near and came to the telephone. After I had spoken with him I told him to put his left ear, which had been deaf for two years, to the telephone. I said to him, "Can you hear?" "Yes," he replied. "It is fine weather today!" The boy repeated the phrase.

Then I continued a whole conversation with him, thinking he had put the receiver to his right ear (the sound one). When the conversation was over, I asked the boy if he had listened from the right ear. He said, "No, it was from the left ear" (the one that had been deaf). I was exultingly astonished, and only said, through the telephone, "Well, then, praise the Lord!"

Through such dealings with me, the Lord binds me closer to Him, and I only think to learn better methods of serving Him in His Kingdom in order to show forth His goodness and His Gospel of Salvation, Healing and Holiness to men.

Pray for us and for this country.

Ever yours in Christian Grace and Love, I am M. SCHERBININ.

Blessing Through the Teaching in Zion.

SAWYER, WIS., August 23, 1899.

DEAR BROTHER AND SISTER IN CHRIST:—I am one of the many that have received great blessings from our heavenly Father through the teachings received at Zion Tabernacle No. 2. I cannot praise God enough for what He has done for me.

My little girl, Daisy Almeda, was born nearly blind, and had no control over her eyes. Praise the Lord, she can control them now and hold them steady. I know she will get her sight.

I ran a nail in my foot. Our minister and his wife prayed with me, and the pain left right away. It is swollen some, but it is going down. This minister is in the Quaker Church, but has been at Zion and has been healed through your prayers.

He intends to go there again this week. He also takes LEAVES OF HEALING. His family always take God as their Healer.

There are a number of believers in Divine Healing here, and all are longing to have a man here to preach the Full Gospel.

Yours in Christ, JOHN A. MAGNUSSON.

Elder Speicher's Prayer Answered.

PETOSKEY, MICH., October 7, 1899.

DR. J. G. SPEICHER.

Dear Friend:—We thank you for praying for our child, and thank God for answering prayer. The bladder trouble was relieved fifteen minutes before we received answer to the telegram. We happened to unite in prayer exactly at the time you prayed, 9:21, and noticed its healing at 10:35, sun time.

We also had our prayers answered for its mother about an hour and a half before, for action of the bowels.

Praise God for His mercy and goodness to us.

The child was born Wednesday noon, October 4th, without a doctor. We trusted in our Divine Physician for all.

Please tell Dr. Dowie of the answered prayer, for I wrote him a letter just before I sent the telegram.

May the Lord bless it to all readers of LEAVES OF HEALING.

Yours faithfully in Jesus, JAMES CRAIG.

CHEERING WORDS FROM ZION'S GUESTS

NOTES FROM ZION HOME.

THE regular Praise and Testimony Meeting held in Zion Home, Saturday evening, November 11, 1899, was conducted by the General Overseer.

After the opening exercises, the different States represented were enumerated and found to be eleven in number, as follows:

California, Illinois, Kansas, Minnesota, Mississippi, Missouri, New York, Ohio, Pennsylvania, South Dakota, and Wisconsin.

The following foreign countries were also represented:

Australia, Austria, China, Holland, Japan, and Scotland.

The meeting was then thrown open for testimony.

ELDER J. C. REIFF, Zion Home, said: "For fourteen years I had a corn on my foot that troubled me very much. I got it in the days of my vanity. I did not pray until recently for this corn to be removed. This last month I prayed several times for the Lord to take it away, and now there is not even a vestige of it remaining."

REV. C. C. FARQUHAR, Sturgeon Bay, Wis., said: "Zion literature has done much good in our part of the country. It has brought the thought of downright Gospel repentance before the people, and many have repented of their sins. They have discarded the use of swine's flesh and many other things which are wrong in the sight of God."

J. M. MACK, Zion Home, said: "About five months ago, when I turned my face Zionward, I was almost a hopeless physical wreck. I was a stinkpot and a beerpot, but I thank God since the night I resolved to trust the Lord as my Healer, and gave up medicine, I threw away my tobacco and gave up drink and not a drop of drugs or intoxicants of any kind nor any tobacco has passed my lips. I came out of the Roman Church. I ask you all to pray for my brothers and sister, that through LEAVES OF HEALING God will bring them out of the Roman Church."

B. S. LOVE, Bradford, Penn., said: "God gave us wonderful victory over disease in our little daughter a little while ago in answer to the prayers of Zion, for which I thank God. I thank God for the spiritual and physical blessings received since coming here. A week ago I was scarcely able to walk with my good wife beside me and a cane, but today I walked about a mile without a cane or anything else, for which I praise God."

LESTER C. WELTON, Osco, Ill., said: "LEAVES OF HEALING has been in our home for three years, but I have scarcely read it. My mother is a great believer in Dr. Dowie's work, and it was through her that a woman by the name of Mrs. Sturgis came here and was healed of blindness and other troubles. Two weeks ago last night I had a hemorrhage of the lungs, and on the next Monday I was examined by a doctor. He said my right lung was affected, and for two weeks I had hemorrhage of the lungs. I had not the faith to come to Zion. I wanted to go to Kansas, but as I was too weak I at last yielded to my parents' wishes and came to Zion. It has now been two days and three nights since the hemorrhage left me. I thank God for healing, and I thank God for Dr. Dowie."

MRS. MARIAH DUFFY, Mankato, Minn., said: "A number of years ago LEAVES OF HEALING led me to see that medicine was wrong and I was not living where I ought to live. I was led to Zion and was led to give up medicine and many other wicked things in the sight of God. God delivered me from nervous prostration, with which I was always troubled, it being hereditary. I was healed of sick-headache, constipation and the use of morphine. I was led to take that terrible drug by the doctors. They said they could not do anything with me if I did not take something to quiet my nerves. I thought the Lord was afflicting me, and I thanked Him for the medicine He had provided to relieve me. I am now fifty-six years of age and my nerves are in better condition than I ever knew them to be."

ELDER O. L. TINDALL, Zion College, told of a friend of his who left the Methodist Church and was making application for fellowship in Zion, after holding out for a long time. The thing which decided her was reading in LEAVES OF HEALING the account of the action of the Methodist Conference in Oakland, Cal., in expelling two ministers because they distributed Zion literature. Her husband, who was a member of another Church, had also withdrawn from its fellowship and was making an application for membership in Zion. Elder Tindall said that the whole family would follow.

REV. J. JENSEN, Waupaca, Wis., said: "God is doing a grand work in Wisconsin. The people are praying that a teacher may be sent, because they cannot get anything out of the churches. They are looking to Zion for bread, and have sent me down here for encouragement, that they might go on faithfully until the long-expected Elder is sent. But praise God, He is working without Elders. We have a nice Gathering in Waupaca and the people are seeking God for healing and holiness."

MISS MARY CHANDLER, Madison, Wis., said: "My sister was healed here five years ago of spinal trouble. She was visiting here in Chicago and was stricken down last Thursday night very suddenly. The doctors telegraphed us at home. I came Sunday. They said she could not live. I brought her here and the Lord has blessed her."

MRS. G. L. MASON, Zion Home, said: "Mrs. Pelton, of Waverly, Iowa, wrote me last week that Mrs. J. H. Rew, who was brought here an invalid from rheumatism, is now able to walk everywhere without her crutches, sleeps like a baby, and has a good appetite."

HENRY W. MAYNARD, Marinette, Wis., said: "About two years ago my little girl was healed in answer to prayer. A year ago my little boy was sick and was also healed through prayer. Through the prayers of the little Gathering in Marinette I received partial healing."

MRS. A. R. KESSLER, 941 Lawndale Avenue, Chicago, said: "God has wonderfully blessed me since I have been in Zion. I believe the Christian influence which I have felt here will follow me as long as I live."

MRS. M. M. SUTCLIFF, Wheaton, Ill., said: "I am one of a city and one of a family. My heart is full of praise and thanksgiving continually."

GEORGE L. HELM, De Smet, S. Dak., said: "God has been wonderfully blessing me during the past week."

MISS GRACE SNOW, Armour, S. Dak., said: "I have been wonderfully blessed since I have been in Zion the last week."

THE regular Praise and Testimony Meeting in Zion Home, Saturday evening, November 18, 1899, was conducted by Elder J. G. Speicher.

After the usual opening exercises, the different States represented were enumerated and found to be fourteen in number, as follows:

California, Colorado, Illinois, Indiana, Iowa, Kansas, Minnesota, Mississippi, New York, Pennsylvania, Ohio, Oregon, South Dakota, and Wisconsin.

The following foreign countries were also represented:

Austria, China, England, Japan, Scotland, and Transvaal, Africa.

The meeting was then thrown open for testimony.

CHARLES W. CROSS, Upper Sandusky, Ohio, said: "I thank God for Zion. I have found Christ as my Healer, Cleanser and Keeper. When I first came here I was a wreck. I am glad for many things God is doing for me. I am glad that He has given me a helpmeet."

Elder Speicher—Yes, I had the pleasure of marrying you the other day. It is a good thing to come to Zion to get married. This brother came to Zion and got healed, and has brought his wife to get acquainted with Zion.

MRS. A. WOODWARD, Watkins, N. Y., said: "I have received spiritual and physical strength since coming to Zion."

DANIEL DOWIE INOUYE (Japan), Zion Home, said: "I was sick last night, and papa prayed for me and God healed me. I thank God for Dr. Dowie, and I thank God for healing. I will now sing you a Japanese hymn." (Sings.) Daniel Dowie Inouye is the eleven-year-old son of Evangelist John Alex. Inouye, having come from his native country only a month ago to study in Zion College.

EVANGELIST INOUYE, Zion Home, said: "Last night my boy had a very severe headache and vomited many times. He asked me to pray for him, and I thank God he was healed instantly. This is the first time he has testified."

EVANGELIST JAMES WATT, Zion Home, said: "Three weeks ago Tuesday I was taken quite sick with a fever. I was prayed for, but received only temporary relief. On Wednesday about two o'clock in the afternoon I began to wonder what was in the way that I could not get healing. I could not find anything in the way. I uttered a short prayer in the Name of the Lord Jesus, and the words came to me which were spoken in regard to Peter's wife's mother. I arose and walked across the room, then lay down on the bed again, broke out in a perspiration, and within half an hour I was healed of the fever.

"On Thursday I was imprudent and was taken with a chill and was worse than ever. I think I had pleurisy. I thought I was in for consumption again. I had it before.

"On Sunday morning I said to Brother Loblaw, before he went to the West Side Zion Tabernacle, 'You had better roll up your sleeves and knock the Devil out of me.' He prayed with me and I got relief.

"In the afternoon about two o'clock I went into Elder Büchler's room and he prayed for me. In about half an hour afterwards the fever was completely gone, and in a short time I was altogether well.

"It was the most complete and most immediate healing I had received. I am very grateful to the Lord for His goodness and grace, and I have found that it is the shortest prayer that brings the answer."

M. H. KENYON, 1423 Michigan Avenue, Chicago, said: "I thank God for what He has done for my wife and myself since we came to Zion. About one year ago my wife was taken very sick with diphtheria, so sick that she could not raise her head from the pillow without fainting. I sent a request to Dr. Dowie for prayer, stating that we would be in prayer about 9:30 o'clock in the evening. She was relieved about 10 o'clock, and slept well all night. The next day she ate without any difficulty, and on Lord's Day we attended Zion Tabernacle. Her throat was completely cankered."

MRS. M. H. KENYON, 1423 Michigan Avenue, Chicago, said: "I want to speak of a blessing I received through reading LEAVES OF HEALING before coming to Zion. I was a perfect invalid for two years, with catarrh of the bowels. A copy of LEAVES OF HEALING was sent to me and I sent for more. I had gone South for my health. We saw that Dr. Dowie had the true teaching, and I just asked God to heal me of my trouble. I received the healing almost instantaneously, and the trouble has never returned."

MRS. PECK, 1425 Michigan Avenue, Chicago, said: "I was an invalid for twenty years before coming to Zion Home. I came in a wheel chair, and as soon I got here I was much better. The second time I came into the Home Elder Wilhide prayed for me and I received instant healing from internal troubles, from which I have suffered for seven years. I also received healing from bilious attacks and neuralgia and other illnesses."

MRS. W. HAMNER PIPER, Zion Home, said: "I thank God that I am back in Zion again. Just the spending of a nickel and the sending of a copy of LEAVES OF HEALING saved my life and brought my husband into this work. Through him scores of people have been saved and blessed. We never know when we spend a nickel for LEAVES OF HEALING what will come of it.

"The Lord has been blessing us wonderfully in Cleveland. At first it seemed that we would never get a foothold. Before we left there we had an audience of three hundred and fifty and the Lord was blessing the work wonderfully.

"We had a wonderful healing last week. A man was suffering with hernia. The doctors could do nothing for him. He had a bad rupture. One of our members called on him and prayed with him, and he got up in two minutes and walked around. Afterward he came to the Tabernacle and testified to Salvation and Healing.

"One woman who could not read or spell a word was enabled to read the Bible in answer to prayer."

ZION COLLEGE NOTES.

BY W. F. MATTHEWS, M. A., B. D., PRINCIPAL PREPARATORY DEPARTMENT.

MANY PARENTS are beginning to feel that they do not wish their children to be in the public schools as they are at present managed, with the political wire-pulling and silly "faddism." A gentleman from Cincinnati, and a Zion worker there, who has lately visited the school, is talking of sending his little girl to us because of the foolish system of physical examination which they are seeking to introduce in Cincinnati. Many parents do not care to have their children examined by a physician every morning to see if the pulse is just right, according to his notions.

ARRANGEMENTS will be made to accommodate the children of Zion families from out of the city who wish to enter Zion Junior School. Correspondence is solicited from parents who wish to send children. Address the Principal of the Preparatory Department.

EVERY two weeks rhetorical exercises are held, in which all students are expected to take part either in speaking or writing essays. The ability to stand before an audience and speak without losing one's self-possession entirely is an accomplishment that we wish every Zion College student to possess. Some have had no training in this direction, and so feel their lack. And thus the work is slower and more difficult; but God is with us through it all.



TO THE JUNIORS NEAR AND FAR:—On the first Saturday of every month, in the Hall of Seventies, at the corner of Thirteenth Street and Michigan Avenue, at 2 P. M. sharp, our General Overseer, Rev. John Alex. Dowie, has promised to meet all the boys and girls and their friends who can come.

We will hope soon to be crowded out, at which time we will remove to the Central Zion Tabernacle, where our first meeting was held on Saturday, November 4th, with about fifty at the service.

I am sure all who were there will remember the first meeting, and urge their friends and schoolmates to join with them at the next gathering.

For the benefit of those who could not be with us, we will give a little outline.

Our lesson was taken from the second chapter of Luke, verses forty-two to fifty-two, eleven verses in all.

The story was about the boy Jesus and His visit to the City of Jerusalem when He was twelve years old. It related how His people had started for their home and had gone one day's journey, supposing Him to have been with their relatives and friends, "and when they found Him not, they turned back again to Jerusalem, seeking for Him. And it came to pass, after three days they found Him."

Where do you think He was? In the Temple, sitting in the midst of the doctors. Now, some will wonder if that was a school of medical men, but they were not that kind of doctors. They were doctors or teachers of the law. Our General Overseer is called Dr. Dowie, because he is a teacher.

In our lesson of the day he told us that the word *doctor* came from the Latin word *docere*, meaning to teach. From the same word also comes our word doctrine. This word had no bearing on those who gave medicine to sick people. They are not teachers of that which is good.

They found this little boy Jesus with this group of wise men, hearing them and asking them questions. All that heard Him were astonished at His understanding and answers.

There were five things that He did:

He Sat in their midst;
Heard them talk;
Asked them questions;
Understood them;
Answered them.

How could this be in a boy so young? I think His mother must have taught Him the Scriptures, and thus He was like the boy spoken of in 2 Timothy 1:5: From a grandmother of faith (Lois), then a mother of faith (Eunice), the boy of faith (Timothy).

The boy Jesus is described in 2 Timothy 1:7:

He had not a spirit of fear,
But a spirit of Power,
of Love, and
of a Sound Mind.

May all our Juniors have a like record.

By the way, Timothy is the name of our Junior boy at the top of the page. For the Junior girl's name see Acts 12:13. A girl with a good record she is, with a spirit like the boys Jesus and Timothy as given above. She was an

Active; . . . . . She ran.
Gladsome; . . . . . She told.
Positive, ... She constantly affirmed.

little gatekeeper at the prayer-meeting where they Prayed
Peter out of
Prison.

May all our Junior girls be like Rhoda.

But back to our lesson.

Jesus' mother was amazed when she found her boy, and said unto Him, "Son, why hast Thou thus dealt with us?" The answer came in the first recorded words of Jesus in two questions:

How is it that ye sought Me? Wist ye not that I must be about My Father's business? And they understood not the saying which He spake unto them.

He went with them;
He came to Nazareth;
He was subject unto them.

And Jesus
Increased In Wisdom,
In Stature and
In Favor

with God and man.

At the close of our lesson Dr. Dowie said he had a hive of Bees for us, and he would let one of them loose to make honey for us till next month: "Be About My Father's Business," and with a Junior handshake and the Benediction, we said goodby.

The { Lord (Psa. 24:1.) / Jesus (Matt. 1:21.) / Christ (Luke 4:18; Acts 10:38.) } Foretold in the { Pentateuch, (Luke 24:27-44.) / Prophets, / Psalms. } (Acts 10:43.)

Verified by His { At Baptism. (Matt. 3:17.) / At Transfiguration. (Matt. 17:5.) / Father { At Prayer. (John 12:28.)

Saying { This is My beloved Son in whom I am well pleased. / This is My beloved Son in whom I am well pleased. Hear ye Him. / I have both glorified it and will glorify it again.

The Same { Yesterday, (Mal. 3:6.) / Today and (Heb. 13:8.) / Forever. (Matt. 28:20.) } The { Way, / Truth and / Life. } (John 14:6.)

Made Unto us { Wisdom and Righteousness and Sanctification and Redemption. } (1 Cor. 1:30.) / { Life, / Love and / Light. } (John 1:4. John 8:12.)

His Kingdom { Righteousness, / Peace and / Joy in the Holy Ghost. } (Rom. 14:17.) His Work { To do justly and / To love mercy and / To walk humbly with thy God. } (Mic. 6:8.)

His Orders { Flee these things. / Follow after (R., G., F., L., P., M.) / Fight. } (1 Tim. 6:11, 12.)

His Teaching { Love. (John 3:16.) / Surrender. (1 John 3:16.) / Perfect { Deliverance from fear. (1 John 4:18.)

Love With { All thine heart; / All thy soul; / All thy might. } (Deut. 6:5.) The Word { Teach; / Talk; / Write. } (Deut. 6:7-9.)

There Abideth { Faith, / Hope, / Love; } (1 Cor. 13:13.)

Our Prayer { OUR / Father / In Heaven. } Thy Name—be hallowed; / Thy Kingdom—come; / Thy Will—be done.

Give us—this day; / Forgive us—our sins; / Lead us—but deliver us. Thine is the kingdom; / Thine is the power; / Thine is the glory.—(Matt. 6:9-13.)

ZION'S HOLY WAR

From SUNDAY, NOVEMBER 26, to FRIDAY, DECEMBER 1



THE REV. JOHN ALEX.

DOWIE

GENERAL OVERSEER OF

The Christian Catholic Church

WILL DELIVER ADDRESSES AS FOLLOWS:

Central Zion Tabernacle.

1621-1633 Michigan Avenue.

Sunday, November 26th, 3 P. M.—Zion's Witness Against Those Who Leave God Out. Praise and Testimony Meeting.
The regular monthly All-Day Praise and Testimony Meeting will be held on this date. Mrs. Dowie will conduct the morning service at 11 o'clock. Evening service at 7:45.
Monday, November 27th, 7:45 P. M.—Permission and Commission.
Thursday, November 30th, Thanksgiving Day, 10 A. M.—Service for Thanksgiving and Praise.
3 P. M.—General Thanksgiving Service. Dr. Dowie will deliver a short address, and there will be Thanksgiving remarks by Ordained Officers and other members of the Church.

South Side Zion Tabernacle.

6426-6434 Wentworth Avenue.

Sunday, November 26th, 7:45 P. M.—Zion's Witness Against Those Who Leave God Out.
Wednesday, November 29th, 7:45 P. M.—Two Chains: Good and Evil. Illustrated by a Diagram.

North Side Zion Tabernacle.

Corner of Lincoln and Belden Avenues.

Friday, December 1st, 7:45 P. M.—Zion's Witness Against Those Who Leave God Out.

Zion's White Robed Choir Will Lead in Singing at Sunday Services

These Three Tabernacles Seat Seven Thousand

COME EARLY AND SECURE A SEAT

ALL-DAY THANKSGIVING SERVICES

Thursday, November 30, 1899.

Special Services for Thanksgiving and Praise will be Held in all Zion Tabernacles at 10 A. M.

General Thanksgiving Meeting,

Central Zion Tabernacle,

1621-1633 Michigan Avenue,

At 3 O'clock P. M.

The General Overseer will deliver a brief address, after which the meeting will be thrown open to Ordained Officers and other Members of the Church for Offerings of Praise to God.

The General Overseer and Mrs. Dowie and family, and all Ordained Officers of the Christian Catholic Church in Zion, will give a

Thanksgiving Reception to All Members and Friends of Zion

in the Parlors of Zion Home, 1201-1207 Michigan Avenue, from 7:30 to 10 P. M.

Evangelistic Meetings, conducted by Elders and Evangelists, will be held in the following places every night during the week, except Thursday and Saturday:

Central Zion Tabernacle, 1621-1633 Michigan Avenue.
South Side Zion Tabernacle, 6426-6434 Wentworth Avenue.
West Side Zion Tabernacle, corner of Madison and Paulina Streets.
North Side Zion Tabernacle, corner of Lincoln and Belden Avenues.
Zion Tabernacle, corner of Lake and Marion Streets, Oak Park, Ill.
Zion Tabernacle, 57 State Street, Hammond, Ind.

All Welcome. All Seats Free. Free-Will Offering.

. . . . CHRIST IS ALL AND IN ALL. . . . .

Signs, Wonders, Miracles and Gifts.

When the first preachers of the glorious Gospel proclaimed the great salvation, their words were accompanied by unmistakable proofs of their Divine Commission; "God also," it is written, "bearing them witness, both with signs, and wonders, with divers miracles and gifts of the Holy Ghost, according to His own will."

This was the way in which God swept away the unbelief from multitudes of hearts, and "confirmed" the words of His messengers. The early Church unitedly prayed to the Lord for continued manifestations of healing power to enable His "servants with all boldness to preach the Word"; and were answered by such a wave of Divine power that "the place was shaken wherein they were gathered together; and they were all filled with the Holy Ghost, and they spake the Word of God with boldness." (Acts 4:21-31.) Nor did it end there, for we read that (Acts 5:12-14) "by the hands of the apostles were many signs and wonders wrought among the people; . . . . and believers were the more added to the Lord, multitudes both of men and women." Salvation and healing go hand in hand. God has joined them together and only a faithless Church has put them asunder.

Healed of Grip.

Writing at Talcottville, Conn., October 10, 1899, Mary F. Spencer says:

I wish to thank you and Mrs. Dowie for your prayers last spring, when I had the grip. I went to sleep after the hour of prayer and slept till night. For two nights I had coughed all night and had enjoyed no rest for days. I did not cough three minutes after prayer. To God be the praise.

A Child Healed by God.

ANDALUSIA, ILL., October 4, 1899.

DEAR DR. DOWIE:—Praise the Lord, my little boy is well.

At nine o'clock Monday morning, Octobor 2d, he said, "Please give me bread and butter." It was three weeks since he had eaten any bread. Now he just wants to be eating all the time.

We give the Lord all the glory and thank you for praying.

God bless Zion.

Your Sister in Christ, (MRS.) SADIE HAMPSON.

LEAVES OF HEALING.

Two Dollars will bring to you the weekly visits of the "Little White Dove" for a year, 75 cents will send it to a friend for fifteen weeks; $1.25 will send it for six months; $1.50 will send it to your minister, or to a Y. M. C. A., or to a Public Reading Room, for a whole year. We offer no premiums, except the premium of doing good. We receive no advertisements, and print no commercial lies or cheating enticements of unscrupulous thieves. LEAVES OF HEALING is Zion on wings, and we keep out everything that would distract the reader's mind from all except the Extension of the Kingdom of God, for which alone it exists. If we cannot send forth our Little White Dove without soiling its wings with the smoke of the factory and the dirt of the wrangling market place, or compelling it to utter the screaming cries of the business vultures in the ears of our readers, then we will keep our Dove at home.

"I will be a swift witness against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not Me, saith the Lord of Hosts.—Malachi 3:5.

"Go to now, ye rich, weep and howl for your miseries that are coming upon you.

"Behold, the hire of your laborers, which is of you kept back by fraud, crieth out: and the cries have entered into the ears of the Lord of Hosts."—James 5:1, 4.

ZION'S WITNESS AGAINST OPPRESSORS.

(See LEAVES OF HEALING, November 18, 1899, Volume VI, Number 4, pages 106-108.)

"A needy man that oppresseth the poor is like a sweeping rain which leaveth no food."—Proverbs 28:3.

"The instruments also of the churl are evil: he deviseth wicked devices to destroy the needy with lying words, even when the needy speaketh right."—Isaiah 32:7.

ZION BIBLE CALENDAR.

With Suggested Readings and Scripture Texts for Each Day in the Month.

The daily readings during the year include the entire Scriptures. The text for each day is selected from the daily reading, and it is intended that when you come to it in your readings you will note the reference in the margin of the Calendar.

The American Revised Version is used throughout.



Moon's Phases		Boston.	New York.	Chicago.	Latitude.	Latitude.
☽	M.	7 48 A.	7 48 A.	7 48 A.	Of Boston, New England States, State of N. York, Lower Michigan, North Illinois, Wisconsin and Iowa.	Of N. York City, Pennsylvania, State of New Jersey, Conn., Penn., Maryland, Del., Virginia and Carolina.
○	7	7 38 A.	7 38 A.	7 38 A.		
☾	H.	3 31 A.	3 31 A.	3 31 A.		
●	15	10 37 A.	10 37 A.	10 37 A.		

D.	W.	Historical Events.	Sun rises	Sun sets	Moon rises	Sun rises	Sun sets	Moon rises
			h. m.	h. m.	h. m.	h. m.	h. m.	h. m.
1	Fr	☿ in □ : ☌☿♂	7 10	4 29	5 48	7 5	4 34	5 43
2	Sa	☍ ☌☿	7 11	4 29	6 54	7 6	4 34	6 49
3	S	☌☿ : ☌♂ : ☌♃	7 12	4 28	8021	7 7	4 33	8021
4	M	☌☿	7 13	4 28	9 6	7 8	4 33	9 11
5	Tu	☉☾ inferior	7 14	4 28	9 47	7 9	4 33	9 52
6	W	St. Nicholas. ☿ in perihelion	7 15	4 28	10 31	7 10	4 33	10 35
7	Th	☾ in perigee	7 16	4 28	11 17	7 11	4 33	11 21
8	Fr	Wm. H. Vanderbilt d. '85	7 17	4 28	morn. 4	7 12	4 33	morn. 5
9	Sa	3d. Sumner bomb., 1863	7 18	4 28	0 16	7 13	4 33	0 15
10	S	☌☿☽ : ☿ in aphelion	7 19	4 28	1 26	7 14	4 33	1 24
11	M	King James I. died, 1392	7 20	4 28	2 39	7 15	4 33	2 36
12	Tu	William L. Marcy born, 1786	7 21	4 28	3 52	7 16	4 34	3 47
13	W	Robert Toombs died, 1885	7 22	4 29	4 59	7 17	4 34	4 55
14	Th	Mahc.-Brun died, 1826	7 23	4 29	6 4	7 18	4 34	5 58
15	Fr	☿ stationary	7 23	4 30	8 8	7 18	4 34	7 58
16	Sa	1776. ☾ eclipsed, visible	7 24	4 30	9 10	7 19	4 35	9 00
17	S	☿☿☉. Beethoven born, 1770	7 24	4 30	9 9	7 19	4 35	9 54
18	M	☌☿☉. XIII. Annod., 101.-'02	7 25	4 30	10 10	7 20	4 35	10 44
19	Tu	Battle of Niagara, 1813	7 25	4 31	11 10	7 20	4 36	11 34
20	W	Vestal died, 1763	7 26	4 31	11 8	7 21	4 36	11 24
21	Th	☉ enters ♑. Winter begins.	7 26	4 31	9 13	7 21	4 37	9 15
22	Fr	☾ in apogee	7 27	4 32	10 15	7 21	4 38	10 16
23	Sa	☌☿♃. Tornado in France, 1890	7 27	4 32	11 12	7 22	4 38	11 12
24	S	1906.	7 27	4 33	morn.	7 22	4 39	morn.
25	M	Christmas Day	7 28	4 33	0 13	7 23	4 39	0 11
26	Tu	St. Stephen	7 28	4 34	1 17	7 23	4 40	1 14
27	W	St. John, Evangelist	7 28	4 35	2 22	7 23	4 41	2 18
28	Th	Innocents	7 29	4 35	3 27	7 24	4 42	3 23
29	Fr	☾☆☿. And. Johnson b., 1808	7 29	4 36	4 33	7 24	4 42	4 29
30	Sa	☌☿☾ : ☌☿♂	7 29	4 37	5 39	7 24	4 43	5 34
31	S	☌☿♂. John Bloom born, 1814	7 30	4 38	6 39	7 24	4 43	6 33

This Calendar is also published entire as the January number of "A Voice From Zion."

DECEMBER, 1899.

	Daily Readings.		Scripture Texts.
1.	Ps. 100-103.	Amos 1-3.	Bless Jehovah, O my soul, and forget not all His benefits: Who forgiveth all thine iniquities; Who healeth all thy diseases.
2	Ps. 104-105.	Amos 4-6.	Seek good, and not evil, that ye may live: and so Jehovah, the God of hosts, shall be with you.
3.	Ps. 106-107.	Amos 7-9.	Then they cried unto Jehovah in their trouble, And He delivered them out of their distresses.
4.	Ps. 108-113.	Obad. 1.	Give us help against the adversary: For vain is the help of man.
5.	Ps. 114-116.	Jonah 1-4.	Doest thou well to be angry?
6.	Ps. 117-118.	Mic. 1-3.	It is better to trust in Jehovah than to put confidence in man.
7.	Ps.	119. Mic. 4.	Open Thou mine eyes, that I may behold Wondrous things out of Thy law.
8.	Ps. 120-129.	Mic. 5-6.	What doth Jehovah require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?
9.	Ps. 130-136.	Mic. 7.	When I sit in darkness, Jehovah shall be a light unto me.
10.	Ps. 137-140.	Nah. 1-2.	Jehovah is good, a strong hold in the day of trouble; and He knoweth them that put their trust in Him.
11.	Ps. 141-145.	Nah. 3.	He will fulfill the desire of them that fear Him; He also will hear their cry, and will save them.
12.	Ps. 146-150.	Hab. 1-3.	He will beautify the meek with salvation.
13.	Song of Solomon	1-2.	My beloved is mine, and I am His.
14.	Song of Solomon	3-5.	Yea, He is altogether lovely.
15.	Song of Solomon	6-8.	For love is strong as death . . . . A very flame of Jehovah. Many waters cannot quench love Neither can the floods drown it.
16.	Prov. 1.	Zeph. 1-3.	O Zion, let not thine hands be slack
17.	Prov. 2-3.	Hag. 1-2.	He giveth grace unto the lowly.
18.	Prov. 4-5.	Zech. 1-3.	Keep thy heart with all diligence; For out of it are the issues of life.
19.	Prov. 6-7.	Zech. 4-6.	Not by might, nor by power, but by My spirit, saith Jehovah of hosts.
20.	Prov. 8-9.	Zech. 7-8.	So will I save you, and ye shall be a blessing: fear not, but let your hands be strong.
21.	Prov. 10-11.	Zech. 9-11.	The hand of the diligent maketh rich.
22.	Prov. 12-13.	Zech. 12-14.	In the way of righteousness is life; And in the pathway thereof there is no death.
23.	Prov. 14-15.	Mal. 1-2.	The eyes of Jehovah are in every place, Keeping watch upon the evil and the good.
24.	Prov. 16-17.	Mal. 3-4.	Unto you that fear My name shall the Sun of righteousness arise with healing in His wings.
25.	Prov. 18-19.	Eccl. 1-2.	To the man that pleaseth Him God giveth wisdom, and knowledge, and joy.
26.	Prov. 20-21.	Eccl. 3-4.	He that followeth after righteousness and mercy Findeth life, righteousness, and honour.
27.	Prov. 22-23.	Eccl. 5-6.	Be thou in the fear of Jehovah all the day long.
28.	Prov. 24-25.	Eccl. 7-8.	Surely I know that it shall be well with them that fear God.
29.	Prov. 26-27.	Eccl. 9-10.	Whatsoever thy hand findeth to do, do it with thy might.
30.	Prov. 28-29.	Eccl. 11.	Whoso putteth his trust in Jehovah shall be safe.
31.	Prov. 30-31.	Eccl. 12.	Fear God and keep His commandments; for this is the whole duty of man.

OBEYING GOD IN BAPTISM.

"Baptizing Them into the Name of the Father and of the Son and of the Holy Ghost."

Five Thousand Three Hundred and Ninety-Two Baptisms by Triune Immersion Since March 14, 1897.

Five Thousand Three Hundred and Ninety-two Believers have joyfully followed their Lord in the Ordinance of Believers' Baptism by Triune Immersion since the first baptism in Zion Tabernacle, on March 14, 1897.

Baptized in Zion Tabernacle from March 14, 1897, to March 14, 1899, by the General Overseer	3070	
Baptized by Elders	149	
Total baptized in Zion Tabernacle		3219
Baptized in places outside of Chicago by the General Overseer	65	
Baptized in places outside of Chicago by Elders and Evangelists	166	
Total baptized outside of Chicago		231
Total baptisms for two years		3450
Baptized in Zion Tabernacle from March 14, 1899, to September 14, 1899, by the General Overseer	397	
Baptized by Elders	481	
Total baptized in Zion Tabernacle		878
Baptized in places outside of Chicago by the General Overseer	55	
Baptized in places outside of Chicago by Elders and Evangelists	659	
Total baptized outside of Chicago		714
Total baptisms in six months		1592
Total baptisms in two years and six months		5042
Baptized in Zion Tabernacle by the General Overseer:		
September, 1899, Vol. 5, No. 23, page 364	52	
October, 1899, Vol. 5, No. 24, page 1004	33	
November, 1899, Vol. 6, No. 6, page 128	48	
Baptized in Zion Tabernacle by Elder Mason	19	
Baptized in Zion Tabernacle by Overseer Wilhide	26	
Baptized in Zion Tabernacle by Elder Cabeen	17	
Baptized in Zion Tabernacle by Elder Holmes	17	
Baptized in Zion Tabernacle by Elder Viking	7	
Baptized in Zion Tabernacle by Elder Speicher	17	
Baptized in Zion Tabernacle by Elder Graves	14	
Baptized in Zion Tabernacle by Elder Excell	5	253
Baptized in Ohio by Elder Pence	10	
Baptized in Ohio by Elder S. Moss	8	
Baptized in Ohio by Elder Fockler	3	
Baptized in Ohio by Elder Basinger	6	
Baptized in Ohio by Overseer Piper	1	
Baptized in Ohio by Evangelist Kennedy	12	
Baptized in Iowa by Deacon Crane	7	
Baptized in Plymouth, Ind., by Elder Haight	2	
Baptized in Plymouth, Ind., by Elder Reiff	2	
Baptized in Nebraska by Elder McFarlane	4	
Baptized in Michigan by Elder Stevens	9	
Baptized in Michigan by Elder Stokes	12	
Baptized in Belvidere, Ill., by Evangelist Fisher	5	
Baptized in Washington by Elder Simmons	3	
Baptized in Washington by N. W. Fletcher	1	
Baptized in Washington by Evangelist Brooks	2	
Baptized in Vancouver, B. C., by Elder Simmons	4	
Baptized in Victoria, B. C., by Evangelist Brooks	1	97 350
Grand total baptized since March 14, 1897		5392

The following-named twelve believers were baptized at Wooster, Ohio, Saturday, November 18, 1899, by Evangelist E. B. Kennedy:

Baab, Albert.....East Union, Ohio.
Burkholder, Miss Barbara.....Orrville, Ohio.
Burkholder, Miss Mary A.....Orrville, Ohio.
Eckert, John.....Wooster, Ohio.
Eckert, Mrs. Mary.....Wooster, Ohio.
Schieb, Alfred.....Wooster, Ohio.
Schieb, Mrs. Elizabeth.....Wooster, Ohio.
Schieb, Rose A.....Wooster, Ohio.
Sollenberger, Miss Eva B.....East Union, Ohio.
Sollenberger, Mrs. Lydia.....East Union, Ohio.
Walters, Cyrus, Sr.....Orrville, Ohio.
Walters, Miss Helen.....Orrville, Ohio.

The following-named three believers were baptized at Alexandria, Neb., Lord's Day, November 19, 1899, by Elder McFarlane:

Austin, Mrs. Lottie.....Alexandria, Neb.
Babcock, William H.....Alexandria, Neb.
Briney, M. R.....Alexandria, Neb.

The following named two believers were baptized in the Yellow River, Plymouth, Ind., Monday, November 20, 1899, by Elder J. C. Reiff:

Baker, Miss Laura.....Plymouth, Ind.
Stephens, Miss Jennie H.....Plymouth, Ind.

The following-named seven believers were baptized at Milan, Mich., November 8, 1899, by Elder S. H. Stokes:

Andros, Asha.....Milan, Mich.
Butts, Francis D.....Willis, Mich.
Kelsey, Mrs. Abyssinia H.....Stony Creek, Mich.
Kelsey, W. W.....Stony Creek, Mich.
Murray, Mrs. Louise.....Milan, Mich.
Wardle, Jonathan.....Milan, Mich.
Wardle, Mrs. Jonathan.....Milan, Mich.

The following-named believer was baptized at Findlay, Ohio, November 18, 1899, by Elder Mott:

Reece, Oram.....325 North Corey Street, Findlay, Ohio.

The following-named seven believers were baptized in Central Zion Tabernacle, Chicago, Wednesday night, November 22, 1899, by Elder J. G. Speicher:

Cross, Mrs. Lizzie.....Upper Sandusky, Ohio.
Emerson, Mary.....1611 Michigan Avenue, Chicago, Ill.
Fanning, H. O.....2412 West Twenty-Second Street, Chicago, Ill.
Stewart, Mrs. Juliette.....Gilbert Station, Iowa.
Stewart, Miss Mabel.....Gilbert Station, Iowa.
Taylor, Albert G.....North Greenfield, N. Y.
Taylor, Mrs. Albert G.....North Greenfield, N. Y.

Acknowledgment and Request.

The undersigned is very much obliged to many friends who not only read but responded to his request. However, he is not yet satisfied, and repeats it to such friends who overlooked this important question. Please take some pains for the spread of these glorious Truths among Hollanders by furnishing the names of Dutch friends or acquaintances to

EVANGELIST N. POE,
Zion, 1207 Michigan Avenue, Chicago.

Dankbetuiging met Verzoek.

Met veel dank bericht ondergeteekende de ontvangst van ingezonden Adressen. Evenwel vraagt hij dringend aan lezers die zijn verzoek over 't hoofd zagen om nogmaals moeite te willen doen tot verspreiding dezer kostbare waarheden, waarvan de uitgave groote onkosten veroorzaakt.

Gelieve daartoe Adressen van Hollanders opgegeven aan

EVANGELIST N. POE,
Zion, 1207 Michigan Avenue, Chicago.

Zion Divine Healing Home.

Situated on the Finest Boulevard in Chicago.

Fire-Proof Construction.

Within One Block of the Illinois Central Railroad.



ZION HOME, Michigan Avenue and Twelfth Street.

Morning and Evening Praise and Prayer Daily.

Special Lectures on Monday, Wednesday and Friday, with Healing Services thereafter.

IS NOT A HOSPITAL, NOT A HOTEL, NOR IS IT A PUBLIC MEETING PLACE.

It is simply what its name implies, a "Home" for the accommodation of the Lord's children who seek God's Way of Healing through Faith in Jesus Christ.

It is also a temporary home for God's children who are not sick, but who desire to avail themselves whilst in Chicago of the privileges of Zion for a longer or shorter time.

No Alcohol, Tobacco, or Medical Poisons of any kind used or permitted.

Conducted by the REV. JOHN ALEX. DOWIE and MRS. DOWIE.

TERMS TO GUESTS will be forwarded on application.

Daily morning and evening prayer and instruction are also given, and the rooms are opened as often as occasion requires by ourselves and colleagues.

Guests only are permitted to attend the meetings in Zion Home.

Situated on the finest Boulevard in Chicago.

Special Assemblies for Teaching and Healing Three Times in Week.

Morning and Evening Praise and Prayer Daily.

ZION is very attractive to all who come, and no efforts in the outlook as have been made to prepare it for God's children as a place of quiet Teaching and Healing in the Name of Jesus.

ZION is within one block of the Park Row Terminal Depot of the Illinois Central Railroad. It is within one block of Wabash and Cottage Grove Avenue Cable Cars, one block and a half of the Elevated Railway, and two blocks from State Street Cable Cars, connecting with all points of the city and suburbs.

He sendeth His word and healeth them.

PATIENCE

LEAVES OF HEALING

I am the Lord that healeth thee.

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

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

EDITED BY THE REV. JOHN ALEX. DOWIE.

VOLUME VI. NUMBER 6. CHICAGO, DECEMBER 2, 1899. PRICE FIVE CENTS.

GOD'S WITNESSES TO DIVINE HEALING.

HEALED OF BLEEDING TUMOR AND HEMORRHAGE OF THE BOWELS.

AND THE WOMAN WAS MADE WHOLE FROM THAT HOUR.

"I was an invalid for many years."

"For five years I was helpless in bed."

"In answer to your prayers I was gloriously healed of the bleeding tumor."

These three brief sentences have compressed into them the wonderful testimony of this Witness.

What an indescribable story of agony is told in the first two!

They tell of a loss of all the joys of a life of activity and service for God.

They tell of sleepless nights of suffering in the blackness of despair.

They tell of horrible butcheries at the hands of surgeons, who made their victim worse rather than better.

They tell of the chill of hopelessness which numbs the heart as the sentence is pronounced: "You cannot live more than a few months."

They tell of the going down into the very shadow of death.

What a flood of happiness is poured forth in the third sentence, "In answer to your prayers I was gloriously healed of the bleeding tumor!"

None can even imagine it who has not come out of the deep waters of suffering.



MRS. MARY E. REEVES.

There are many other things suggested in that succinct statement.

The glorious healing came in answer to Dr. Dowie's prayers when Mrs. Reeves was hundreds of miles distant and had never seen his face. That answer to prayer is one of God's vindications of His servant against all the calumnies of thousands of envious ministers, bishops, editors, doctors and others: for "God heareth not sinners."

That answer to prayer for a suffering sister in a distant city is a sufficient refutation of the ridiculous attempt to explain away the plain facts of Divine Healing by calling it Magnetism or Hypnotism.

That answer to prayer is a standing and wholesome rebuke to the thousands of those who profess to be ministers of the compassionate Christ, who say that God is the Author of disease.

What an insult to His Purity, Mercy and Love to say that it was He who bound this woman helpless upon her bed for five long years, and there cruelly tortured her with a foul disease!

What a denial of His plainly declared Word, "I am the Lord that *healeth* thee!"

It was not God who made this Witness sick: for in the

Name of Jesus His Son, and by the Holy Spirit's power, in answer to Dr. Dowie's prayer of faith, He destroyed that disease.

That disease and every disease is the work of the Devil, for the inspired Apostle John says: "To this end was the Son of God manifested, that He might destroy the works of the Devil."

God cannot use those who lie about Him in declaring Disease to be His work. He is through with them.

Their churches are dying. They themselves admit it in thousands of cases.

God's people, weary of false shepherds, are coming in ones, in twos, in families, and in communities, into Zion, where the wonderful, the glorious Truth of God is proclaimed.

Four years have now passed away since this sister received her healing. During that time God has kept her from the slightest return of her old affliction.

She was at one time attacked by a very sudden and severe hemorrhage of the bowels.

Yielding for a moment to the spirit of fear, she called for human aid. She rapidly grew worse.

Then she turned again to God and was instantly healed.

It was LEAVES OF HEALING, "The Little White Dove," which brought to her the Message of Hope when she was dying.

In reading its pages she learned that God was not only able, but willing, yea, longing, to heal her.

Now the Little White Dove will bear her testimony to thousands of sickbeds.

May God by His Holy Spirit open the eyes of the spiritually blind to the wondrous Beauty of His Truth, and may they, as did this now happy Witness, turn unto Him and receive the boon of healing which He is so anxious to bestow, if they will but trust and obey. A. W. N.

WRITTEN TESTIMONY OF MRS. MARY E. REEVES.

1529 CHASE AVENUE, CINCINNATI, OHIO, October 2, 1899.

DEAR DR. DOWIE:—After reading the experience of my sister, Mrs. William Callow, I felt impressed (as I have long felt) that I owed a duty to our Lord and to you in the matter of telling of His goodness to me through your prayers.

I herein give you a brief history of my experience.

I became a member of the Christian Catholic Church on December 7, 1898, and have never had the slightest cause to regret my happy choice.

I know I am planted upon the Rock Jesus Christ, the great Healer of every human ill.

Heretofore, as a follower of Him, I but half knew my way. Now the Bible has become a new revelation to me. Whereas I was blind, I now see.

Besides the great spiritual blessing, God has given me a wonderful manifestation of His healing power.

I was an invalid for many years. For five years I was helpless in bed.

I was operated upon by surgeons for the first time in May, 1891.

I was given no hope by my physicians at that time.

I was told that at the very longest I might live three months.

I lay suffering upon my bed for one year and was no better.

In January, 1893, I was taken to the Woman's Surgical Hospital to undergo the second operation.

I was lifted out of my bed, helpless as an infant; at times speechless.

My attendants feared I would not survive till the end of my short journey, and I felt so myself.

My terrible weakness was the result of a bleeding tumor of the womb.

How much suffering and trouble might have been spared me had I known then what I afterward learned: that to be healed was but to follow in the footsteps of my predecessor of old and, as it were, to press through the crowd of sin and false teaching and in full faith in the Divine Power of Christ touch the hem of His garment.

After I was prepared for the operating table, I was left alone with my Lord for a few moments.

In my weakness, I was troubled about many things. Just then this lovely hymn came to me:

"The Lord my pasture shall prepare,
And feed me with a Shepherd's care:
His presence shall my wants supply,
And guard me with a watchful eye."

He was there. I saw Him plainly, and was greatly comforted.

To Him be all glory.

Had I then known the teaching of Zion, I verily feel I would have risen up and walked, instead of being sent home to die.

The operation failed to conquer the disease, and I continued to suffer until 1895, when Mrs. Dr. Yates handed me LEAVES OF HEALING.

Several months after I sent a request for prayer to you, and at the time you prayed I was gloriously healed of the bleeding tumor.

In June, 1896, I was taken suddenly sick with hemorrhage of the bowels.

In my terrible condition the spirit of fear overcame me, and I sent for medicine.

I grew worse rapidly, and God showed me that I should not have feared to trust Him fully.

I again sent to Zion for prayers, and was instantly healed.

Except for a slight nervous weakness arising from the taxing nature of my business (dressmaking), I am now perfectly well.

I thank God for sending you and Mrs. Dowie to give to the world the Full Gospel.

Your Sister in Christ, (MRS.) MARY E. REEVES.

Signs, Wonders, Miracles and Gifts.

When the first preachers of the glorious Gospel proclaimed the great salvation, their words were accompanied by unmistakable proofs of their Divine Commission; "God also," it is written, "bearing them witness, both with signs, and wonders, with divers miracles and gifts of the Holy Ghost, according to His own will."

This was the way in which God swept away the unbelief from multitudes of hearts, and "confirmed" the words of His messengers. The early Church unitedly prayed to the Lord for continued manifestations of healing power to enable His "servants with all boldness to preach the Word"; and were answered by such a wave of Divine power that "the place was shaken wherein they were gathered together; and they were all filled with the Holy Ghost, and they spake the Word of God with boldness." (Acts 4:21-31.) Nor did it end there, for we read that (Acts 5:12-14) "by the hands of the apostles were many signs and wonders wrought among the people; . . . . and believers were the more added to the Lord, multitudes both of men and women." Salvation and healing go hand in hand. God has joined them together and only a faithless Church has put them asunder.

MAN.

GEORGE HERBERT.

Man is all symmetry,
Full of proportions, one limb to another,
And all to all the world besides:
Each part may call the farthest, brother:
For head with foot hath private amity,
And both with moons and tides.

For us the winds do blow;
The earth doth rest, heaven move, and fountains flow.
Nothing we see but means our good,
As our delight, or as our treasure:
The whole is, either our cupboard of food,
Or cabinet of pleasure.

The stars have us to bed;
Night draws the curtain, which the Sun withdraws:
Music and light attend our head,
All things unto our flesh are kind
In their descent and being; to our mind
In their ascent and cause.

IMPORTANT NOTICE.

Pasted on each copy of the LEAVES OF HEALING which is mailed to our regular subscribers is a small label indicating when the subscription ends. Thus, John Doe, 5-52, means that Mr. Doe's subscription ends with Vol. 5, No. 52. When special attention is called to this paragraph, by a pencil mark in the margin, it means that your subscription is about to expire, and that you are very cordially invited to renew. We do not wish to lose a single subscriber from our list, and trust that you will favor us with a prompt remittance, that the "Little White Dove" may continue its visits without a break.

If renewals are sent in advance, the paper will be continued without interruption; otherwise it will be stopped when the subscription expires.

Make all Bank Drafts, Express Money Orders or Postoffice Money Orders payable to the order of JOHN ALEX. DOWIE, 1207 Michigan Avenue, Chicago, Ill., U. S. A.
Station L. Long Distance Telephone South 662. Cable Address "Dowie, Chicago."
All communications upon business must be addressed to

MANAGER ZION PUBLISHING HOUSE,
1207 Michigan Avenue, Chicago.



AND Jesus said unto them, Go ye into all the world and preach the Gospel to the whole creation.—Mark 16:15.

ZION LITERATURE MISSION is doing its utmost to fulfil this command of our Lord. It is sending the whole Gospel to the ends of the earth, and the people are accepting it.

Splendid Results for Zion Workers and Zion Literature.

Lying before me is a letter from two earnest workers in a town in Illinois. They have divided their town into North, South, East, West and Central sections.

They subscribe for a number of copies of LEAVES OF HEALING weekly, and have in each section those who distribute literature and endeavor to secure each week many readers for LEAVES. They write:

Since September 10th we have distributed over three hundred copies of LEAVES OF HEALING, and a great number of the tracts and songs of Zion.

We now have forty regular and ten or fifteen occasional readers of the paper. Of these, eight or ten strongly advocate the truths taught in Zion. Four have today reported blessing in spirit, soul and body.

As yet we have not organized a Gathering of the Friends of Zion. We feel sure that time is near at hand.

The people are being taught as the literature goes forth, and we believe God is laying a sure foundation.

As is the case everywhere, there is great opposition upon the part of some.

One of the professors in the college advised his pupils to "steer clear of the Dowie literature," but this only created in a number of them a desire to know the real teaching of Zion. They were more eager for the literature.

Leaves of Healing Read and Re-Read Till Worn Out.

The next letter carries us across the ocean to England. The writer says:

I am writing to ask if you will kindly forward two forms for membership, for myself and wife. We wish to join Zion.

We are in a sect called the Old Baptist Union, but we cannot be with them in spirit.

They make deacons of men who lie and drink. This has been pointed out to the president, but they are to be ordained.

We have been much blessed by LEAVES OF HEALING, and lend them to others until they are quite worn out. When we have friends come in we often read an address from the bound volumes of LEAVES OF HEALING. They listen with open hearts to the reading.

A friend in Belfast, Ireland, writes:

Allow me to thank you for the address of Rev. John Alex Dowie which you sent me, with the accompanying tracts.

I am interested in the subject of which they treat, and I have read them with very great pleasure.

I am glad to see that Zion has grasped the real origin of the Christian society.

All power is in Christ through the Holy Spirit, who was not handed over by Jesus to men to manipulate as they might choose.

This fact must be made clear in the presence of sacerdotalism.

Zion Literature Spreading the Light in Egypt.

Our next letter takes us through the Straits of Gibraltar and the Mediterranean Sea to Egypt, and the writer, a native, living in Cairo, says:

DEAR DR. DOWIE:—I went this morning to see a friend of mine, a widow who is sick. I asked her if a doctor was attending her, and if she was taking medicine.

She told me no, that God would make her better. She is afraid to go to the doctor lest he should treat her wrongly.

I told her of you, and she earnestly asked me to write a letter to you, for she knows no tongue but Arabic.

She believes if you pray for her God will heal her.

I cannot thank you enough for your kind help and for teaching me the true way to heaven. I thank God for your teaching.

I pray God to give me power to continue in His service.

Sometimes I feel very happy.

I feel much better than when I wrote my last letter. One of my children is very much better; the other some better.

May God bless you and bless Zion until we all belong to Zion.

Leaves of Healing Read With Deep Interest in India.

We quote from a letter by a worker in India, who writes:

There is an increasing interest manifested here in Zion and its teachings.

They must be blind indeed who do not see that God is speaking through it to His people the world over, and calling on them to get back into His ways for them.

The stir which is being caused by the clarion Voice from Zion is indication enough that there is a Mighty One back of the Voice, who gives it strength and causes it to be heard in the uttermost parts of the earth.

There are hungry hearts on this side of the world who are longing to find the Way of Healing for their diseased bodies. Many are looking on, watching with eager interest the movements of Zion.

It is safe to say that a good many are observing things from the fence top. But doubtless the time is coming when there will be a getting down on the right side.

Many, doubtless, are seeing the gracious manifestations of Divine power and are hearing the Messages of deliverance from sin and sickness with real hunger, who are not ready to enter into the conflict with Satanic, secular and ecclesiastic powers.

I could raise objections to some things as well as others, but I stand convicted that glorious and awful truths are sounding forth from Zion, and that God wants His people to heed, accept, and be made free by them.

May India feel the power of God's Messages of Salvation, Healing and Holy Living, and awake to do God's bidding.

We might have taken you, had space permitted, entirely around the world by letter, for there are few countries on the globe which do not know something of Zion and Zion's Message.

But it has been scarcely a glimmer of that glorious light which the Sun of Righteousness is waiting to increase to the perfect day.

Reader, you can, by sending forth this Full Gospel, help to bring the dawning of that day.

Then, seeing that God calls each of us to do our part in this great work, what shall we answer Him if we fail to do it? God is calling to the people as never before to give Him His share of their substance that there may be meat in His House for the nations starving for the Bread of Life.

Zion Literature Sent Out From a Free Distribution Fund Provided by Zion's Guests and the Friends of Zion. Report for Week Ending November 25, 1899.

2184 Rolls to ..... United States.
1257 Rolls to ..... England.
468 Rolls to ..... India.
360 Rolls to ..... China.
1270 Rolls to ..... Various Foreign Countries.
Total number of rolls for the week, 6739.

He sendeth His word and healeth them.

LEAVES OF HEALING

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

A WEEKLY PAPER FOR THE EXTENSION OF THE KINGDOM OF GOD
EDITED BY THE REV. JOHN ALEX. DOWIE.

Entered at the Postoffice, Chicago, Illinois, as Second Class Matter.

Subscription Rates.		Special Rates.	
One Year	$2.00	100 Copies of One Issue	$3.00
Six Months	1.00	50 Copies of One Issue	1.50
Three Months	.50	To Ministers, Y. M. C. A.'s and Public Reading Rooms, per annum	1.50
Single Copies	.05		

For foreign subscriptions add one dollar per year for postage.
Subscribers desiring a change of address, should give present address, as well as that to which they desire LEAVES OF HEALING sent in the future.
Make all Bank Drafts, Express Money Orders or Postoffice Money Orders payable to the order of JOHN ALEX. DOWIE, 1107 Michigan Avenue, Chicago, Ill., U. S. A.
Telephone Exchange, Long Distance Telephone, South 894. Cable Address "Dowie, Chicago."
All communications upon business must be addressed to
MANAGER ZION PUBLISHING HOUSE,
1107 Michigan Avenue, Chicago, U. S. A.

CHICAGO, ILLINOIS, DECEMBER 2, 1899.

TABLE OF CONTENTS.

Leaves of Healing, Saturday, December 2, 1899.

God's Witness to Divine Healing—
Mrs. Mary E. Kevyes 161-162
Zion Literature Mission 163
Editorial Notes—
The Lying Chicago Press 164-165
Thanksgiving in Zion 166
Concerning the All-Day and All-Night With God 166-167
Concerning the Time of the End 167-168
Itinerary of Zion's Messengers to the Orient 168
General Overseer's Appeal 169
Cartoon
Zion's Witness Against the Oppressors of the Widow and the Fatherless 170
A Voice to Zion and God's People in Every Land—
Prelude—Thanksgiving for God's Continued Blessing 171-172
Address—Zion's Witness Against False Swearers 172-176
Address—Zion's Witness Against the Oppressors 176-182
Announcements—
Sunday, December 3d 182
Notes From Zion's Harvest Fields 183-186
Zion's Financial Institutions 187
Notes of Thanksgiving to Zion's God 188
Zion's Bible Class 189
Zion College 190
Music—
Malachi 3:8-12 191
Baptisms 191

EDITORIAL NOTES.

"LET US GO UP TO ZION UNTO THE LORD OUR GOD."

We have entered into the last month of the year with every reason to rejoice in the continuous goodness of God.

We are looking forward to another month of conflict in Zion's Holy War Against the Hosts of Hell in Chicago with the expectation that we shall have glorious victory all along the line.

As will be seen from our announcement column, next week will be given up especially to the gathering in of many who have been blessed by directing attention principally to Salvation, Healing and Holy Living.

Thereafter we shall open, God willing, from the 10th to the 22d, a vigorous campaign against the so-called religious, as well as the secular, press of Chicago. This series of battles will begin with a discourse on Lord's Day week afternoon, entitled, "Who Controls the Newspapers, God or the Devil?"

The tremendous power for good or evil of the daily and weekly press, indeed the press in all its forms, is very great.

We clearly see that the progress of the Kingdom of God can be seriously retarded in the minds of the multitude who unthinkingly confide in the truth of the countless lies fabricated continually by press writers.

But it is not only in such ways that Satan hinders by means of the press.

The fact that the advertising, and other, columns of the papers are purchasable, and indeed are purchased, by all kinds of unclean and villainous wretches, makes the newspapers participators in the crimes of extortion, uncleanness, and even murder, in the form of almost countless abortions.

We intend to show the direct connection of the press as the paid auxiliary of all kinds of corruption and crime.

The newspapers are not only born liars, but they are born slaves of their advertisers, upon whose favor their very existence is dependent.

This also applies to the so-called religious press, whose columns are shamefully filled with alternate pious sentiment and advertising villainy.

This upas tree, therefore, of the Mammon-controlled Press is the cause of innumerable evils.

We are far from supposing that our exposure will materially lessen the wickedness of the Slaves of Mammon, who direct the Press at the bidding of their master, the Devil. But if we shall succeed in impressing the children of God, and especially those in Zion, with the fact that the Press is absolutely unreliable and corrupt, that it has been conceived in iniquity, born in sin, and clings to its father, the Devil, then we shall have done this one great good, namely: That no dependence will ever be placed in any attack which it ever makes on Zion.

It is simply impossible to find time, even if we had the wish, to answer the innumerable falsehoods which the press constantly tells concerning Zion. In fact, the statements of these and answers thereto in any one week would more than cover the thirty-two pages of this paper.

As illustrative of the recent series of lies, we may mention the following fact: Last week the papers for days, especially the *Inter Ocean*, *Daily News*, *Record*, and *Tribune*, teemed with declarations, some of them of considerable length, that a tremendous landslide from Zion was taking place, and that the first meeting of the seceders would be held at Irving Park last Lord's Day, when an ex-Elder, who had been removed from our fellowship for a shameful cause, would conduct the proceedings.

On Monday morning long reports appeared, giving the public to understand that the great movement had been magnificently launched.

The *Inter Ocean* came out with headlines covering about three or four inches, and a column of falsehoods too numerous and too absurd for us fully to enumerate. Practically the same report was given, also at great length, in the *Daily News*.

Both of these reports found their contradiction, however, in the Chicago *Tribune* of the same date with a small paragraph headed, "Dowie Seceders Fail to Organize," which set forth in about ten lines the fact that the movement was a fiasco, closing with the words, "As soon as enough persons can be interested a new Church will be started."

THE *Inter Ocean* headlined the report, to which we have already referred, declaring in large type:

DOWIE TO HAVE A RIVAL.

ANTI-ZION TABERNACLES TO BE ORGANIZED THROUGHOUT THE CITY.

La Grange, Leader — Former Elder Organizes Revolt Against the Overseer.

"Healer's" Dupes Decide to Check His High-Handed Methods of Running Things.

AND THE startling reports were added to by the *Daily News'* headline—

DOWIE SECEDERS IN SESSION.

Former Followers of "Healer" Unite in Movement to Crush Zion.

LET THESE headlines be compared with that of the *Tribune*,

DOWIE SECEDERS FAIL TO ORGANIZE,

and the papers practically answer themselves.

BUT IT MIGHT interest our readers at a distance if we give the real facts of this "Movement to Crush Zion."

The meeting was held in a small cottage in a suburb of the city, nine miles from its center. There were only eighteen persons present, including the so-called leader; seven of these belonged to the families who lived in the cottage; three were persons who had been removed for cause; three others were under suspension for wicked falsehoods; and four were persons who were opposed to the movement.

This great movement, therefore, last Lord's Day consisted of this paltry little company of fourteen persons.

These were all who could be got together in a city of two million to form a "Movement to Crush Zion."

On the same day that this meeting was held many thousands gathered morning, afternoon and evening in the many Tabernacles of Zion throughout Chicago, in hundreds of meeting places throughout America, in distant lands, on every Continent, and in many Islands of the Sea.

CONCERNING this "leader," the evil person named La Grange, we may plainly say that he was removed from fellowship and ministry because of his avowed determination to seek for a divorce from his wife on an entirely unscriptural ground, also because he would not desist from paying attention to a lady member of this Church who had borne an unblemished Christian character whilst in our fellowship. Since his removal we have found many proofs of his improper behavior and of his wilful lying.

He stated to us, and to many of our brethren in this ministry, that his wife in New York State had agreed to his getting a divorce from her in Chicago on the ground of abandonment; whereas, the files of the Court in Chicago now show that his application for a divorce has been answered by a cross-bill, in which Mrs. La Grange alleges that the statements which he made in his bill were false; that she never abandoned him, but that he abandoned her, and that she could not permit the divorce to be granted without challenge. And there the matter stands.

So that the "leader" of this great "Movement to Crush Zion" in Chicago has only thirteen followers, and is a man whose statements are declared under oath to be a lie by the wronged wife who bears his name.

WILL OUR readers, and the members of the Christian Catholic Church in Zion everywhere throughout America and the world, please to remember that the falsehoods which they read in the local press are simply the repetition of the falsehoods which have been fabricated in Chicago, and have been multiplied like the lice in Egypt by the telegrams of the Associated Press?

We have a right to expect that our friends will not trouble themselves and bother us with inquiries concerning these attacks. They will be still more bitter and false, more numerous, and more alarming after we have trounced the Press for two weeks. We desire it to be everywhere known that while we reserve the right to take up any particular falsehood at any time and deal with it, yet it shall be our practice for the most part, as it has been in the past, to ignore these false statements.

Many of them are of an exceedingly difficult kind to deal with at all, being merely the suggestion of falsehood; as for instance, in the statement that certain "Elders" in Topeka, Kansas, and Tacoma, Washington, were associated with this would-be adulterous "Elder," who is the leader of the great "Movement to Crush Zion" in Chicago; the fact being that these "Elders" were never in Zion, either as members or officers, and that the insinuation that they were is a part of the program of malicious misrepresentation.

WE BELIEVE that in the not distant future Zion's witness against the unclean and murderous Press will have, as indeed it has had already, much power in liberating many people from their present press-ridden condition. In fact, the Press has already become a scoff and a scorn, and frequently in this city when the press has united almost without exception to oppose some public man in seeking office, the people have conferred that office upon him by large majorities in the face of the Press Combination.

NOTWITHSTANDING this well-known fact, the so-called religious papers weekly copy the press attacks as if they were indisputably true, when they well know that they are indisputably false. This is the case with all the religious papers of Chicago, almost without exception, *The Interior*, *The Goat's Horn*, the *Epworth Herald*, and the *Northwestern Christian Advocate* being among the chief sinners in this respect. Then distant papers copy these, possibly believing that they are good and reliable facts, when they are simply getting the rehashed lies of the daily papers, with the added venom of the hypocrites who control the so-called religious papers.

WE THEREFORE warn our readers everywhere, so that they will be on their guard concerning statements adverse to Zion appearing in "religious" papers, for this is their real origin.

IN OUR FIELD NOTES attention has been given by Mr. Newcomb, on pages 184 and 185, to a few matters connected with the recent attacks of the Medical, Surgical and Pharmaceutical students of the various colleges in this city, and their professors and other accomplices. Some of the arguments which they used to convince us of the superiority of the drug system have been photographed. They are but a few drops of the showers of deadly missiles which were rained at our life by these sons of Belial.

The attacks of students in various parts of the country upon our Elders, and the absurd prosecutions by doctors composing Boards of Health, have, like all the attacks in Chicago, utterly failed, and even the press itself has now come to the conclusion that they have been engaged in an utterly fruitless endeavor, except that it has greatly strengthened Zion.

THE FOLLOWING amusing paragraph is extracted from the Editorial Notes of the Chicago *Chronicle* of Tuesday last, November 28th:

Good fortune—perhaps he would call it Providence - continues to favor Brother Dowie. The public outcry and violence which advertised him liberally in this city have subsided, but the rural districts are beginning to be

heard from. In Ada, Ohio, the seat of a medical college, one of Brother Dowie's disciples, in company with a number of women, has been pelted with rotten eggs—the result being that all the decent people of the town are now arrayed on his side. If Brother Dowie can manage to keep the medical students at work it is evident that his vogue will soon be limited only by the boundaries of civilization.

IN REFERENCE to this laughable editorial, we must say that the Editor of the *Chronicle* has not been among our bitterest critics, but in a vein of would-be fun he has claimed brotherhood, and is somewhat inclined to pat us, metaphorically, on the back. He is, however, a shrewd and capable observer and shares the opinion of our friends generally, that it would be highly advantageous to Zion to keep the medical students at work in the stinking manner which they have adopted and still pursue. But we must say for our part that we are hopeful that these students may find some better work.

Large numbers of them are beyond all question disgraceful, drunken villains, victims also, like their seniors, of the horrible narcotic poisons which they so largely prescribe.

OUR READERS will not forget the paper read in New York by Dr. Crothers, of Hartford, Conn., a synopsis of which we gave in our issue of November 4, 1899, showing how that no less than twenty-one per cent of the doctors of America were victims to alcohol, cocaine, opium, and morphine, and that ten per cent of these were victims of the latter drug—morphinomaniacs with suicidal and homicidal mania.

WE HAVE DEALT thus lengthily with the condition of the press, not because we personally consider that it is worthy of such lengthy consideration, but because it is our duty to inform and warn God's people everywhere, and especially those associated with Zion, against this system of Universal Falsehood which has now been systematized by the Devil and the Press Syndicates.

FROM THESE THINGS, which, we rejoice to say, give us no uneasiness,—for they are but a part of the inevitable conflict for God against the Devil—we turn to other matters concerning Zion about which it is far more pleasant to write.

OUR GLORIOUS Thanksgiving services Thursday, ending with a Reception in Zion Home in the evening, gave the most intense delight to thousands of Friends of Zion.

Probably not less than two thousand were present at the reception. The staircases and halls of the first and second floors, and adjuncts of the very large drawing-rooms on the second floor, were not merely crowded, but nearly all the chairs had to be taken away, and barely standing room could be provided for the people as they passed from the private drawing-room into the other portions of the Home.

A sea of upturned faces greeted us from the little platform of the Zion Assembly Room, and there were hundreds within hearing who could not see or be seen when we introduced, in Chinese and Japanese costumes, ten who are now preparing in Zion for work in the Orient, and a number of others who are soon to go forth as Zion's Messengers to heathen and distant lands. Amongst these were the Rev. George L. Mason, Overseer-Designate in China, and his excellent family, consisting of Mrs. Mason and their three daughters. Also the Rev. C. F. Viking, Mrs. Viking, and their little one, who will early in January proceed to Shanghai, China, by way of San Francisco, Hawaii, and Japan. Also George Hong and Peter Clarence Bow, native Chinese students who are now studying in Zion College. The Rev. E. P. Fisher, the Rev. E. B. Kennedy, and Elder Elizabeth Wilhide were also present. Overseer Wilhide was conducting Zion meetings in Baltimore, Maryland.

Zion was full of enthusiasm as our dear friends spoke and sang in Chinese and Japanese. We could join in the chorus with English words in some instances. The people stood closely packed together for hours in the various rooms, conversing with each other and hearing these addresses with intense interest and quiet good-fellowship, which made a few hitherto strangers to Zion who were among us to remark again and again, "We have seen nothing like this in all the world."

It is this spirit of loving fellowship and determination at all risks to Go Forward, no matter at what sacrifice, in the extension of the Kingdom of God, which makes Zion in Chicago and everywhere so great a power.

The spirit of love and of wisdom and of a sound mind so manifestly characterizes our assemblies that none, except the most bitterly and sinfully prejudiced, could be other than impressed by the sight of such gatherings as those on Thanksgiving Day and night.

We hope that everywhere throughout the land Thanksgiving Day was as happily spent as in Zion, Chicago.

AND NOW we are looking forward to a still more delightful season of pleasant association with thousands of members of the Christian Catholic Church and Friends of Zion in the approaching holidays which close the year.

WE EXPECT ZION to gather in many thousands for the All-Day and All-Night with God, Lord's Day, December 31, 1899, to morning light of Monday, January 1, 1900.

WE HOPE that our friends will get to Chicago in good time for these gatherings, and, as far as possible, endeavor to spend a week with us in Zion.

Let applications for accommodations in Zion Home be made very early to prevent disappointment.

We shall endeavor to find in many boarding-houses of Friends of Zion accommodations for those for whom there is no room in the Home.

THE PROGRAM of this Gathering will probably be published in our issue of next week.

IT IS OUR confident expectation that we shall be able to announce publicly, after the Midnight Communion, the site of Zion City, and to give other information for which our friends have been so long and patiently waiting.

WE SHALL ALSO hope that the aggregate of all sums sent in response to our Appeal on page 169 will equal One Million Dollars on New Year's Day, 1900.

Let each one pray to God in faith, and each one pay to God their Tithes and Offerings, and this will be more than accomplished.

WE DIRECT attention to the musical setting of Malachi three, eight to twelve, which will be found on page 191, and which we shall sing in Zion, we trust, with great delight, among other lovely songs, at our New Year's Gathering.

IT IS OUR intense desire that, by the mercy of God, All Nations shall call Zion blessed, and that Zion City shall be a delightsome place for the throngs which will in days soon to come fill it with the happy songs of tens of thousands.

LET THIS CHANT be learned in every home, and let every child of God who reads these lines remember that Christ, our Great High Priest, is not a high priest like Aaron, who went after the Golden Calf, nor do the Tithes as given to the priesthood under the Mosaic Dispensation represent the Tithes that belong to Zion's King throughout all the Christian Dispensation.

Let all Zion forever remember that Jesus is not "an high priest after the order of Aaron," but that in ages before Aaron or Moses were born Abram, their father, gave tithes to "Melchisedec, King of Salem, an high priest of God, King of Righteousness and King of Peace," and that Jesus is "an high priest forever after the order of Melchisedec."

Zion is not seeking to revive the system of Jewish tithing, but Zion is demanding the restoration of that principle of tithing for God which existed from the beginning, and which Abraham practiced four hundred years before Moses existed.

WE QUOTE the beautiful words which record this wonderful fact, from Genesis fourteen, eighteen to twenty:

And Melchizedek King of Salem brought forth bread and wine: and he was the priest of God Most High. And he blessed him, and said, Blessed be Abram of God Most High, possessor of heaven and earth; and blessed be the God Most High, which hath delivered thine enemies into thy hand. And he gave him a tenth of all.

And he (Abram) gave him (Melchizedek) a tenth of all.

At the midnight hour, standing between the Old and the New Years, we shall, in the Name of Jesus our King and our Great High Priest, dispense, as did Melchizedek, the sacred emblems of bread and wine. We shall also beseech of God that He who gave to us, as He gave to Abram, victory over the four kings at Hobah, near Damascus, will give us the power to utter, in His Name, a Blessing that shall be a Blessing upon all Zion in the last year of this wonderful century.

Like Abram, God makes us, if we will, "possessors of heaven and earth."

Like Abram, God delivers our enemies into our hands.

And like Abram, we gladly give "tithes of all."

LET ALL our readers carefully consider that the allegation of Zion's enemies that we are endeavoring to "restore the Mosaic Dispensation" is utterly and entirely false.

Let the Authority and Honor of our Saviour's Priesthood, as set forth in the Epistle to the Hebrews, chapters five to eight, be attentively and prayerfully considered. It will be seen how over and over again the glorious teaching of that epistle requires the Church of God to see that the priesthood of Christ is "after the order of Melchizedek."

IGNORANCE of this great truth and its application to present conditions is no longer ignorance, but, through the knowledge of His Word which God is now imparting, it becomes wilful and shameful sin.

TRULY in this matter the apostle wrote as if he were writing for today when he declared, "We have many things to say and hard of interpretation, seeing ye are become dull of hearing."

THIS TRUTH concerning Tithing in Zion has aroused the most intense and bitter opposition on the part of the apostate churches everywhere, and on the part of a few miserable sinners in Zion, who were afraid when they saw that their religion would cost them something. But we rejoice to say that in the fellowship of the Christian Catholic Church in Zion it has, for the most part, been welcomed with intense delight, and obedience to the commands has been followed with untold blessing in spirit, in soul, and in body, and in all material substance. Blessing of every kind in home and business has come to thousands in Zion since they obeyed God in Tithing.

WE MUST confess that Zion Teaching is "solid food" and not "skimmed milk."

And this is the language which the apostle uses in writing upon this subject: for he adds to the passage we have just quoted, in the twelfth verse:

For when by reason of the time ye ought to be teachers, ye have need again that some one teach you the rudiments of the first principles of the oracles of God; and are become such as have need of milk, and not of solid food. For every one that partaketh of milk is without experience of the word of righteousness; for he is a babe. But solid food is for full-grown men, even those who by reason of use have their senses exercised to discern good and evil.

We declare before God that while we are willing to feed babes, and even to take care of foolish virgins, we think the time has come to speak unto the wise and to demand that they shall receive the strong meat of this strong and primitive principle of tithing to God, so that they and we, upon whom devolve the responsibilities of the extension of His Kingdom through Zion, shall be able to give a good account in the great day when the Great White Throne shall be set and every one shall give an account of the deeds done in the body.

AS THE YEARS pass rapidly on, we are seeking grace to seize the glorious opportunities which are afforded by the wondrous facilities that God has put within our reach for the Instruction and Upbuilding of His people individually and collectively, and for the Salvation and Healing which shall lead to Holy Living on the part of millions who are now in the bondage of sin, although they profess to be the children of God.

THE NEW COVENANT with the House of Israel and with the House of Judah, which God has promised in this connection, is now being fully perfected:

For this is the Covenant that I will make with the House of Israel
After those days, saith the Lord;
I will put My laws into their mind,
And on their heart also will I write them:
And I will be to them a God,
And they shall be to Me a people:
And they shall not teach every man his fellow-citizen,
And every man his brother, saying,
Know the Lord:
For all shall know Me,
From the least to the greatest of them.
For I will be merciful to their iniquities,
And their sins will I remember no more.

WE ARE looking forward to the glorious privilege which citizenship in Zion will afford for the fulfilment of this promise, when fellow-citizens shall not have to say to their brothers, "Know the Lord," but when we shall dwell in a City where "All shall know Him from the least to the greatest."

This is a glorious possibility, and, by the Grace of God, it will be a glorious fact ere the Twentieth Century opens its swinging portals in the New, and probably the closing, Cycle of Time. For even now we seem to see the vision of the great angel whose feet are on the sea and on the land proclaiming with a loud voice, By Him that liveth forever, that time shall be no longer.

And the angel which I saw standing upon the sea and upon the earth lifted up his right hand to heaven, and sware by Him that liveth forever and ever, who created the heaven and the things that are therein, and the earth and the things that are therein, and the sea and the things that are therein, that there shall be time no longer.—Revelations 10:5, 6.

THE THINGS which the Seven Thunders have uttered, and which have been so long concealed, are now being uttered. The Seal has been removed and the Messenger of God is declaring that the Mystery of God is finished, according to the Gospel which He declared to His servants the prophets.

LET OUR readers consider attentively the whole passage from which these last facts are taken:

And I saw another Strong Angel coming down out of heaven, arrayed with a cloud; and the rainbow was upon his head, and his face was as the sun, and his feet as pillars of fire; and he had in his hand a little book open: and he set his right foot upon the sea, and his left upon the earth; and he cried with a great voice, as a lion roareth: and when he cried, the Seven Thunders uttered their voices. And when the Seven Thunders uttered their voices, I was about to write: and I heard a Voice from heaven saying, Seal

up the things which the Seven Thunders uttered, and write them not. And the Angel which I saw standing upon the sea and upon the earth lifted up his right hand to heaven, and sware by Him that liveth forever and ever, who created the heaven and the things that are therein, and the earth and the things that are therein, and the sea and the things that are therein, that there shall be TIME NO LONGER but in the days of the Voice of the Seventh Angel, when he is about to sound, then is finished the Mystery of God, according to the Good Tidings which He declared to His servants the prophets.—Revelation 10:1-7.

And if the Developments of the Seven Messages given in the second and third chapters of the Revelation have any correspondence to the Seven Thunders, then let the Message of God to the Laodicean Church be heard: for it is the Seventh Thunder. May it ring in the ears and waken the hearts of the lukewarm multitudes within the nominal churches who say, "I am rich, and know not that they are wretched and miserable and poor and blind and naked." May it result in their buying the "gold" refined by the eternal fire, the "white garments" that can never be defiled, and the "eyesalve" of that Divine Healing which will open the blindest of eyes. And may none in Zion ever shrink from the loving reproof and chastening which says, "Be Zealous therefore, and Repent."

LET THE Spirit of God prevail.

Take the book which is opened in the hand of the "Angel that standeth upon the sea and upon the earth," and like John, in the Revelation, obey the command, "Eat it up"; and it will be "sweet as honey" in the mouth and "bitter" in the "belly." But the Power which will come from the assimilation of that wonderful Word will be the Power which will enable us to obey the command:

Thou must prophecy again over many Peoples and Nations and Tongues and Kings.

MEMBERS and friends of the Christian Catholic Church everywhere will thank God for the expected sailing soon of Overseer J. Thomas Wilhide and wife for Australia, and Elder C. F. Viking and wife for China.

THEY GO in company as far as Honolulu.

We subjoin a schedule of dates so that friends in the various places on the way may pray for these Zion pioneers and be refreshed by them as they tell of recent conflicts with the Devil and glorious victories in Zion through the all-prevailing Name.

THE PARTY leave Chicago, January 4, 1900. They will remain in Salt Lake City on Lord's Day and Monday, January 7th and 8th; arrive in San Francisco about January 11th. Address in San Francisco, care of Pacific Mail Steamship Company, 421 Market Street.

They sail Tuesday, 16th, in steamship "Hong Kong Maru"; arrive in Honolulu, 23d. Address there, care Pacific Mail Steamship Company.

January 31st Elder and Mrs. Viking leave Honolulu by steamship "China," which is due in Yokohama February 12th.

The Australian party will sail on the same date in steamship "Moana," due in Auckland, New Zealand, February 14th.

Elder Viking will spend several weeks in Japan. Friends may address him, care of F. Staniland, Yokohama. He will arrive in Shanghai, China, about March 15th.

Overseer Wilhide will visit the Friends of Zion in Auckland, Wellington, Christchurch and Dunedin, New Zealand, and then proceed directly to Melbourne, Victoria. His address in New Zealand will be care of William Johnson, Zion House, Prospect Terrace, Mount Roskill Road, Auckland, New Zealand. His address in Australia will be, Zion Divine Healing Home, corner Hampton Street and Center Road, North Brighton, near Melbourne.

Pray often for these Messengers of Zion, and for Australasia, Japan and China.

Further details will be given in subsequent numbers of this paper.

THE REV. GEORGE L. MASON, B. A., B. D., who will next Lord's Day be ordained as Overseer of the Christian Catholic Church in China, will conduct a series of meetings in Zion Tabernacle, Cincinnati, corner of Fourth and Elm Streets, assisted by Rev. A. W. McClurkin, B. A., B. D., Elder-in-Charge of the Christian Catholic Church in that city, from Lord's Day, December 10th, to Lord's Day, December 17th, inclusive.

We earnestly urge our fellowship in Ohio, and in Kentucky and in the region around, to avail themselves of this opportunity of hearing our able brother. His large experience for many years in China as a devoted missionary, and his exceptional ability as a preacher of the Gospel, will make these meetings of peculiar value to all who really love God's work in Zion, and will doubtless be a blessing to many outside. We heartily commend Overseer Mason to the love and coöperation of all our people.

THE REV. E. P. FISHER and the Rev. E. B. Kennedy, Evangelists of the Christian Catholic Church, will conduct meetings in Belvidere, Illinois, on Saturday, December 9th, and on Lord's Day, December 10th. These able brethren have been missionaries in China, and are now attached to our Headquarters and preparing for future work. We expect God to greatly bless the special services which they shall conduct.

THERE ARE many things which we would like to say, but it is time to go to press with these Notes. We can only ask that all who read this issue of the LEAVES OF HEALING, with its many points of interest, will raise their hearts to God in fervent supplication that we may be enabled to fulfil our mission, to establish Zion, and to send forth Messengers to all the nations, and that the coming year will give us, among other joys, that which we have so earnestly desired—that we shall be able to lay the foundations of Zion City, that we shall be able to lay the foundation therein of Zion Temple, and that we shall have the joy of seeing God's people uniting to extend the work and establish it strongly in its new center in Zion City. From Zion may there go forth the "revelation of the Mystery of God in Christ Jesus" and the Fulness of the Gospel of Salvation, Healing and Holy Living in Christ Jesus, His Son through the Power of the Eternal Spirit.

BRETHREN, PRAY FOR US.

PURITY.

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

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

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

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

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

General Overseer's Appeal for Zion's Forward Movement

--and--

A New Year's Gift to God.

GENERAL OVERSEER'S OFFICE
...ZION...
1201 MICHIGAN AVENUE,
CHICAGO, U. S. A.
November 18, 1899.

To the Officers and Members of the Christian Catholic Church in all parts of the World, and to All Friends of Zion:

BELOVED BROTHERS AND SISTERS IN JESUS CHRIST OUR LORD:

"Grace unto you, and Peace, be multiplied."

In the Eleventh Hour of the last year but one of this century, I send forth this Appeal from Zion.

Triumphant everywhere, Zion can point to Victories which God has wrought, such as are without precedent in any age since the first apostles lived on earth.

The Everlasting Gospel, once for all delivered to the Church by her Lord, has once more been plainly set forth in all its simplicity and power, by the Eternal Spirit working through Zion and its consecrated messengers.

The Past is Glorious.

The Present is Victorious.

The Future is hastening to the Final Triumph of Zion's King.

I call in His Name for Gifts to be laid at His feet and used for His service in the Extension of the Kingdom of His Father by the Salvation, Healing, and Cleansing of sin-stricken and disease-smitten humanity in every clime and nation through all the Earth.

I CALL FOR A NEW YEAR'S GIFT OF ONE MILLION DOLLARS.

You can answer that call, each according to his several ability.

If each one will do that fully, then Zion's Storehouse will have meat for many workers, and I shall be enabled to put many Powers into operation which are now unused because of the lack of service, or sacrifice, on your part.

Bring the Whole Tithe into the Storehouse.

Bring your largest possible Offering also into the Storehouse.

God will pour you out a Blessing that there shall not be room enough to receive it.

I want this Gift to God for the following purposes, among others:

(1) For the Training and Sending forth of Zion's Messengers to All Nations.
(2) For the Work in Chicago.
(3) For the Work in Zion City to be begun in 1900.
(4) For the Preparation and Printing and Sending-forth of LEAVES OF HEALING, a Voice to Zion and God's People in Every Land, in many languages.
(5) For the Work of Zion's Seventies in all the Great Cities, first of America, and, then, of every Continent.

God has given me a Right to ask this from you in Jesus' Name.

The Holy Ghost has witnessed for me that I am God's Messenger.

The Holy Ghost has witnessed for Zion that it is God's Planting.

The Holy Ghost has witnessed that we are fitted by Him for the Work.

The Holy Ghost calls upon you, not only for Large Gifts from your Plenty, but for Sacrifices from your Sufficiency.

Do not send a single cent grudgingly, or from fear, or by any constraint: for "the Lord loveth a Cheerful Giver."

Send the Money into Zion, Chicago, either by Registered Letter, Bank Draft, Postal Money Order, or Express Order, made payable to myself.

Send it in, if possible, not later than Christmas, and, if not, send it in so that it may reach me before the last, or on the last, day of the year, so that I may be able to announce the Million at the All-Day and All-Night with God on Lord's Day, December 31st, and Monday, January 1st, 1900.

I have no other need for life, or time, or strength, or money, but to do my work as the Messenger of God's Covenant.

That work I shall do with every Power with which He may intrust me, until I draw my latest breath on earth, and go to my reward in heaven.

I fear no criticism from apostate churches, or from envious and unreasonable people, who will persistently misrepresent my words, my actions, and my motives.

God is my Judge.

Zion is my Witness over all the earth.

Hence I say, "The King's Business requireth haste."

Therefore, see to it that ye do this thing, lovingly, generously, and quickly.

In the Great Harvests which we shall reap on earth, we shall rejoice together; and in "A New Heaven and a New Earth, wherein dwelleth Righteousness," we shall rejoice forever with our King.

I am, faithfully your friend and fellow-servant in Jesus,

John Alex. Dowie

General Overseer of the Christian Catholic Church.

A NEW YEAR'S GIFT TO GOD FOR WORK IN ZION.

.....

THE REV. JOHN ALEX. DOWIE,
General Overseer of the Christian Catholic Church,
Zion, 1201 Michigan Avenue, Chicago, U. S. A.

Herewith I enclose you by.....the
(Say here whether by Draft or otherwise.)
sum of....., as my contribution to the work of God committed to your care, to be applied as you may decide, in answer to your Appeal of November 18, 1899.

Name in full.....
(Say whether Mr., Mrs. or Miss.)

Address in full.....
(Stating Street No., Town or City, State or Country.)



"Woe unto them that call Evil Good, and Good Evil; that put Darkness for Light, and Light for Darkness; that put Bitter for Sweet, and Sweet for Bitter!"—Isaiah 5:20.

ZION'S WITNESS AGAINST THE OPPRESSORS OF THE WIDOW AND FATHERLESS.

Fools because of their Transgression, and because of their Iniquities, are afflicted."—Psalm 107:17.

"I will be a Swift Witness against those that Oppress the Widow and the Fatherless, and that turn aside the Stranger from his right."—Malachi 3:5.

A VOICE TO ZION AND GOD'S PEOPLE IN EVERY LAND.

O thou that tellest Good Tidings to Zion, Get thee up into the High Mountain. Lift up thy Voice with strength; Lift it up, be not afraid; Say unto the cities of Judah, Behold your God! Isaiah XL: 9.

ZION'S HOLY WAR.

Report of Meeting held in West Side Zion Tabernacle, Thursday Evening, November 9, 1899. Prelude: Thanksgiving for God's Continued Blessings. Sermon: Zion's Witness Against the False Swearers.

Report of Meeting held in South Side Zion Tabernacle, Lord's Day Evening, November 12, 1899. Sermon: Zion's Witness Against those who Oppress the Hireling in His Wages.

REPORTED BY S. AND E. W. AND A. W. S.

ZION'S WITNESS AGAINST FALSE SWEARERS.

ZION'S mighty witnessing for God against the latter-day evils enumerated in the fifth verse of the third chapter of Malachi had begun to attract world-wide attention. Those against whom these denunciations had been hurled had felt the force of the blows.



The special witnessing against the Sorcerers (the doctors, druggists and others who mix and sell deadly poisons) and the adulterers had been delivered in the various Zion Tabernacles by the General Overseer.

The consciences of the people had been awakened and it was a very earnest, receptive audience which gathered at the West Side Zion Tabernacle, Thursday evening, November 9th. The special witnessing against the False Swearers was taken up. The General Overseer exposed and powerfully denounced False Swearers in the marriage relations; False Swearers with respect to ordination vows; False Swearers in the anti-christian Secret Societies, and False Swearers in high and low legislative, executive and judicial positions.

The utter slavery of many so-called Christian Churches to Baal-worshipping Secretism was shown with a vivid realism, which revealed to many a deluded denominationalist his true position before God. Those who, through their false swearing in these secret abominations had never known God, were also deeply convicted.

There were very few who remained indifferently seated when the call to Repentance for this and all sin and Consecration to the work of God rang out.

The meeting was opened by singing Hymn No. 6:

Behold a Fountain deep and wide,
Behold its onward flow;
'Twas opened in the Saviour's side,
And cleanseth "white as snow."

CHORUS—Come to this Fountain,
'Tis flowing today;
And all who will may freely come,
And wash their sins away.

The Scripture lesson was read from the third chapter of Malachi. Prayer was offered by Evangelist Loblaw. Dr. Dowie then said:

Thanksgiving for God's Continued Blessings.

I am grateful to God for continuous blessing in His work in Zion, and especially in the West Side Zion Tabernacle. The days of the poise and interference with it are over. Now the legitimate and solid growth will go on. God has established it thus far strongly. Victories have been won in all directions.

I notice that the newspapers are now criticising each other and are busy having a big fight between themselves. The *Times-Herald* has arrested the editor of the *Inter Ocean*, and the *Chronicle*, never very active against Zion, is laughing this morning at the other more vindictive papers for having made a mess of their persecution of myself.

I knew that it would not be long before they would quarrel amongst themselves.

The next thing that you will hear of is that the Homeopathic medical schools are quarreling with the Allopathic. Although they agreed to fight me for a time, they differ so much that they will now be busily employed in a contest between themselves. They cannot find a champion to debate with me.

God is good to us. He has given us the victory. We give Him the glory, for His alone was the power.

The new policy of the press is, "Let Dr. Dowie alone, and he will die out." (Laughter.) They tried that for a number of years, but it did not work. I remember at the time we were holding our meetings in the Chicago Auditorium, in 1895 and 1896, the papers were announcing from day to day that I was about to be driven out, and a number of times they announced that I was driven out.

There was an article in the *Tribune* on a certain Friday headed, "AT LAST," and underneath it were words to this effect, "Dowie is Driven Out. Chicago is Rid of Him." The very next Sabbath Day I was speaking in the Auditorium to

five thousand people, and the *Tribune* knew that I was speaking there every Sunday, and that I was going to continue doing so for months. It simply lied.

We do not trouble whether they persecute us or whether they boycott us. They take it turn about.

When we are being persecuted we grow rapidly, and when we are being boycotted we establish our victory, and go on growing.

I will give them plenty to attend to presently.

Next Month I Will Show the Villainy of the Press.

I will analyze them in public. I will show that the infernal newspaper press is subsidized by all the vilest people of this city. I will show through their own advertising columns that they are getting thousands and tens of thousands of dollars every month for advertising chattel mortgage sharks and thieves; men who are making fortunes out of the miseries of the poor by lending money at exorbitant rates of interest. For sums as little as twenty-five dollars poor men, and still poorer women, in this city have been known to pay principal and interest to the amount of one hundred and twenty-five dollars.

These scoundrels who ought to be in prison are paying the newspapers to advertise them.

Abortionists who ought to be in prison; women doctors who do nothing but take in women and destroy the unborn and the born babies, are feeing these papers to advertise them.

Clairvoyants, spiritualists and fortune-tellers are spending thousands of dollars per month in these papers to advertise themselves. Abominations of every kind are being paid for, and the press is subsidized by the Devil and his angels in the form of incarnate demons, who neither fear God nor regard man. The Press is protecting, for money, every kind of iniquity in this city.

You will remember that when Joseph Dunlop, the editor of the *Dispatch*, was arrested and tried for filthy and indecent advertisements, there were several thousand counts to the indictment. He was sentenced to two years' imprisonment, and a fine of at least two thousand dollars.

I have publicly stated that I know I was the first to call the Postmaster General's attention to that paper.

Mr. Wilson, who was then the Postmaster General, said turning pale with indignation as he looked at it, "My God, that is surely not being printed in Chicago?"

It was simply an inventory of the vile houses of the town.

I said, "It is." "Then," he said, "if I live, I will put that man behind prison bars." And he did it.

General Black did his work splendidly in that matter. I tell you that before I am through with them some of these editors will go to where Joseph Dunlop recently came from, the penitentiary. (Applause.)

I Will Stir Up the Public Mind in This City Against the Newpapers.

I know that God is infinitely greater than that generation of vipers. May God give us a clean newspaper yet in Chicago. (Amen.)

There will be a lively time next month. (Laughter.) It is tolerably lively this month, but I am giving the papers notice I will come down upon them, and God will come down upon them.

I also intend to show what the "religious" denominational newspapers are advertising. I will prove from their own columns that they are paid by some of the worst and vilest people in this country, who ought to be in prison for their crimes.

I will carry the war into Africa; yes, into "Darkest Africa," where in the jungles and forests of their benighted ignorance of God and of truth, the foul serpents and hyenas of the Press come forth at night to produce their shameful progeny. One of the greatest enemies of God and man is the Hydra-headed Dragon of the Press controlled by Mammon and Hypocrisy.

The tithes and offerings were then received.

ZION'S WITNESS AGAINST THE FALSE SWEARERS.

INVOCATION.

Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, and profitable unto this people, oh Lord, my Strength and my Redeemer.

The passage which I have been taking as the text throughout all these severe engagements in this Holy War, since the beginning of October, is found *in the third chapter* of Malachi and the fifth verse:

And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers; and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not Me, saith the Lord of hosts.

In this latter day witnessing those who represent God's Covenant must and dare not do other than speak with the utmost plainness. Yet they must speak with the tenderest love.

I hope that before I am through with this series of meetings the great mass of the people of Chicago will get to know me as my friends do; the friends who have loved me so well; the friends who stand by me so nobly in thousands, and in tens and hundreds of thousands throughout this world.

They will understand that my words, though severe, are words of love and kindness; that I have malice toward none, but love for all.

My fight is not against men, but for them. While I strike at their sins, and strike at evil organizations and bad principles, I desire the welfare of every man, woman and child in this land. I would not be God's minister if I did not.

If I were asked what are the most important oaths that men may rightfully take, I would say there are two oaths that men may rightfully take.

The Marriage Vow a Rightfully-Taken Oath.

The first is the oath that establishes the family. Those who take that oath have complete confidence in each other, and a holy love for each other. The woman is willing to give herself to the man, and the man is willing to give himself to the woman. The vows which they make are, on one side, that he will love and cherish her; keep her in sickness and in health, in want or in wealth, and that he will, forsaking all others, keep only to her as long as he lives.

The woman vows to love, honor and obey him; to comfort, cherish and keep him in sickness and in health, and, forsaking all others, to keep only unto him so long as they both shall live.

A young man and woman took those vows in Zion Home today, when I married them. They were both members of this Church, both loved God, and loved each other. They have gone away tonight very happy.

When I came to my supper table with my family this evening, I found a magnificent bouquet of flowers and a little note from the bride, which said, "I am just about to go away, and, dear Dr. Dowie, I leave you my bridal flowers."

I think I valued these flowers as much as I ever valued any.

That simple vow makes the Family and the Home.

These are the basis of the Nation, and the strength of the Church.

That vow when broken is the most shameful false swearing which man can ever make before the Most High God.

That vow when rightly kept is of untold blessing.

Children come into the world, and are welcome. They are children of joy, and love, and light from the beginning. They are loved and cared for. They hear the music of heaven; they see the lovelight in the eye. There are no drunken revelries there. There is nothing to interfere with their development. They grow in stature, in wisdom, in knowledge, in purity of spirit, soul and body, as only such can grow.

If, on the other hand, that vow is broken and shameful sin is followed by divorce and repeated so-called "marriage" until the whole family life is broken up, and drunkenness and disorder of every kind established, what can one expect except the destruction of the Nation and the pollution of the Church of God?

The greatest oath amongst men, from a social point of view, is the marriage oath, A false oath there is the vilest thing that can ever be spoken.

Oath of Ordination of Minister of the Gospel the Most Solemn.

There is a higher oath. It is that taken when the minister of God solemnly stands and, with uplifted hand, takes his vows before the Ordaining Officer in the Church of God, and before all the people. He vows that he will preach the Everlasting Gospel of Jesus Christ; that he will proclaim the supremacy of Christ as King of Kings and Lord of Lords; that he will declare everywhere that Jesus Christ is the King of this world, and that all power is given unto Him in heaven and on earth; that he will demand everywhere the recognition of Jesus; that he will boldly profess His Name, and declare that there is none

other Name given under heaven whereby man must be saved.

That is the essence of the minister's vow, is it not?

Voices—"Yes."

Dr. Dowie—When a man who has made that vow enters into a Secret Society where the Name of Jesus is not, and dare not, be mentioned, has he not broken that vow?

Voices—"Yes."

Dr. Dowie—He has broken that vow, and is a traitor to his God. He is a Betrayer of the Church of God.

The false oath of a Freemason, or of a member of any Secret Society, is incompatible and inconsistent with a man's being a Christian.

Zion witnesses against this false swearing, first in the family, and then in the Church of God.

I Will Deal With False Swearers in Secret Societies.

I have already dealt with the oath in the family in dealing with the adulterers.

Tonight I will show you the wickedness and the danger, not only to yourself, but to the nation, in Secret Societies.

If any one is of another opinion, let him hire a hall and proclaim the superior fruits of Secretism.

Let him answer me by arguments and facts. Let him show me that Secretism is good.

But the weapons of Secretism are falsehood, treachery and murder.

I shall fight Secretism, for it is the Devil's own.

Jesus Christ, our Lord and Saviour, said, "In secret have I said nothing." He commands His disciples to walk in the light, and have no fellowship with the unfruitful works of darkness, but rather reprove them.

He declared that "he that doeth the truth cometh to the light, that his works may be made manifest, that they have been wrought in God." He declared that "every one that doeth ill hateth the light, and cometh not to the light, lest his works should be reproved."

I am fighting the battle in the light. I am using no secret weapons. I am using no secret methods. I am using only that which is right, and good, and pure, and true. I do not speak one Gospel to my people in private and another to them in public.

I am telling all the world that Christianity is an open secret, and God wants you all to share it. It is the secret of an Everlasting Love.

My first shots in this matter told; they hit five people, who have gone out severely wounded. Before I am through I shall know exactly whom I hit. If you move out, I shall say, "There is the Devil carrying off his wounded and dead." (Laughter.)

I think I hear some say, "Dr. Dowie, do you think it is right to encourage men who have been Freemasons to break the solemn oaths which they have taken, that they will not divulge the secrets of the Masonic Order?"

My answer is Yes.

"Then," you say, "how can you reconcile that with your conscience?"

I want to lay down this principle which the Word of God lays down.

God Requires a Man to Break a Bad Oath.

In the fifth chapter of the Book of Leviticus, at the fourth verse:

> Or if a soul swear, pronouncing with his lips, to do evil, or to do good, whatsoever it be that a man shall pronounce with an oath, and it be hid from him—

That is, if when he swears he makes a blunder, a mistake, does not know what he has committed himself to, then—

> When he knoweth of it, then he shall be guilty in one of these.
> And it shall be, when he shall be guilty in one of these things, that he shall confess that he hath sinned in that thing.
> And he shall bring his trespass offering unto Jehovah for his sin which he hath sinned.

I ask you to consider that principle.

A man who keeps a bad oath when he knows it is a bad oath, is a bad man. A woman who keeps a bad oath when she knows it is a bad oath, is a bad woman.

A man who breaks a bad oath when he knows it is a bad oath, is a good man, and a woman who breaks a bad oath when she knows it is a bad oath, is a good woman.

"Prove it," say the defenders of Secretism.

Take an illustration. Every American reveres, and rightly, the memory of George Washington, the Father of His Country; "the first in war, first in peace, and first in the hearts of his countrymen."

His memory is ever green. He was the great general who fought the battles for Independence. When days were dark and the Revolutionary armies were imperiled, he upheld the confidence of this country, and waited for the brighter time. At last he won a perfect victory and established American Independence.

But George Washington had been a British army officer of King George III, of England. He drew his sword, when the oath of office was administered to him, and lifting it high in that summer sky, swore before the Ever-Living God that he would be true and faithful to the last day of his life, and to the last drop of his blood, to his majesty George III, King of England, and King of the American Colonies. He declared that he would defend that royal master's rights in America and everywhere else. Then he sheathed his sword and went forth, and fought the battles of England in America.

But the day came when George Washington was sincerely convinced that the greatest enemy of his country was George III, King of England.

Therefore, believing that it was a right thing to do to break his oath, he took that sword and broke it across his knee and flung it down, saying in effect, "I will draw another sword, and will break the vow I have made to George III, King of England. I shall not be a partaker in the slavery of my country, and of its people. I draw this sword to fight against England, which desires to enslave my country and my people."

George Washington Did Right When He Broke His Oath.

You all say so. It was a bad oath which he had made. He made it in good faith. He did not know it was a bad oath, but the moment he saw that it was a bad oath, he broke it.

He proved his good principles by breaking his bad oath.

If that was not a good principle, then George Washington was a black-hearted traitor. George Washington ought to have been hanged as a traitor to his government, and as a liar and a traitor to his God.

But George Washington took a higher view of it.

Compare Washington Breaking His Oath with Herod Keeping His Oath.

Now look at a man who kept a bad oath.

He was a king, a voluptuous prince. He had married a princess, who had been already married to his brother. He stole her from his brother, got a kind of divorce and married her, to the great disgrace of the nation, a nation which loved purity in the home. Herod made Herodias, his brother Philip's wife, his paramour and harlot, and shocked the conscience of the whole nation.

John the Baptist stepped forward and said, "Thou art an adulterer. Thou shalt not have her."

Murderous Passion of Rebuked Adulterers.

From that moment that woman was determined to have the heart's blood of John the Baptist.

There are women whose sins I have reproved in this very matter, who say, "I wish I could kill him."

A certain woman's supposed husband's conscience was awakened by my preaching. He went home to her and said, "Mary, I cannot live with you as my wife another hour. I shall go to hell if I do. I will provide for you, but I am going back to the wife I have wronged, and the family I have forsaken."

She said, "I will kill you if you do."

But he gave her money and left her. He has returned to his true wife and family in another city in this country. He is a member of the Christian Catholic Church, and is living very happily with his family,

But the abandoned harlot is in this city, carrying a revolver around, threatening that she will put a bullet in my heart. She has the very same spirit as Herodias, the same spirit as Jezebel.

Herodias went about it to compass John the Baptist's death as only a bad woman can. She had a lovely daughter, a young, beautiful virgin. She made that daughter dance with all the voluptuous beauty she possessed before King Herod. Herod, entranced by the many charms of this beautiful daughter, and inflamed by wine, made an oath to repay her, for this beautiful dance, and for disclosing to him all her beauty, anything she might ask, even to the half of his kingdom.

Terrible Crime of Herod in Keeping a Bad Oath.

The dancer asked her mother what she should ask for. Her mother did not tell her to ask for jewels or gold. She said, "Ask him for the head of John the Baptist in a charger."

Herod was sorry, but for his oath's sake he did it.

He kept the oath. He sent down to the dungeon of that Castle of Machæreus an order that John the Baptist be beheaded.

Herod and all that family perished miserably. But John the Baptist went triumphant to heaven.

If John the Baptist should ever come to earth again, he would say the same thing again, and be willing, if God should so permit, to die the same death.

If he should go out of the earth in the same way, it would be a glorious ending.

I am attacking the Christian ministers who take oaths in Secret Societies. There are thousands of them, notably in the Methodist Episcopal Church, or, as I call it, the Masonic Episcopal Church. Four-fifths of the ministers in that Church are Mah-hah-bones.

Perhaps you do not know what Mah-hah-bone means. That is the omnific name of their god, and is whispered in their ears.

Let me show you

The Shameless Treachery of the Christian Who Becomes a Mason.

What will apply to a minister will apply to any member of the Church.

"Enter the Lodge-room, Rev. John Smith? You are seeking for Masonic regeneration."

In the Manual of the Lodge by Mackay, accepted and used by Freemasons, these words are used at page 20, concerning the candidate at the threshhold of the Lodge-room, waiting for initiation:

"There he stands without our portals on the threshold of his new Masonic life, in darkness, helplessness and ignorance. Having been wandering amid the errors and covered over with the pollutions of the outward and profane world, he comes inquiringly to our doors seeking the new birth, and asking a withdrawal of the vail which conceals Divine Truth from his uninitiated sight."

And is this man a Christian minister, Methodist, Baptist or Presbyterian, claiming to have been already "born of God?"

What does Masonry say of him? It says he is yet a "wanderer," who comes "to our doors seeking the new birth."

How does he enter?

He has been compelled to strip naked. It is not pleasant to tell, but it is the time for the truth to be told.

Then he is dressed in a dirty undervest and pair of drawers, with naked breast, one sleeve rolled up and one drawers leg rolled up, and an old shoe or slipper on one foot.

There he stands, the Rev. John Smith! (Laughter.) The minister of God! He declares in his pulpit, "Come to Jesus, the Name high over all. Never go anywhere without naming the Name of Jesus."

He holds revival services on the South Side tonight, that very same John Smith. Perhaps his name is McIntyre. (Laughter.)

It may be Fowler, Bristol, Ballington Booth or Sam Jones.

It is this John Smith who comes in naked as he was born, except for this dirty undervest and drawers.

Whew! he would kick up a dust if his wife gave them to him to put on. Yet he puts them on. He does not know who has worn them before him; some dirty, diseased fellow, perhaps.

I am talking what I know from the most reliable authority and testimony, namely, that of those who wore them.

Now he comes in. "John Smith, we are going to initiate you."

The Ridiculous and Unchristian Initiation Ceremony in a Masonic Lodge.

"John Smith, we will tie something over your eyes." "Oh, can't I see?"

"No; you cannot see the mysteries. You have to do what you are told now."

So his eyes are bandaged. Eyes has he, but he sees not.

"Now, John Smith, we are going to put a rope around your neck."

"What! are you going to hang me?" "No; we are going to tow you along."

The rope is tied around his neck.

"Now, John Smith, we have an animal for you to ride—the 'Day Mare of the Desert.'

"Come along, John Smith, we are going to make a Mason of you. Enter this high, holy, great and majestic Order of Ancient Free and Accepted Masons." (Laughter.)

"Oh Doctor," says some one, "they don't do that in these lodges?"

The Day Mare of the Desert.

My dear friends, I took great pains to purchase one of these "Day Mares of the Desert." I had to hunt all around this country and be very quiet about it, too; but I captured that "Day Mare" down in Ohio. I have it in Central Zion Tabernacle in the stable. (Laughter.) I paid thirty-five dollars for the animal. (Laughter.) Many of you have seen it, have you not?

Voices—"Yes."

Dr. Dowie—We have used it, too. This Tabernacle is too small for the initiation ceremony. But I had such a ceremony performed in Central Zion Tabernacle, as you can see from my pamphlet on "Secret Societies Exposed and Condemned," pages 39 and 40, where a picture of the Day Mare of the Desert appears. I had a man to represent John Smith on it.

"Now, then, John Smith, get on this thing."

He gets on to ride to the Temple at Jerusalem.

Here is a minister of the Gospel. How would he like his congregation to see him now? Oh, what an elegant sight he is as he holds on to the "Day Mare of the Desert," with a fool's-cap on his head, with a tow-rope around his neck, blindfolded, and being battered sometimes with sticks a little, and oftentimes with bladders full of peas, indicative of the windbag that he is.

Is that the place for a minister of the Gospel?

Audience—"No."

Dr. Dowie—Would he like his wife and daughters to see him?

Voices—"No."

Dr. Dowie—Shame! Shame!! John Smith, that you should strip yourself naked, a spectacle to devils!

He goes to the east, and bows down. There the Worshipful Master administers an oath. He does not know what the oath is. He has to swear that he will keep the secrets on penalty of having his throat cut, his body cut in twain, his heart plucked out, and many other horrible things.

I will give you the exact words of that horrible Oath:

"I, John Smith, of my own free will and accord, in the presence of Almighty God, and this worshipful Lodge, erected to the holy Saints John, do hereby and hereon most solemnly and sincerely promise and swear, that I will always hail, ever conceal and never reveal any of the secret arts, parts or points of the hidden mysteries of ancient Freemasonry, which have been heretofore, may at this time, or shall at any future period, be communicated to me as such, to any person or persons whomsoever, except it be a true and lawful brother Mason, or within a regularly constituted Lodge of Masons, and neither unto him nor them, until by strict trial, due examination, or legal information, I shall have found him or them as lawfully entitled to the same as I am myself.

"I furthermore solemnly promise and swear that I will not write, print, paint, stamp, stain, cut, carve, mark or engrave them, or cause the same to be done, upon anything movable or immovable, capable of receiving the least impression of a word, syllable, letter or character, whereby the same may become legible or intelligible to myself or to any person under the whole canopy of heaven, and the secrets of Freemasonry be thereby unlawfully obtained through my unworthiness, binding myself under no less a penalty than that of having my throat cut across, my tongue torn out by its roots, and buried in the rough sands of the sea at low water mark, where the tide ebbs and flows twice in every twenty-four hours, should I ever knowingly or willingly violate this my solemn oath, or obligation as an entered apprentice Mason. So help me God, and keep me steadfast in the due performance of the same."

Is it right for any man to take such an oath as that?

Voices—"No."

Dr. Dowie—It is "an Agreement with Death and a Covenant with Hell." Then they read to him out of the Bible. Think of it! After all this folly they read to him out of the Bible.

The Name of Jesus Cut Out From Scripture Texts Quoted in Masonic Lodge.

I make the assertion that in every passage which is read out of the Bible, wherever the Name of Jesus Christ should occur, it is cut out. It is never mentioned in the Masonic Lodge.

There is not a single Mason here who will dare deny that. It cannot be denied.

He takes degree after degree, which takes hours and days of time. It takes him away from his house, his home, his family, his wife, his Church, his work, to go through this fooling.

I am told by thirty-third degree Masons that from the first degree to the thirty-third degree in Masonry they never hear the Name of Jesus Christ mentioned. It is tabooed in the Lodge in straight or Scottish Rite Masonry, possibly the oldest form of the Order.

Is that the place for the minister of Jesus Christ to be?

Voices—"No."

Dr. Dowie—Is he true to his oath, to his God, to his people, to the Church?

Voices—"No."

Dr. Dowie—He is a traitor! He is a liar! He is a false swearer! He is a thief! He is eating the bread of a Church whose doctrines he is betraying.

He can say what he likes about that, but I hold to my denunciation of him.

He has been sacrificing Christ, the Lamb of God, on the altar of Baal.

Masonry is the Worship of Baal, the Sun God.

The sun is everywhere. It is the Baal of the ancient Israelite.

Oh, my God, help me to stand, if I stand alone, to fight these prophets of Baal! (Amen.)

If Jehovah be God, follow Him. If Baal, then follow him! Stand out boldly and say to whom you belong!

I honor the priests of Baal whom Elijah confronted on Carmel's side more than I do the Methodist and other Denominational ministers of this city, who pretend to be the ministers of Jesus Christ and are the priests of the Devil—priests of Baal!

Masonry is sun-worship from the beginning to the end.

"Oh," you say, "Doctor, we carry the cross."

That cross in the Thrice Illustrious Order of the Cross is a symbol drawn upon the hand, with the letters, I. H. S. These are translated, not *Iesus Hominum Salvator*, but *I, Baal, H, Shah, S, Lisha*, "The Lord of the Three." The cross does not signify the Cross of Jesus Christ in Masonry. It is the cross of Baal-Sha-Lisha.

I have shown this fully in "Secret Societies," page 62, where the initiation ceremony ends with these words:

"Knight: 'I am a Christian.' Most Worthy Provost. 'No more.'"

It is true—he is a Christian no more: for the mark of the Cross is the mark of the Beast.

They cannot deny it. The cross is not the symbol of the resurrection of Jesus, although they carry it about at Easter time. It is the symbol of the alleged resurrection of Hiram Abiff of Tyre, the son of the widow, whom the Masons allege was raised from the dead by King Solomon.

There is not a single Mason who dares deny that. The cross in Freemasonry has nothing to do with the Cross of Christ.

I say, therefore, that these ministers who are themselves Masons, and go through all the humbug with Masons at Easter time, are liars. They are imposing upon the people a mass of lies.

There is positively no connection between the Cross of Christ and the Cross of Baal.

In fact, when the Knight of the Cross becomes in the next degree a Knight of the Sun, he rejects all religion: for there he is told the following:

"Behold, my dear brother, what you must fight against and destroy, before you can come to the knowledge of the true good and sovereign happiness! Behold this monster which you must conquer—a serpent which we detest as an idol that is adored by the idiot and vulgar under the name of Religion!"

Masonry is the Foe of all Religion.

I printed the other day in LEAVES OF HEALING the dedication of a Methodist Episcopal Church by Bishop Fowler, in Pennsylvania. I gave the exact text of the rite according to his own manuscript. (See LEAVES OF HEALING, Volume V, Number 43, pages 835-837.) There is not, in all that service of dedication, one single mention of God, the Father; God, the Son; or God, the Holy Ghost. It is simply a "Great Architect of the Universe," whoever he may be.

He did not dare mention that Name. It was against the Masonic laws. Why?

He placed Baal before Jesus. Masonry was superior in his eyes to Christianity, and he was a traitor to his Church and to God.

Masonry is at Heart Antichristian.

Masonry, although outwardly it may appear to be friendly to Christianity, is antagonistic to Christianity. A Jew can be a Freemason. An infidel can be a Freemason. A Chinese Confucianist can be a Freemason. A Mohammedan can be a Freemason.

Does a Mohammedan love Jesus?

Voices—"No."

Dr. Dowie—He hates Him.

Does a Jew worship Jesus as the Son of God?

Voices—"No."

Dr. Dowie—He hates Him.

Does a Confucianist accept Jesus as the Son of God?

Voices—"No."

Dr. Dowie—He hates Him.

But all these can become Freemasons, and in straight Masonry can go right on for thirty-three degrees, and there is nothing to prevent them; for there is no Christianity in Freemasonry at all.

I, therefore, say that

Every Minister Who is a Mason is a Hypocrite, a Liar, a Betrayer, a Thief.

He pretends to be a Christian when he is not.

He pretends to be true when he is false.

He pretends to uphold the Church when he betrays her.

He pretends to take the name of that Church to spread the Gospel when he is betraying it.

"Doctor," says one, "can he not be a Christian in the pulpit and a Mason in the Lodge-room?"

Could your husband be virtuous in your home and virtuous in the house of a harlot with whom he consorts?

Audience—"No."

Dr. Dowie—Can a man find pleasure in the company of those who hate Christ, who despise His Name and will not speak it, and yet at the same time be a faithful minister of that Christ in the Church?

Audience—"No."

Dr. Dowie—He cannot do it! He is a betrayer!

Do you know why the ministers do not love me? It is because I have said this again and again, and they know it. You will find that the ministers who are hating me and are preaching against me in this city are almost without exception Masons or Masonic tools.

I know what I do in saying this. I know that I expose my life to Masonic vengeance. I know what their oaths are. I stand here tonight and I defy them before God the Almighty in heaven. I defy them. If they can take my life, and God will permit it, let my life go. But I am right in what I say. (Amen.) If I die for it, I will say it.

In the vows of the "ne plus ultra" of Masonry, the Knights of Kadosh, the Oath compels a Knight to "sacrifice the traitors of Masonry," and to "swear submission and obedience on all occasions without any restrictions," in "every matter ordered" by his superiors.

I desire to speak concerning the Eastern Star.

It is Not Respectable for a Woman to Belong to the Eastern Star.

I tell you what you must know yourselves, that several chapters of the Eastern Star have been closed.

This Order is supposed to be the Masonic Order for women. It is not Masonry at all. They are not taught Masonry, but are taught a trick just simply to amuse them.

The Eastern Star in this city is an immoral and abominable thing in a great many cases.

The charters of some of these chapters have been withdrawn in this and other cities because of these Eastern Star orders being the scene of immorality. In these Eastern Star chapters male Masons are permitted to enter, and to make the friendship of the women there. Many a woman's heart has been broken by a friendship made by a Knight Templar or Mason in the Eastern Star Lodge.

I know of what I am speaking. I have the confession from the guilty men themselves, who are now good Christians. I have the confession from the women themselves, who are now penitent and good Christians.

Foul Immorality Bred in Eastern Star Lodges.

This is their confession: In these chapters of the Eastern Star, engagements are made at the time when they are going to

great convocations of Masons in distant parts of this country. When the train starts, Sir Knight John Jones meets Miss Maggie Smith at the train. They pass into the train together. They sit in the same compartment, or in the same section. Before they reach Denver, or some other place, they are Mr. and Mrs. Jones by profession. When they go to the hotel in that distant place, Sir Knight John Jones registers them as Sir Knight John Jones and Mrs. Jones. That has been done not in ones or twos, nor in scores, but in hundreds of cases. It is a well-known fact amongst Masons themselves. They tell upon each other.

Is not that Eastern Star an opportunity for the grossest immorality?

Voices—"Yes."

Dr. Dowie—Should a Christian woman be connected with it?

Voices—"No."

Dr. Dowie—I say that it is not decent for a woman to be connected with that indecent order.

They can do what they like. They can carry around a pistol and shoot me if they get a chance, but I am going to say it. I am going to say it because it is true, and they know it is true.

They themselves have closed their own chapters because of their immorality. There was one great chapter in this city closed.

Miss Ella N. Drake gave us the following particulars of her experiences in connection with the Order of the Eastern Star. (See LEAVES OF HEALING for February 12, 1898, Volume IV, Number 16, pages 311-312.)

Miss Ella N. Drake's Experience in Secret Societies.

In 1893 I went to Elgin, Ill., and I had a hungry longing for Christian companionship in a strange place. Hearing of the Eastern Star Order a little bit, and connecting with the name the Star of Bethlehem, or the Light of Jesus, I supposed it would bring me in closer communion with His people; so I was initiated into the order about September of 1893.

After going through the initiation, which comprised a certain obligation that bound us to protect one another's character, and in love to do all we could to promote truth, and love to one another, there is an intermission, and they all gather around you, and shake hands with you, and welcome you into the Order.

One very nice, refined-looking old lady, with gray hair (old enough to have been my mother), came and sat down by me, and after the usual preliminaries of asking questions, she began to tell me about the Worthy Matron, whom she said kept company with people of ill-repute, and she herself was said to have questionable company at the house when her husband (who was a railroad man) was away.

I had promised God that if anybody came to me with gossip of this sort that I would try and bring the two together, and stop the nonsense. This I did, making a very fine row, and one thing led to another until they had a trial in the Chapter-room, which resulted in the breaking up of the Order, inasmuch as out of one hundred and twenty members ninety or more started a new Chapter under the name of Bethel Chapter. The loving "Brothers" sometimes came up to the ladies, while standing talking, and slipped their arms around their waists, and several tried the same with me; and when my anger arose, they would laughingly say, "We are brothers and sisters; don't get angry, Miss Drake." But I did get angry, as I always remember a motto given me when a very young girl, "First the waist, then the lips, then the girl's gone."

In over a year's time I came back to the city from Elgin Chapter No. 212. Before placing my demit in the city I visited Queen Esther Chapter, one of the largest chapters; Butler Chapter, Golden Rod Chapter, and other chapters. The Golden Rod Chapter seemed to have the purest Christian atmosphere. So I placed my demit with them, and after being in there some time, I found that they were no better than any of the others, and that the jealous feelings existed against those that held the highest offices, the same as Elgin Chapter No. 212, because they wished to gain the offices for themselves. The unlawful and unholy relations between some of the men and women, who had the reputation and appearance of being the best educated and most refined in the Chapter, was the cause of the charter being taken from them by the Grand Chapter.

I asked for my demit from Golden Rod Chapter before going to New York in 1895, and the secretary promised faithfully to send it to me, but I failed to receive it, if she sent it, and therefore cannot give my demit. To be sure the beautiful banquets, etc., are in certain ways very pleasant, as well as expensive, but altogether they are better let alone.

This is a mere outline of the experience which cost me quite a good deal of money, time and unhappiness; and if these few words will prevent others from making the same mistake, and glorify our Lord and Master, Jesus Christ, I shall be very thankful.

I would like to add, also, that I can thank Dr. Dowie for his teachings, although I withdrew from the Lodge before I heard him, yet I failed to recognize the hand of God in leading me out.

Not being able to bear witness Friday afternoon, I write this.

May God keep and bless you.

Your Sister in Christ, (MISS) ELLA N. DRAKE.

I do not hesitate to apply this evil principle and unholy and immoral tendency to all secrecy.

"Oh, but, Doctor," says some one, "many of the Secret Societies are for benevolent purposes."

It is a Perfect Farce to Call Secret Orders Benevolent Societies.

At the most, what do they give you back? Only the money you have paid. That is not benevolence.

If I pay money into a bank, I get it back again. Is that benevolence? No. I am simply getting back from the bank my own.

But when you pay your money into these so-called benevolent associations, you do not get back all that you paid in.

In the aggregate you lose thousands and tens of thousands of dollars.

How? First, it is spent in the payment of salaries of the secretaries and treasurers. Second, there is a drain in payment of rent for the lodge-rooms. Third, there is a great expense in the payment for festivals that take place; the junketings and the banquetings, all of which come out of the fund. The endowment for the death of members who die because they are drunkards, and die from cancers because they will eat pork and smoke tobacco, and die from various diseases because of their sins, eats up your money. You are saddled with your proportion of all those things.

Where is the benevolence?

You have been a great loser, and the society has been a great loser. They fail on every side, so that these societies are continually in the bankruptcy courts. One of the largest of them broke up the other day in Indianapolis. Hundreds of thousands of dollars had been paid into it, but there were exceedingly small assets.

It is like some of the Land and Investment Societies of this city. A brother here showed me the other night his papers, which showed that the society would soon be without any assets at all, but with a great many liabilities. That is just how it is.

There is no good, sound sense in your putting your money into these stockings with a big hole in them.

Other Fearful Consequences of Secretism.

In addition to this, you lose your time. You grieve your wife. You cannot train your family. You go away and spend nights when your wife is weeping and waiting and watching. You get into bad company. You go to the houses of bad women, oftentimes taken there by bad companions. You begin to swear and you begin to smoke.

When your wife asks you where you have been, you tell her that is none of her business. You do not care to tell; you are ashamed to tell; you do not dare to tell where you have been. At last you curse and swear. You cannot bear to hear the voice of your wife and your dear children. You strike at them, and are cross with them. You are cross with everything. You are losing your money, losing your health, losing your immortal spirit. You are going down to death and hell. Many have landed there long ago.

Benefits in Keeping Out of Secret Societies.

If you save your money, and put it into good and proper investments, you will make far more of it.

A Zion man is thirty or forty per cent ahead of another man who earns the same wages. Zion's men, do you spend one single cent upon doctors or drugs?

Voices—"No."

Dr. Dowie—Do you spend one single cent upon Secret Societies?

Voices—"No."

Dr. Dowie—Do you spend one single cent upon gambling?

Voices—"No."

Dr. Dowie—Do you spend one single cent upon immorality?

Voices—"No."

Dr. Dowie—Do you spend one single cent upon liquor or tobacco?

Voices—"No."

Dr. Dowie—How much out of every ten dollars which the average workman receives does he spend upon these things? Four?

Voices—"Yes; often much more."

Dr. Dowie—From an investigation continued over a great many years, I am persuaded that the members of the Christian Catholic Church are at least four dollars out of every ten, on the average, ahead of their neighbors who spend their money in these secret and wicked ways. So when a Zion man has given his tenth to his God as God commands, he is at least three dollars ahead of the other fellow who serves the Devil, often pretending, at the same time, to be a Christian.

A Zion Man Has More Than a Financial Advantage.

He has, in addition, a happy home, a healthy, happy wife, and happy children. When he comes home he kisses his wife; he does not kick her. He loves her. He does not grumble at her. He nurses the baby, and interests himself in the children, and helps to make home happy.

He is not in such a hurry to get out as he used to be when he would say, "Now, you stand around, Mary! You stand around, children! You all stand around. I am a big Mason; I am an Elk; I am a Buffalo; I am a Red Man! Get me my apron! Hurry up! I am off to the Elks!" (Laughter.) Nice fellow that is, isn't he? (Applause.)

Ugh! Delightful husband! Has he not broken his vow to his wife?

Voices—"Yes."

Dr. Dowie—Did he not say he would love her? Did he not say he would cherish her? Did he not say he would protect her, forsaking all others, and keep only to her as long as she lived? Yet he belongs to the Lodge, and to the Devil. He belongs often to the harlot, the saloonkeeper and the gambler. He is a false swearer!

That is not very poetical, but it is very practical. (Laughter.)

There are less than six hundred Protestant churches in this city, but there are many thousands of Secret Society Lodges.

How is it possible for the Church of God to triumph when its members tonight are being hit upon the head with a mallet by Jebulum when they are pretending to be Hiram Abiff? How is it possible for the churches to be blessed tonight when the ministers are so busy taking their degrees? They have no time to bring sinners to Christ—they are "in darkness, helplessness and ignorance," according to Mackay's Manual, "seeking the new birth into Masonic life." What a farce!

A "Masonic" Episcopal Conference in Oakland, Cal., expelled two of its best ministers last month.

There was nothing against their characters.

They admitted that they were good men, and had a good record. What did they expel them for? For circulating "Dowie literature."

Methodists Admit They Have Nothing in Common with Zion Teaching.

What did they say when they expelled them? They said that the Methodist Episcopal Church had nothing in common with the Dowie teachings.

I believe that that was true.

I preach Repentance.

They preach it with their tongue in their cheek. Do they insist upon repentance in their converts?

Voices—"No."

Dr. Dowie—Do they preach loyalty to Christ above all?

Voices—"No."

Dr. Dowie—Are they living it?

Voices—"No."

Dr. Dowie—Are they preaching Salvation and Healing and Holiness in their churches?

Voices—"No."

Dr. Dowie—They have nothing in common with the Dowie teachings. I knew that long ago, because they have everything in common with the Devil. (Laughter.)

I knew they had gone to the Devil long ago.

You will see a cartoon in LEAVES OF HEALING, Volume VI, Number 3, page 72, in which our artist, Mr. Champe, has most beautifully illustrated a Methodist Bishop who has nothing in common with Dr. Dowie. He has a big basket in his arm full of snakes, drugs and other ambominations. He has a Masonic goat under his right arm, a pig, emblem of Disease, under the left arm, and is holding a ribbon with a pug at the end of it. That is "Society." He is looking at Zion, who is pointing to Repentance, and is saying, "I have nothing in common with you." (Laughter and applause.)

I am always pleased to see the people standing at the window of Zion Publishing House looking at these cartoons.

They are wonderfully instructive. They are both edifying and diverting to the honest people. But they are very mortifying to those whose sins they so cleverly expose.

The time is coming when LEAVES OF HEALING, the ZION MORNING SUN, and the ZION EVENING STAR will drive the wretched men who now control the daily press out of their offices; for Christ is Conqueror.

When the time comes for God Almighty to take charge of the press of this city, there is going to be an end of these dirty, lying papers. It is time they were dead. It is time these papers were buried where they could never hope for resurrection. I desire to say

A Word Concerning Official False Swearing.

When a man enters the Legislature he takes the oath of office that he will serve the people honestly, does he not?

Voices—"Yes."

Dr. Dowie—When a man enters upon judicial work in this city, does he not promise he will be a righteous judge and give righteous decisions?

Voices—"Yes."

Dr. Dowie—Do the legislators and the judges keep that oath?

Voices—"No."

Dr. Dowie—You all know that they do not. They do not pretend to. There are villains in hundreds in the highest public places.

In the Congress in Washington there are scoundrels who never pretend to do anything but serve their own bellies by being congressmen. They may make patriotic speeches for the purpose of misleading the people, but they are down in Washington to take care of their own interests. There is no help to be gotten from them, unless you pay for it.

How do I know? I have been there.

I know whereof I speak. I know more than I have ever said.

I Intend to Fight the Abuses at Washington.

One day, when I unlimber all my guns, there will be a general engagement all along the line.

I am getting to know more and more every day. The nature of my position gives me accurate information. I have it, and intend to use it.

They say, "No, you shall not. We will kill you." But God will protect me until my work is done. (Amen.)

I do not care to live a minute after that. I would like to go out of this earth just as soon as I could get out of it with honor.

I love my wife; I love my children; I love my work; I love my brothers. But if you told me tonight I should wake up in heaven tomorrow morning, I should be mightily thankful.

I should love to think that mine eyes should see the King in His glory in the land which is afar off. I should love to think that tomorrow morning I should see the Face which was once spit upon for me, and the Head which was once crowned with thorns. I long to hear the Voice of Him whose Voice, in the Spirit, I have so often heard, my Lord, my King and my God.

I should love to see the loved ones who have gone before. I should love to be with God in the City of Everlasting Life. It will be a happy day the day I leave this earth.

Perhaps it will not be so happy for many who are left behind, but it will be a happy day for me.

I am not afraid. I have never been afraid at any time in my life. God took fear out of my heart when I was a child. When He put His Love into my heart, He also gave me a fearless spirit.

Perfect love casts out fear. It is because I am not afraid that I am willing to live, and I am willing to love, and I am willing to serve my fellowmen. I am willing, if need be, to die for Christ. I believe that spirit is in all in Zion, and that spirit is growing. And I believe God will spare me to fully establish Zion City as the Headquarters of the world-wide work of the Christian Catholic Church.

Zion is in every part of this city. Zion is seeking the perishing from house to house, street to street and lane to lane. Zion is bringing men to God out of sin, and bringing women from the streets into the Home of Hope which we have for them. Zion is doing her work. She is going to do it better and better as the days roll on.

I witness tonight against the False Swearers. And I ask you now to make a True Vow to God that you will get out of all evil associations, and that you will serve Him.

Call.

Every one who is determined to serve God first, last and all the time, stand and tell Him so. (A large number arose.)

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Take me as I am. Make me what I ought to be in spirit, in soul, in body. Give me

power to do right, no matter what it costs. Give me Thy Holy Spirit, and enable me to trust Thee with my spirit, soul, and body. Help me to break every bad vow, and to get away from every bad association, and to do my duty to my fellowmen, to my family, to Thee, my God, to Thy Church, and to the poor and the perishing, for Jesus' sake.

(All repeat the prayer, clause by clause, after Dr. Dowie.)

Did you mean that prayer, and will you live it?

Audience—"Yes."

After the Doxology had been sung the services were closed by Dr. Dowie pronouncing the

BENEDICTION.

Beloved, abstain from all appearance of evil, and may the very God of Peace Himself sanctify you wholly, and I pray God your whole Spirit and Soul and Body be preserved entire without blame unto the coming of our Lord Jesus Christ; faithful is He that 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.

ZION'S HOLY WAR.

ZION'S WITNESS AGAINST THE OPPRESSORS.

ON LORD'S DAY EVENING, November 12th, at South Side Zion Tabernacle, the General Overseer delivered the first of his addresses on the special witnessing, in the Holy War, against the Oppressors.

It required courage to stand, with a full knowledge of the present conditions in the industrial world, and boldly rebuke the trades-unions, and their notorious walking "delegoats" for their oppression of the workingmen who fee them and fear them

The murderous passions of these drink-inflamed agitators had been excited already by the false reports concerning Dr. Dowie and Zion in the newspapers, and by the scenes enacted by other riotous enemies of Zion. There was a possibility that this special attack upon their vile occupation would incite them to lead others on to deeds of violence.

However, the General Overseer's voice rang out fearlessly and God protected him. There was no disturbance worthy of mention. A few persons went noisily out; but thousands remained.

The greater part of the audience seemed to grasp the truth of the words spoken and heartily endorse their sound common sense.

The meeting was opened by singing Hymn No. 116:

There's a royal banner given for display
To the soldiers of the King;
As an ensign fair we lift it up today,
While as ransomed ones we sing.'

CHORUS—Marching on! Marching on!
For Christ count ev'rything but loss;
And to crown Him King, toil and sing,
'Neath the banner of the cross.

Dr. Dowie then read from the Inspired Word of God in the Epistle of James, fifth chapter.

Prayer was then offered by Dr. Dowie, after which the announcements were made

The tithes and offerings were then received.

ZION'S WITNESS AGAINST THE OPPRESSORS.

Dr. Dowie delivered the following address:

INVOCATION.

Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, be profitable unto this people, and unto all to whom these words shall come, in this and every land, in this and all the coming time, till Jesus come, for His sake. Amen.

In Zion's Holy War Against the Hosts of Hell in Chicago, which now enters upon its seventh week, I have made for my constant text the words which I have read to you frequently, in the third chapter of the Book of Malachi, fifth verse:

I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers; and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not Me, asith Jehovah of Hosts.

Tonight I speak to thoughtful men and women, and through LEAVES OF HEALING, through the swift pens of these our stenographers, to all the world.

The word which I speak tonight, I speak not merely to you, but, as far as this Voice to Zion and God's People in Every Land can reach, as God's Witness against those that oppress the hireling in his wages.

Before I speak concerning the oppressors, let me lay down some fundamental principles.

I desire to speak to thoughtful people who can weigh well what words mean and translate them into action.

Poverty Not a Blessing.

You have heard the statement made, doubtless, that among the many blessings which God gives to His children is the blessing of poverty, and that piety, deep religious sentiment and powerful religious life are fostered more by poverty than they ever could be by wealth, and that, therefore, God's people must always be poor in order to be happy.

That is wicked, nonsensical talk; a wicked lie. Those who say it are insufficiently acquainted with God's Word and God's purposes, and are making assertions which have come down to them by heredity, the fables of greedy priests and false shepherds.

God's Word plainly declares that prosperity, wealth, health, strength and vigor of every kind is promised to those who will obey God. Our Lord Jesus Christ in the plainest of plain words said:

There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My sake, and the Gospel's sake, but he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life.

The apostle declares that "godliness is profitable unto all things, having promise of the life which now is, and of that which is to come." Beyond all controversy, the sixtieth chapter of Isaiah, setting forth the glory of Zion in the latter days, declares distinctly that God's people shall not only be rich, but shall be powerful, and that the sons of the stranger and those who have afflicted them shall come and bow down to them and pour the wealth of all the earth into Zion.

"But," you say, "Doctor, that never was fulfilled in the apostles. They were a poor, beggarly lot."

Who told you that? That is another lie.

The apostles of our Lord Jesus Christ controlled the largest sums of money which ever at any one time came into the treasury of God.

Now you say, "Wait a minute, Doctor. Were not Peter and John without money when, shortly after Pentecost, they came up to the Beautiful Gate of the Temple?"

Great Wealth of the Apostolic Church.

That does not show that they were poor.

It is only a rich man who can go about without money. A poor man has to carry his money around with him. A rich man can carry a blank check book, and can create money wherever he chooses to write a check.

The apostles were wealthy at that time.

Jerusalem at that time was a city of great magnificence. Real estate was at its highest value. The Romans and Greeks, strangers from all parts, and wealthy Jews coveted every inch of the soil. The Romans built magnificent houses, the remnants of which, deep under the modern city, remain to this day.

Christ told His disciples that Jerusalem would be destroyed; He told them to prepare for it by selling their property. They were Jewish Christians, and a Jew can always make a good bargain.

It was the time of good prices.

I have calculated a little. There were three thousand saved at Pentecost. There were five thousand more saved on the day when the man, lame from his birth, was healed at the Beautiful Gate of the Temple.

That makes eight thousand. It is also said that there were multitudes saved. Before that there were multitudes followed Jesus, and I calculate that there were fifty thousand property owners in and around Jerusalem at that time, who were Jewish Christians.

My opinion is that the average value of each member's property was nearly five thousand dollars in modern money. If so, their combined wealth would be two hundred and fifty million dollars, a tremendous sum.

Suppose there were only ten thousand property holders of five thousand dollars each, in modern money, that would be fifty millions of dollars.

Think what those figures mean!

The apostles beyond all question had control of a great missionary fund. They sent out the Christians who had been with Christ to all the world to Witness for God everywhere.

The work of extending the Gospel can never be done by a poor Church.

Poverty Is a Curse.

It means discouragement. It means hunger, if it is very great. It means grinding toil unrequited, discontent, revolution and hatreds even in good times.

Poverty is the Penalty of Sin.

For ye know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor, that ye through His poverty might become rich.

The apostle meant that when he wrote it. Of course there were days of trial, just as there have been with us in this city. There were weeks, months, years of conflict. They are not over, but as sure as God lives, Zion will be rich, powerful, strong, and will be able to give a good account before the judgment seat of God of all the devils which oppressed her. Zion will win every battle, because Zion in the latter days must be rich, must possess the gates of her enemies, and must, in accordance with God's Word, be powerful.

I am no pessimist. I do not believe that these are the worst days which the world has seen. I believe they are the best and the worst. I believe that evil men and seducers never were worse; that good men and pure women never were better.

There never was a time in the history of the Church when the Church was more intelligent and began to understand God and her mission better. I believe that the education of the Church will be very rapid. I am not speaking of the education of a mass of hypocrites who only pretend to be Christians. I am speaking of those who are really God's, who are determined to serve God, if it costs them their lives. While I must speak plainly on this subject, I will speak with malice toward none, but with love for all, even those who have sinned most deeply. I have no other desire than your blessing and the blessing of the world at large in these words, which I believe will express God's Witnessing against those that oppress the hireling in his wages.

The Rich Are, First of All, the Great Oppressors.

We are living in a day when, although men talk about democracy, neither of the two great parties in this country, nor any of the parties throughout the Anglo-Saxon race in the various divisions of that people, are really democratic. It would be a pity if they were. The rule of the people is the worst possible rule.

I will ask you this question first: Are the majority of the people of Chicago good or bad?

Voices—"Bad."

Dr. Dowie—Are they led by the filthy press by the very nose, or are they independent thinkers?

Voices—"They are led by the press."

Dr. Dowie—You know that the majority in this city are not fit to rule. If the majority did rule, that would be the rule of the worst. The principle of ruling the people, by the people, and for the people, is a bad principle.

Suppose that Elder Cabeen stands here and says, "I believe in the rule of James Wallace Cabeen by James Wallace Cabeen and for James Wallace Cabeen," would he not be selfish?

Voices—"Yes."

Dr. Dowie—Is selfishness a good thing?

Voices—"No."

Dr. Dowie—The rule of the people by God and for God, is Zion's principle. We are Theocrats.

The rich oppress the poor. Why? Because

The Rich Are Ungodly.

"Oh," you say, "Mr. Rockefeller is a Baptist."

Yes, I know he is a Baptist. I wish he were a Christian. (Laughter.) A Christian would take no part in the wholesale robbery of the Standard Oil Company which oppresses the Pennsylvania oil-producer, buys up railways, controls steamship lines, stifles legislatures, and is an unmitigated curse?

No man ever yet, individually, honestly earned fifty million dollars, or ten million. He might get it as a gift, or he might steal it, but he never honestly earned it.

John D. Rockefeller could only get fifty million by stealing it; stealing it, perhaps, by forms of law; stealing it in defiance of law. The laws of this country are against the trusts, but the trusts continue to flourish, no matter what the law is.

I hold that the laws, which are not executed honestly, prove the weakness of the Constitution and of its three great branches: Legislative, Judicial and Executive.

Legislatures have failed to provide good laws, or dishonest judges or rulers have failed to execute them. In either case Democracy has failed.

The rich largely control all the political parties. If you do not know that, you have only to go down to Washington to see it. You have only to hear the candid leaders of party on both sides telling you what they pay for their votes.

The votes of multitudes of people can be bought and sold like hogs in the stockyards.

An Illustration of How Votes Are Bought.

A few years ago, when Mr. Harrison was defeated, I was living at Evanston. I met a gentleman who asked me not to mention his name; a wealthy merchant, who was returning home at midday on election day.

I had heard him talking in the morning about his going to spend the day in fighting for the Republican party.

I said, "How is this? Simply going home for dinner?"

"No," he said, "I have given it up."

"What do you mean?"

He said, "I do not want you to give my name, but I will tell you the story. My partner said to me, 'Jones (we will call him that), I want you to help me round up so many hundred votes in such a precinct, and so many hundred more in such a precinct, which we have arranged for.'

"I asked him, 'What do you mean by "arranged for?"' He said, 'Well, we bought them.' 'What did you pay for them?' He told me so many dollars a head. I found that they were poor, ignorant foreigners, who did not know a word of the English tongue, who had been 'arranged for' by their fellow-countrymen, who did know the American tongue. They were bought and sold like sheep in the shambles."

He said, "I was so disgusted that I turned to my partner and said, 'Do you think I have lost every atom of Christianity, and that I am going to take part in anything like that? I am going home, and I hope Harrison will be defeated.'" And he was.

There is no doubt that unscrupulous rich men are the curse of politics. They buy the votes which are for sale.

Every man who sells his vote ought to be disfranchised, but you cannot do it as things are now, and Election Commissioners labor hard and bring forth nothing, for the most part.

It is cleverly done, and you cannot prove it.

The rich are the curse of the poor, for they in some manner, whether by direct bribes or otherwise, seem to paralyze the municipal, the state and the national governments. Executive officers, both legal and administrative, have eyes and do not see, and have ears and do not hear. They do not take any notice of the frauds which are going on under their very eyes.

I will not develop that thought further, because it is self-evident.

The next topic concerns you most. You have the power to remedy the evils.

Oppression by Labor Unions.

The greatest oppression which the toilers suffer from is the oppression by his fellow-toiler, especially in labor unions.

I am going to give you facts.

The oppression of the poor by the poor is the great curse of our time.

I will take a bit of local history of this last week and develop it a little.

There is a lockout in piano factories just now.

There are four thousand piano-makers in Chicago, most of them very intelligent workmen, because the making of pianos and organs requires skilled hands and clever ears.

There are four thousand workmen locked out. Why did the masters lock them out? Because they were threatened with a strike. They were told if they did not come to the terms of the union, the union would strike and call out all the men.

What is this precious union?

In the first place, the ostensible president of it is a cigar-maker. He is not a piano-maker. The probabilities are that

he is not the president. It is the policy of these unions to conceal the real executive of the union, and the probability is that he is the business agent. But he knows no more about organs than the most ignorant.

His trade is that of a cigar-maker, a stinkpot manufacturer.

If there is anything that is stinking, surely it is tobacco, and those who chew and those who smoke. Those who churn tobacco in their mouths and spew it out on every side; what are they but spewing buzzards? Dirty stinkpots! (Laughter.) Every woman in this audience will say, Amen. (Amens from the women.)

You stinkpots may be Christians, but you smell like devils. You cannot wonder that the boys want cigarettes when their fathers smoke cigars.

Now this stinkpot manufacturer is the president of the piano-makers' union.

Trades-Union Domination an Example of Minority Rule.

How many does the union consist of? Nominally fifteen hundred; but really much fewer: for hundreds of the members were in arrears with their assessments and could not vote. How many are in the trade? Four thousand.

About one thousand are determined to rule three thousand, and threaten the three thousand with physical violence if they dare to disobey the one thousand.

The minority are ruling the majority and oppressing their fellow-workmen who want to work at very good wages, the best ever offered to them. The manufacturers have willingly given increased wages, and are willing to increase still more, should trade and prices permit.

What is this strike going to do? The winter is coming on. Do you know what a strike means to a poor man? You ought to know. The majority of men drink, smoke, go to theatres, belong to Secret Societies, ride goats (laughter), and do many other stupid things.

They spend usually four or five dollars out of every ten in a wasteful and extravagant manner. Then when a strike takes place they have nothing to fall back on, except the strike fund.

I will point out to you what that means. I hold in my hand the Statesman's Year Book for this year, 1899.

There is no compilation in the world so reliable as this book when it gets down to statistics.

This year there is prefaced to it a series of statistics of the United States of no less than two hundred and eighty-two pages, compiled and edited by Carroll D. Wright, LL. D., who is the United States Commissioner of Labor and President of the American Statistical Association.

He is a conservative, faithful statistician, and when he gives figures, they are always under the mark rather than over.

I hold in my hand (page 211) a table which shows the loss occasioned by strikes and lockouts for thirteen years.

Great Financial Loss Occasioned by Strikes and Lockouts.

There were during these thirteen years, from 1881 to 1894, strikes which caused a loss of wages to employees of one hundred and sixty-three million dollars. The labor unions paid out in assistance to these employees nearly eleven million dollars. The loss of the employers was over eighty-two millions, so that the loss of these strikes in these thirteen, or, more accurately, twelve and one-half years, was two hundred and fifty-seven million dollars.

The lockouts, which usually were caused by threatened strikes, involved a loss to master and man of forty-one million dollars, so that in thirteen years nearly three hundred millions of dollars were lost. This loss fell mostly upon the workmen, for they lost more than two hundred million dollars in the aggregate by lockouts and strikes. The remainder was lost by the employers.

In the year 1894 in six months there was a loss of forty-five millions of dollars, principally in Chicago.

Terrors of the Chicago Strike of 1894.

I saw that strike. Let me remind you of that awful time. Let me remind you of the murderous, anarchistic mobs which compelled President Cleveland to direct Major-General Miles to gather together almost the entire force of the United States troops to garrison Chicago, and to put down the riots with a strong hand.

We saw trades-union men practically terrorize this city, who, from personal hatred, were determined to rule or ruin.

Hundreds of thousands of workmen were compelled to be idle.

Having more than one hundred and fifty persons dependent upon my care, I said to my men who bought meat in the market, "How is it that you cannot do better?"

They said, "We can do almost nothing. If we do not put on a white ribbon and appear to belong to these fellows, we cannot even enter the stockyards district."

Men were cowed and afraid to speak and afraid to declare their true sentiments, because the riotous mob had possession of the city.

What was the result of that strike?

The working classes lost tens of millions of dollars. But that would not cover it.

The rich suffered very little; the poor terrifically. The laboring men, skilled men, splendid toilers whose labor was needed and would be paid for, could not work. They lay on the corridors of the City Hall trying to get some warmth in that terrible winter.

Their wives were hungry. Their children were insufficiently clothed, and in many cases were almost naked.

I knew of large numbers of families where the mother had to wash the little children's frocks and underwear while they were asleep in bed.

There was no change for them. They could not go to school. They had no boots. They had not suitable clothes.

They cried because they had not enough to eat.

Many of them became little criminals; petty thieves. Many of them of older years went into immorality, "For Satan finds some mischief still for idle hands to do."

The men became profligate, drunken gamblers, broken-hearted and impoverished every way. It is said that many of them died of starvation. Many of them incurred diseases through their poverty, from which they have not yet recovered.

That strike was the ruin of hundreds of thousands, directly and indirectly.

Many who live will never recover. The suffering of the poor wives and children is beyond telling. In the lower poorer classes there were many women who went out and sold their bodies that they might feed their children. Although hungry themselves, they could not bear to see their children die, and they became shameless wanderers on the streets, or frequented haunts of vice and drunkenness.

The Loss in the Strike of 1894 Cannot be Estimated in Dollars and Cents.

The moral, physical, and actual money loss to this city could not be represented by money at all. Four hundred million dollars would not cover it, in my opinion. I have a right to speak, because I have considered the whole subject very, very carefully. I was here through it all, and my people are in touch with every part of this community.

I, as God's minister, say that such a strike had not the blessing of God, or of good, common sense men upon it.

George Pullman may have been a hard master.

I knew him. I was one of his many tenants for a short time in the Pulllman Office Building. He was kind enough to express personally to me a great disinclination for me to surrender my lease when I found another tenant for my rooms and moved to another location. But I never received a dollar from him in my life.

His actions were made the pretense for stopping, or seriously clogging, all the wheels of the city's business.

He made his money as a workingman first. He said to me as he said to others, "I never was so happy as when I was a workingman, when I could make a few dollars a week, and I went home tired and could sleep quietly. My riches do not make me happy."

He carried around with him a broken heart. He died of a broken heart, caused by the wickedness of those whom he loved, and his inability to trust them.

It grieved him that he was so much misunderstood by the workingmen whose prosperity he said he really desired.

George Pullman was the president of a company of stockholders, many of whom were widows and orphans. He was the dispenser of a large trust fund in that company, and it was his duty to see that they got the best return for their money that he could make.

He was willing to give money, but when it came to business, he must act on business principles.

If you do not act on business principles, you will go to the wall.

Business principles are of God, righteousness and justice. Generosity with what belongs to yourself is good, but

Generosity With That Which Belongs to Another is a Crime.

I speak for the dead. That man gave, and the proof of it is his will, for he has provided for the working classes the best kind of polytechnic and manual training school, with an immense endowment. This school will help tens of thousands of working class boys to learn how to use their fingers and to be splendid mechanics. He never lost his love for the toiler.

He was not the man I should like to be in his position, and Christ did not rule his life in all things. But so much must be said, that he acted, probably, according to his light, and more generously than tens of thousands of his critics would have done in his place.

He may have been a hard master, but was that a reason for well-nigh starving the whole community, and making it a rendezvous for revolution and anarchy?

The Anarchists in the labor unions who made his refusal to arbitrate the pretense for such terrible actions are eager to repeat the scenes of 1894.

If the crimes which have been committed in this city this last week are not denounced from pulpits today, then the ministers are recreant of their duty.

A Story of the Day.

Here is the story of one. A man named Neistrom, a foreman among the roofers, did not agree with his fellow-workmen. He went to work. When he left his work and got into a car to go home, these men followed him. Then what did they do?

Here is the story:

Neistrom continued to work at the Russell-Lane factory in spite of the warning served on him. When he left the factory on Wednesday night he took a North Avenue car for his home. A number of strangers got on the same car and rode with him to California Avenue. As he alighted from the car one of the men struck him. He turned to defend himself, but was knocked down and beaten and kicked until he was insensible. Neistrom's face and head were cut in a number of places; and, if he lives, he will bear these scars as long as he lives.

These are the murderers who are ruling the labor unions. If you support these unions—now I am speaking to Zion, I am talking to those whom as General Overseer of the Christian Catholic Church it is my duty to direct—if you become members of such unions, you are partakers of other men's sins. You are as responsible for the brutal beating and perhaps murder of this man as if you had done it with your own hands.

You may say, "What are we to do?"

I will tell you.

Non-Union Men Are in the Majority. Let the Majority Rule When It is Right.

Certainly the non-union men have a right to the protection of the law which says that a man has a right to work where he will and for whatever wages he will. He is not responsible to his fellow-workman. He is responsible only to his conscience and to his God.

If another man is willing to run the risks of his wife and family being ill-clad and half-starved and dying this winter, you have no right to run that risk.

Labor for what you can. Idleness is a crime. "If any will not work, neither let him eat."

But it is no use denouncing things, unless you can provide a remedy.

The Christian Catholic Church in Zion is a Practical Institution.

All the way through I have kept steadily in view the prosperity of God's people committed to my care. I have had the great joy of seeing this people, thousands of whom were sick and sorrowful and sad, almost hungry and cold, made well, happy and comfortable. Some of them came to Zion Tabernacle, helped by others. They could not even pay their own car fare. I look upon hundreds of you here tonight whom I know to have been poor, sick and sorrowing, and dying. God saved you, God healed you, and God has prospered you,

I have been keeping steadily before me the thought that God requlres us to establish a number of Zion Cities.

The first of these must be built near Chicago.

But it will not be the east: for God said long ago, "My Cities through Prosperity shall yet be spread abroad; and the Lord shall yet comfort Zion."

We have prayed, and planned, and toiled for a Zion City for years; and God will give us very soon our heart's desire.

I feel the need for the education of the youth from the beginning, and of the guarding of them from the evils now abounding in cities where God is left out of everything for the most part. I have been setting my mind and those of my select officers for years towards the selection of land, and the laying out of a city. There many will come to us, with their children, from all the world. There will not be a saloon nor one tobacconist's shop, nor one drug store, nor one pig-seller, nor one known harlot, God helping us, permitted, knowingly, in that city.

Either by the deed which sells the land, or by making a nine hundred and ninety-nine-year lease of it, God can control Zion City forever. We will make it impossible to sell there the damning liquor, the accursed tobacco, the filthy drug poisons which makes morphino-maniacs, and the abominable, filthy swine's flesh which creates disease.

There the filthy theatre, and her whose house is the gate of hell, shall have no place.

There the children shall be trained in schools and colleges where God is recognized in all, and which will give the best education possible in this country.

There we shall establish manufactories, where a large number, if not all, of our people who dwell in Zion City can work. There they can create a capital, by saving a proper proportion of the rewards of their labor, which will make these great factories their own.

All of this is being provided for. I have again and again refused those who were not Christians, who desired to put factories upon that land. I have said, "You can get land. You can have a factory, a boot factory, a lace factory, clothing factory, anything you like which is good; but you must agree to be content with a certain percentage of profit. Your books must be open to the Auditor of Zion, and Zion must be a shareholder in the concern.

"You must agree that after a fair minimum profit has been made and the salaries paid, and all allowances made for bad and doubtful debts, wear and tear of machinery, the net profit left over, be it a thousand or be it ten thousand dollars, shall be divided into two portions. One portion shall be one-tenth, and shall be given to Zion; the other nine-tenths shall be divided among your employees, *pro rata* to the amount of their individual earnings."

The workmen can do with their money as they will, but I would prefer them to put it into stock in the company by which they are employed, increasing its power to do business, and thus gradually enabling Zion people to control the whole, and continue it on a wholly Zion Coöperative Principle.

I Desire to See God's People Coöperate.

I believe that Zion can successfully coöperate. I do not believe that the world can. I do not believe that people who smoke and drink and dance and fool and lie and sin can coöperate with any large degree of permanent success.

I do believe that people who love God, who are honest, who are healthy, who are happy, and who are doing the best they know, who love each other and who love their God, can be thrifty investors and coöperate. They can establish cities which shall be a blessing to all the cities outside of which they dwell.

Zion will be able, by and by, to buy a mine's entire output of coal. Then instead of the poor man having to pay seven or eight, or even ten dollars per ton, when the weather is coldest, he can buy it for less than half that money, and Zion will make a profit still. We shall be able to supply our people with the great necessities of life at cheaper rates, and enable them, by a larger tithing, to give more money to extend the Kingdom of God.

Zion will promote the prosperity of the family and build houses which they themselves, and not another, can inhabit.

There are $1,300,000,000 spent in alcohol and $700,000,000 in tobacco in this country every year. Fifteen hundred millions of that combined sum is spent by the working classes. If that were capatalized, in ten years, without any interest, there would be $15,000,000,000 of capital in the working classes' hands. They could compel rich men to quit oppressing them by the ill-gotten power of their riches, because they would have that power themselves.

We propose to get that Power in Zion by serving God.

I hate oppression. All who hate oppression, and desire to serve God, stand up and tell Him so. (With few exceptions, the entire audience arose.)

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, and make me to follow Thee. Give me power to obey Thee; to repent; to restore; to do right to all men in Thy sight. Bless the deluded multitudes; the wicked who are rich, and the wicked who are poor. May they be saved from their delusion and their poverty and their misery. Oh God, help me to do my part. May I give Thee my whole heart, live, love and serve Thee, for Jesus' sake.

(All repeat the prayer, clause by clause, after Dr. Dowie.)

Did you mean it?

Voices—"Yes."

Dr. Dowie—Will you do it?

Voices—"Yes."

Dr. Dowie—Will you be prepared to make the Sacrifices that God may call upon you to make to establish these things which are good?

Voices—"Yes."

Dr. Dowie—God help you to do so when the time to coöperate in Zion shall have fully come.

It may be much nearer than you think.

The meeting was then closed with the Doxology and 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 Christ; faithful is He that 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.

An Unqualified Expression of Confidence From One Not a Member.

DR. DOWIE:—Please send at once one copy of your reply to Talmage, Jr., delivered Sunday, October 8, 1899. I believe in you the same as always, and want to distribute your side of this controversy among my unbelieving friends.

Although not a Zion member, and not being able to get to Zion often, I am not such a fool as to go back on what I saw and learned there, and all the newspaper attacks will not change my confidence in you a particle.

If I had a million dollars today I would place it in your hands for the upbuilding of God's Kingdom as you preach and teach it. But as I have not got it, please accept my well-wishes for yourself and family, and victory in God's Name over all your enemies.

Most of all, do not leave Chicago.

Healing in Answer to Prayer. Spiritual Blessing Through Zion Teaching.

EVERETT, ONTARIO, October 17, 1899.

DEAR DR. DOWIE:—I feel impressed to thank you for your kindness in praying in my behalf in answer to a request for prayer, for I have received such a blessing from God, not only in healing my diseases, but spiritually, and I pray God for His guidance of the Holy Spirit in all things.

I pray that God may bless you always in your endeavor to do good.

MRS. T. LATIMER.

ZION'S HOLY WAR

Program for Sunday, December 3, 1899



THE REV. JOHN ALEX.

DOWIE

GENERAL OVERSEER OF

The Christian Catholic Church

WILL DELIVER ADDRESSES AS FOLLOWS:

West Side Zion Tabernacle.

Corner Madison and Paulina Streets.

Morning, 10:30—"Zion's Witness Against Those Who Leave God Out."

Central Zion Tabernacle.

1521-1533 Michigan Avenue.

Afternoon, 3:00—"Zion's Cry in the Midnight Hour."
To be followed by Reception of New Members,
Ordination of New Officers and Ordinance of Lord's Supper.

South Side Zion Tabernacle.

6426-6434 Wentworth Avenue.

Evening, 7:45—"What Shall I Do With Jesus?"

COMING EVENTS.

Zion's Witness Against an Unclean, Ungodly and Criminal Press.

Dr. Dowie is preparing a Terrific Indictment and Exposure of the Secular and So-called Religious Press of Chicago, and will deliver a Series of Addresses from December 10th to the 22d, on that subject, in all the Zion Tabernacles of the city.

The First Address will be in Central Zion Tabernacle on Lord's Day, December 10th, at 3:00 P. M. Subject:

"WHO CONTROLS THE NEWSPAPERS, GOD OR THE DEVIL?"

SALVATION, HEALING AND HOLY LIVING

The Third Month of Zion's Holy War

PROGRAM FROM DECEMBER 3 TO 8.

The General Overseer of the Christian Catholic Church,

Assisted by more than Forty Elders, Evangelists, Deacons and Deaconesses, will conduct

SPECIAL SERVICES EVERY NIGHT AT 7:45 P. M., IN

Central Zion Tabernacle, 1521-1533 Michigan Avenue.
South Side Zion Tabernacle, 6426-6434 Wentworth Avenue.
West Side Zion Tabernacle, corner of Madison and Paulina Streets.
North Side Zion Tabernacle, corner of Lincoln and Belden Avenues.
Zion Tabernacle, corner of Lake and Marion Streets, Oak Park, Ill.
Zion Tabernacle, 57 State Street, Hammond, Ind.
Bohemian Zion Tabernacle (Slonsky Stan), 722 West Nineteenth Street.

Jesus—The Name that is above every Name,
Jesus—The Only Saviour,
Jesus—The Only Healer,
Jesus—The Only Cleanser,
Jesus—The Only King above all Earthly Powers,
Jesus—The Way—The Truth and the Life,

Will be Proclaimed at all These Meetings,

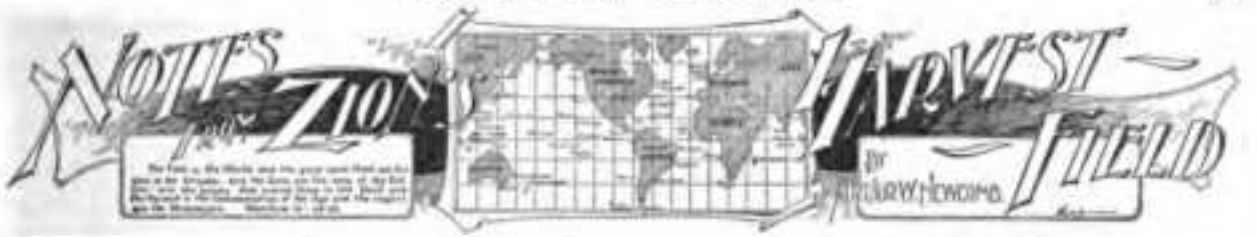
And more than a Thousand Witnesses will be present during the week and will Testify to His Saving, Healing and Cleansing Power in their Own Personal Experience.

Thousands are Thronging Into Zion Continually from all Lands

"The Lord Dwelleth in Zion."

All Welcome. All Seats Free. Free-Will Offering.

. . . . CHRIST IS ALL AND IN ALL. . . . .



ZION'S courts are ringing with thanksgiving as this number of LEAVES OF HEALING goes to press.

Each passing week shows more and more how complete has been the victory of God and Zion over thousands of enemies.

The first month of Zion's Holy War closed amidst the fiercest of attacks from all sides, the enemy going even to the length of physical violence in their diabolical hatred.

The second month closes with the enemy utterly routed all along the line, and in full retreat.

Zion, by the Grace of God, is mighty in battle and splendid in victory.

The third month of the War opens with every prospect that it will be the crowning month in the conquest of new territory and the reaping of the fruits of the triumphs already won.

LEAVES OF HEALING and Zion Literature continue in such demand that Zion Printing Works is running from twelve to eighteen hours daily at its fullest capacity.

The offer of the first ten copies of Volume VI for twenty-five cents is being taken up by thousands all over the world, and it is already necessary to reprint large editions of the first five numbers.

The week just closing has witnessed the installation of some new machinery. Next week a Miehle Press, printing sixteen pages of LEAVES OF HEALING at one impression, will be set in operation. A new large Dexter Folder and a Twentieth Century Wire Stitcher have been added to the plant, enabling us to do more and better work.

We give, this week, reports from several of the Gatherings of the Friends of Zion.

These Gatherings form a very important part of the work of Zion in earth's harvest field.

Through them the Voice to Zion and God's People in Every Land finds its way into the homes of the people. By the living witness of the members of these little Gatherings, the Word of God is confirmed.

The Gathering of today becomes the Branch of tomorrow, a mighty power for God in a widely-extended portion of the field.

CHICAGO.

During the week the General Overseer has delivered the last of the series of special addresses on the great "Witnessing Verse"—Malachi, third chapter, fifth verse:

> And I will be a Swift Witness against the Sorcerers, and against the Adulterers, and against False Swearers; and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not Me, saith the Lord of Hosts.

In the various Zion Tabernacles the mighty witnessing "against those who leave God out" has been proclaimed with manifestly good results.

A week of special preaching of Salvation, Healing and Holy Living is to follow, for the purpose of leading to Christ many who have been deeply convicted and led to Repentance by the "Witnessing" sermons.

Following that, the General Overseer has announced that he will turn his especial attention to the vile condition of the so-called "religious" and secular press of Chicago.

Central Zion Tabernacle.

2600-2633 Michigan Avenue.

The week in this Tabernacle has been signalized by great blessing, especially in the manifestation of God's healing power at the Divine Healing Meetings on Tuesday and Friday afternoons. Many remarkable healings have been graciously given faithful people by God.

Lord's Day, November 26th, was the occasion of the regular monthly All-Day Praise and Testimony Meeting in this Tabernacle.

Some most helpful testimonies were given.

Among them was that of Evangelist John Alex. Inouye and his brother, Paul Dowie Kitano. Their testimony was brought out by the fact that two swords, which had been in Evangelist Inouye's family in Japan for centuries, had been sent by Mr. Sakai, Mr. Inouye's eldest brother, to be hung on the walls of Zion as trophies captured from the enemy.

Mr. Inouye's family belonged to the military class, and these swords were looked upon as the soul and spirit of the family.

Mr. Sakai accepted Zion teaching and sent these most precious heirlooms to Zion, praying that instead he might be given the Sword of the Spirit to wield for God.

The extent of that sacrifice is little understood by Americans.

Splendid all-day services were held in this Tabernacle on Thursday, November 30th, Thanksgiving Day.

At the afternoon meeting, the place was thronged. The General Overseer and ordained officers and members of the Church joined in offering Thanksgiving unto God for His never-ceasing care and goodness.

Thanksgiving Reception.

Not far from two thousand happy people thronged the two lower floors of Zion Home, last Thursday evening, November 30, 1899.

It was the occasion of the annual Thanksgiving Reception given by the General Overseer and family, and the Ordained Officers of the Church, to the members and friends of Zion.

This reception was a most fitting close to a glorious Thanksgiving Day, in which all Zion gave thanks to God for a year of unprecedented blessings.

A most interesting feature of the reception was the missionary gathering in the assembly room.

Overseer and Mrs. Mason and their three daughters, Elder and Mrs. C. F. Viking, Evangelist E. P. Fisher, Mr. G. S. Hong, and Mr. P. Clarence Bow, Zion's Messengers preparing for work in China; Evangelist John Alex. Inouye, Rev. P. D. Kitano and little Daniel Dowie Inouye, the present members of Zion's Messengers who are preparing for work in Japan, were upon the platform with the General Overseer.

Many of them were in the native dress of the distant lands to which they are going, God willing, to carry the Full Gospel.

Evangelist E. B. Kennedy, also designated for work in China, was present at the reception, but was not upon the platform.

Elder Elizabeth A. Wilhide, who, with her husband, Overseer J. T. Wilhide, will soon leave for Australasia, was also present. Overseer Wilhide was absent in Baltimore.

Brief addresses were made by the General Overseer and others, and a most hearty and encouraging interest was unanimously manifested in the work of Zion in these far-away lands.

South Side Zion Tabernacle.

5466½ Wentworth Avenue.

Rev. W. Hamner Piper, Overseer-in-Charge. Rev. J. Wallace Calvert, Assistant Elder.

On Lord's day morning, November 26th, Overseer Piper began his duties as Overseer-at-Large, with special oversight over this Tabernacle and Zion's work in the vicinity. He conducted a splendid service in the morning, and the General Overseer delivered the address in the evening, speaking on the subject, "Zion's Witness Against Those Who Leave God Out."

On Wednesday evening, November 29th, the General Overseer spoke with power, addressing his audience on "Two Chains: Good and Evil." This address was made very helpful by the use of a diagram.

Many were brought to serious thought on the subject, and many arose to offer with Dr. Dowie the prayer of Repentance and Consecration.

Bohemian Zion Tabernacle (Slonsky Stan).

121 West Nineteenth Street.

Rev. W. F. Matthews, Elder-in-Charge.

The evangelistic meetings at this little Zion Tabernacle have been growing in interest. They will hereafter be held on every evening instead of on Lord's Day and Wednesday evenings.

Bible School and public worship are held here on Lord's Day mornings, and much good is being done.

A Bohemian "Seventy" has been formed and has already twenty-five or thirty members, some of whom are unable to speak in any but the Bohemian tongue.

Some Zion Literature has been translated into Bohemian. These Seventies will conduct a special work for God and for Zion in the Bohemian section of the city.

SOME RELICS OF ZION'S HOLY WAR.

Substantial Evidences of the Murderous Intent of the Hosts of Hell Against God's Servant.

THE violence and riot which raged about the General Overseer and Zion Tabernacles a month ago created a profound interest in Zion's work throughout this and other lands.

The stories of these disgraceful scenes have been published in thousands of newspapers in every portion of the United States, and have even crossed the seas.

In traveling from one press liar to another and another, they have become so distorted and mangled as to be, in some cases, barely recognizable.

Their effect, notwithstanding that fact, is everywhere the same. They bring a blush of shame to the cheek of every law-abiding and liberty-loving citizen who believes in the constitutional and Divine right of free speech.

There is, however, in many places a misunderstanding as to the real nature and animus of these attacks.

It is our purpose, in giving our readers these engravings of some of the relics of these battles, to show them somewhat of the fierceness and murderous passion with which Dr. Dowie and his brave people were assailed.

The first riot occurred at the West Side Zion Tabernacle on Wednesday evening, October 18th. It was participated in by three thousand students from West Side Medical Colleges. The rioters were held in check and finally dispersed by the heroic action of a force of Chicago police.

Beyond a number of broken windows in the Tabernacle, and a number of bruised heads on the students, no damage to person or property was done.

On Friday evening, October 27th, at Hammond, Ind., occurred a riot which resulted in severe injuries to many Zion people. The General Overseer was also subjected to the most extreme personal danger and sustained three heavy blows upon the back and head.

This riot occurred after the General Overseer had addressed a very large audience in the Hewen Opera House. A mob of many hundreds of brutal and cowardly thugs attacked him and the people who faithfully gathered about him as he walked from the Opera House to the electric car, a distance of several blocks.

Mud, stones, brickbats, pieces of iron and other missiles were hurled at Dr. Dowie, and struck both him and his people.

A number of these missiles were picked up by Zion people and brought to Chicago. A picture of a little group of them is here given, showing their size and shape. Their power to injure and even kill is manifest.

One of the most suggestive of these is the railway spike, shown in the foreground. This spike was thrown through the broken window of the electric car after the General Overseer had gotten on board. It was evidently hurled at the man of God when the opportunity to use it in a much more effective way had passed. There is no doubt that a number of thugs had these spikes grasped in their hands, ready, if they could close in upon the General Overseer, to bury the point of them in his brain. One of the brethren guarding him received a severe and deep cut, such as might have been made by a spike, which bled profusely. He was taken to Zion Home, and cared for, and was able to return to his work in Hammond on the following day. The blow was evidently intended for Dr. Dowie.

The hat worn by Dr. Dowie on this occasion, a number of umbrellas which were spread over him to protect him from the shower of mud and stones, a fan used as a shield, and a blood-saturated collar, worn by the Zion man who sustained a severe scalp wound, make an interesting collection of relics.



After the memorable "running of the gauntlet" at Hammond, an electric car carried Zion's party to the city. No sooner had the General Overseer boarded this car than a perfect fusilade of bricks and stones crashed through the windows.

Our cut shows how these windows looked as the car stood in the repair shops on the following day, where it was photographed by a Zion artist.

On Tuesday evening, October 31, 1899 (Halloween), the General Overseer held a most successful meeting at Zion Tabernacle, Oak Park, Ill., a suburb of Chicago.

The story of how he was beleaguered in this Tabernacle by a determined gang of two hundred cowardly assassins until three o'clock in the morning of November 1st, and was then rescued by a company of Chicago police, has been told by the Associated Press from ocean to ocean.

Several windows in the Tabernacle were smashed during

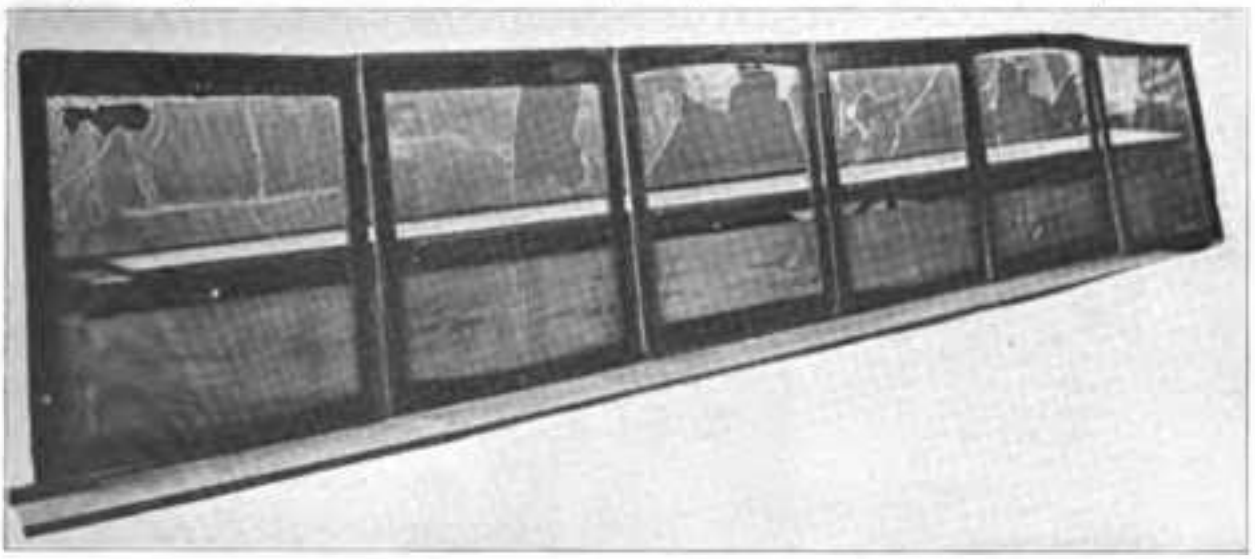
the meeting and many eggs and stones thrown at Zion Guards, who bravely did sentry duty at the entrances throughout the long night.

A glance at our picture of them will convince the reader that these stones were not thrown merely in sport.

The placards reproduced in connection with them are only samples of many posted in Oak Park and neighboring suburbs, to call together the thug element from these places.

In all these battles, as is well known, God gave Zion glorious victory and, according to His covenant, protected his servants from all harm.

These scenes of violence are over for the present in Chicago, and Zion is going confidently forward to greater victories.



WESTMOUNT, MONTREAL, CANADA.

Deacon C. A. J. Hope, in Charge.

Gatherings of the Friends of Zion, some large, some small, are scattered through many cities, towns and villages of the Dominion of Canada.

One of the smaller, but most earnest, of these is the little Gathering at Westmount, under the charge of Deacon C. A. J. Hope, who was ordained in Central Zion Tabernacle on Lords' Day, January 1, 1899. This Gathering holds two meetings per week, and God is manifesting His approval of the faithful work done. Deacon Hope reports the following most remarkable case of healing in answer to his prayer:



A year ago we prayed for and laid hands upon a little girl, twelve years old, who came to our meetings with her father. She walked with crutches.

Her disease was white swelling. Her knee joint was stiff and swollen to twice its natural size.

She told us that for two years she had not used that leg.

After prayer she walked through the room, down five steps to the street.

She came to our meeting on Lord's Day, November 5th, without the crutches, they having been used for firewood long ago.

Deacon Hope reports persecution from false brethren and sisters, but praises God for victory.

COVE, ARKANSAS.

We are all familiar with the story of the two boys who were each given a small sum of money and told to purchase something wherewith to fill a room. One put into the room as much hay as he could pay for with his money, but could not fill it. The other bought a candle and, lighting it, placed it in the room, which was immediately filled with light.

In like manner the denominations are attempting to fill the world with the dry hay of their theology, while Zion's little candles are flooding it with the light of the Everlasting Gospel.

Some of these candles are very small, but their light spreads and spreads until God alone knows the results.

At Cove, Ark., there is a small but very enthusiastic Gathering of the Friends of Zion. The Conductor, Mr. C. E. Ray, writes that Zion literature is being sent out from this Gathering, as a depot, to many parts of this great State.

As a result, interest in Zion is awakening, God's power to save and to heal is being manifested, and, as is everywhere the case, the Devil is fighting every inch of the way.

SOUTHERN MICHIGAN.

Rev. David A. Reed, Elder-in-Charge.

Elder Reed is covering a great deal of ground in this beautiful section of the State of Michigan, and the Lord continually blesses his work.

He reports great interest at all points, conversions at nearly all, and healings at many.

One man who has been feeding forty swine is ready to do away with them.

He tells many touching incidents of the effect of the preaching of the Full Gospel and of the power Zion literature has in

the lives of many. One man who had been a Church member for years, but confessed that he had not been a Christian, was converted by hearing his daughter read LEAVES OF HEALING.

He relates the instantaneous healing, in answer to his prayers, of a lady who had sat, helpless, in a wheel-chair for eight years.

At Buchanan, Elder Reed was threatened with a mob. The newspaper lies concerning Zion had reached that place and the Devil had all his own, both in and out of the churches, in a rage.

As usual, however, the excitement served only to advertise the evangelistic meeting in the Opera House, which was crowded to the doors. Many were turned away because there was no room.

God was present, by the power of His Holy Spirit, to protect His servants and to give them words to speak.

A deep impression was made, and at the close the greater part of the audience arose and joined in the prayer of consecration.

At one place, where Zion's messengers held a cottage meeting, a mob did some damage to property on the premises; but God blessed the work and protected His servants.

Elder and Evangelist Reed sell LEAVES OF HEALING on the streets of every city and village they visit, at the same time seeking opportunities to bear witness to the glorious Gospel of Salvation, Healing and Holy Living. God blesses this exacting toil in His Name, and the precious seed thus committed to the soil is springing up, in many cases, under the cultivation of the Spirit.



PHILADELPHIA, PA.

Rev. Gideon Hammond, Elder-in-Charge.

The triumph of Zion over her treacherous enemies in this important part of the field is becoming daily more firmly established.

Elder Hammond has entered upon his work there with energy and wisdom, and has the hearty support of the members of the Church there. He makes the following brief report of the beginning of his work:

The Philadelphia Branch is pushing on without hindrance from the recent eruption.

With scarce an exception all seem interested and are working heartily.

We hold six meetings a week. We have held two street meetings, with good attendance and attention.

One boy and one woman have recently received healing through prayers of Overseer Wilhide.

Nearly six hundred three-months' subscriptions have just been sent in for LEAVES OF HEALING through the untiring efforts of Overseer Wilhide.

A few are desirous of being baptized.

TOLEDO, OHIO.

Rev. W. J. Smith, Elder-in-Charge.

Elder Stith continues to conduct special evangelistic meetings in the new Zion Tabernacle, Toledo, nightly. The Spirit of God is present in these meetings, and spirits are saved, souls cleansed, and bodies healed. True Christians are deserting the sinking denominational hulks.

God has favored Zion in Toledo, as He has Zion in Chicago, with the efficient protection of an adequate police force. The police attend every meeting in the Toledo Zion Tabernacle and are ready to quell promptly any attempt at disturbance.

A number of members of Zion in Toledo are looking forward with high anticipations to the All-Night with God in Central Zion Tabernacle, Chicago, Lord's Day, December 31, 1899, and Monday, January 1, 1900.

CLEVELAND, OHIO.

Rev. Rolland N. Bouck, Elder-in-Charge.

On Lord's Day, November 12th, the Rev. Rolland N. Bouck was installed as Elder-in-Charge of this rapidly-growing Branch by Overseer W. Hamner Piper, then in charge of the work of the Christian Catholic Church in Ohio, with especial oversight over the work in Cleveland.

Overseer Piper has begun his work as Overseer-at-Large, with offices at Headquarters, and on Lord's Day morning began his work as overseer of the work for God in and about the new South Side Zion Tabernacle, in Chicago.

Overseer Piper reviews the work in Cleveland for the last five and one-half months as follows:

The first service in Cleveland was held in Zion Tabernacle, 92 Ontario Street, May 5, 1899, attended by only twenty-eight persons.

For more than three months there was little growth numerically, but God gave great spiritual blessing to those who attended regularly.

Not a few of Zion's enemies said during this time that Zion would never grow in Cleveland.

We said, "Zion is of God and it must grow."

We spent just twenty-two Lord's Days there in all, and left with three hundred and fifty in the audience, or nearly thirteen times as many as attended first service.

A number of persons were saved, not a few of whom had been members of various denominations, some official members. How often we read on applications for fellowship, "Member of Baptist, Methodist, or other Church for ten or twenty years. *Saved in Zion Tabernacle.*"

Some were healed—one woman testified that she had several ribs broken and God healed them instantly when we prayed for her, when we were five miles apart.

A Mr. Poland, living on Hathaway Street, a Roman Catholic who drank and used tobacco, was saved and healed, through one of the members, of a very severe hernia. He has given up the Roman Church and all other sin.

Mrs. Dreuitt, now a member of the Christian Catholic Church, could not read a word. She did not know one letter from another, but can now read the Bible quite readily. She had no human teacher. She waited upon God and He alone taught her to read.

On the walls of Zion Tabernacle hang a number of trophies, captured from the Devil. Among them are medicine bottles, Secret Society badges and certificates, and a fine K. of P. cap which J. C. Farnfield wore when he served the Devil as an alderman in the Cleveland Common Council. He has no need for it now as a Deacon in the Christian Catholic Church. There is also a revolver, pipe, and the word REPENT spelled out in letters made of playing cards.

On Wednesday night, November 15th, my wife and myself gave a little reception at our home to the members and friends of the Church. It was a delightful night. Many spoke of the marked contrast between this reception and those which they had attended in other churches.

Mrs. Piper and myself were very pleasantly surprised the night of the reception, when, in a very happy speech, Deacon Farnfield presented to us a very handsome silver water-service—the gift of the entire Church in Cleveland.

On November 5th we received twenty members into fellowship. On the 12th nine children were consecrated and nineteen adults were baptized.

At a Conference of members held on November 6th, every member of the Church prayed the blessing of God to rest upon Elder Bouck and his wife.

The Cleveland *Press* gave the following item a few weeks ago: "Cashier Price, of the Big Consolidated, received a letter Friday, inclosing five street car tickets. The letter is unsigned. The writer says he cheated the company out of five fares, but has joined the Christian Catholic Church, and his conscience bothers him."

The incoming Elder was received with a smile of hearty welcome and a "God bless you." The retiring Elder was bidden farewell with tears and an earnest "God be with you."

Thus Zion goes on. We thank God for the loyalty of the members in Cleveland to Him and to His Church in Zion.

In closing these notes, let me ask all Zion to pray for me in my new and more difficult field of labor.

Yours in Jesus' Name,

W. HAMNER PIPER.

ZION'S FINANCIAL INSTITUTIONS



ZION CITY BANK.

CRY ALOUD and shout, thou inhabitant of Zion: for great is the Holy One of Israel in the midst of thee.—Isaiah 12:6.

OUR HEAVENLY FATHER has been very good to us during the formation period of this Bank, and notwithstanding the very bitter and persistent attacks by the associated liars, we have been enabled to firmly establish a strong and well-equipped Banking Institution. Our growth has been most wonderful, we having received in one week over sixty new accounts.

WE REJOICE that some of God's people are taking so active a part in this Department of Zion. We find it a pleasure to transact business with and for a consecrated people.

WHILE SOME of our people cannot open a Bank Account with us, they are, nevertheless, working in our behalf, and some of them have lately secured quite a number of new accounts. We believe there are other friends of Zion who can do likewise, and we urge every true friend to endeavor to secure for us at least one new account before the close of this year.

REMEMBERING that Zion's motto is "Go Forward!" we press towards the mark of the high calling, which is in Christ Jesus.

THE FIRST bank in the United States was established in Boston in 1686.

THE LATEST estimate of this country's stock of gold is placed at $1,014,000,000.

THE FOLLOWING figures are taken from the annual report of the Comptroller of the Currency:

	Number of Depositors' Accounts.	Number of Loans.	Average Rate of Interest.	Average Deposit Account.	Average Amount of Loans.
National Banks	2,744,459	1,550,034	5.3	$809	$1,648
Savings Banks	5,807,653	357,733	4.9	439	3,073
State and Private Banks	1,838,326	1,201,500	6.7	433	505
Loan and Trust Companies	624,598	98,331	4.6	1,301	6,092

IF OUR friends residing outside of Chicago will send us the names of children to whom they would like to give one of our Savings Barrels, we will send them between now and January 1st free of charge.

DO NOT FORGET the suggestion made in last week's LEAVES OF HEALING regarding Christmas presents for the children.

ZION LAND AND INVESTMENT ASSOCIATION.

PRAISE waiteth for Thee, O God, in Zion: And unto Thee shall the vow be performed.—Psalm 65:1.

WHEN Zion City is established and God's called-out-people are gathered into it, and witness therein the displays of His grace by the continued and fulfilled manifestations of the gift of His Spirit, what a volume of incense of praise will then there ascend to Him.

HOW MUCH more God's Holy People will then be willing to do for Him when that day of His outpoured power fully comes!

YOU ARE now called by God's Grace to have a part in the fulfilment of this prophecy of God's Word, which has to do with the upbuilding of Zion City.

ARE YOU praying daily for those who have to do with the work of advancing the interests of this City?

ARE YOU preparing your affairs to soon become a Shareholder in Zion Land and Investment Association?

ARE YOU looking forward to the delights of being an inhabitant of Zion, or at least interested in her property interests?

ARE YOU deep in your conviction that God in His purposes is now arising to build up Zion?

ARE YOU full of faith that God will bless you with a home in this City?

ARE YOU willing to make the sacrifices, if needs be, for righteousness, such as will bring you there?

ARE YOU going to be hindered in any way in getting "out from your people and kindred" into this place, which God is soon to show to you?

ARE YOU in fear in any way that some failure may come to this plan, which is of God, and which He will surely bring to pass?

ARE YOU considering the safeguards which will there surround children growing into mature, healthy bodies, with all their physical powers preserved and kept from the Devil's many traps?

ARE YOU in your spirit prepared to grasp what this City will grow unto, the acres of ground it will cover, the vast population which will inhabit it, the souls and bodies it will save from premature graves, the thousands of spirits who will through its ministry be brought back to God?

ARE YOU thankful for what God has done for you already through Zion's teachings?

ARE YOU preparing to make the special offering to God this month which the General Overseer requests, and which will have much to do with the mighty work in and radiating from Zion City?

READ repeatedly and increasingly prayerfully Exodus 35: 4-29.

NOTES OF THANKSGIVING TO ZION'S GOD

Extracts From The General Overseer's Correspondence

Compiled by O. J. Sprecher, Private Secretary

Baby Quickly Healed.

LA SALLE, ILL., October 2, 1899.

DEAR DR. DOWIE:—I received your letter stating that you had prayed for our dear baby.

We thank you for prayer and praise God for healing her.

She was healed the same day I wrote. At 4:30 P. M. she went to sleep for one hour. When she awoke my ten-year-old girl was singing, and the baby hummed with her.

She is keeping well.

I thank you very much for the extra LEAVES OF HEALING. I handed some of them out the fourth time.

Yours in Christ, MRS. ANNA BEREITER.

Eighty-Three-Year-Old Lady Healed of Insanity.

DWIGHT, ILL., November 10, 1899.

DEAR DR. DOWIE:—My mother-in-law is eighty-three years old.

She was very weak in her mind. We asked you to pray for her.

Now she is of as sound mind as any one twenty years old. She gives God all the glory and thanks you and all who prayed for her.

She was in bed for two months, and no one who came to see her expected her to live from hour to hour.

She could not eat anything for eight or nine years without its hurting her. Now she can eat almost anything she likes without any trouble.

She is so glad and thankful that she did not die in the condition she was in.

She is up and around every day, praising God.

She has been sickly for nearly half her life, and being treated off and on all the time, and got no better. Now she says she will never take another drop of medicine, for she knows now that God can help her every time.

Yours Sister in Christ, MRS. RUDOLF HANNI.

Little Boy Instantaneously Healed of Spasms.

Writing under date of November 7, 1899, Mrs. C. J. Cramer, 184 Float Street, Freeport, Ill., says:

DEAR GENERAL OVERSEER:—I sent a telegram some time ago for you to pray for my little boy, fourteen months old. He was in spasms.

When you prayed the Lord heard and he was instantly and perfectly healed.

Malarial Fever and Nettle Rash Conquered by Spirit's Power.

Mrs. Julia R. Root, of Boston, Mass., sends the following note of praise for healing, written on October 25, 1899:

DEAR DR. DOWIE:—When Mr. Root telegraphed, about two weeks ago, asking you to pray, I was very sick. I had fever, intense nausea, and severe pains all over my body.

I think it was an attack of malarial fever and nettle rash, such as I had three years ago when I was ill for months. The symptoms were just the same.

As soon as you prayed the pains became less. I felt soothed and comforted, had a good night's rest, and have been growing stronger from that time. Now I am quite myself again.

We do sincerely thank you for your prayers and our dear Heavenly Father for His most gracious answer.

Instantly Raised Up After Eleven Years' Helplessness.

Writing on October 13, 1899, W. C. Clough, of Town Street, Stanningly, Leeds, England, some months ago a guest in Zion Home, relates the following wonderful story:

DEAR DR. DOWIE:—I have good news.

Some weeks ago I sent you a request for prayer for a young woman at Grimsby, whom you would pray for on Saturday last, the 7th of this month.

Today I have had news from a brother, saying that she walked on Saturday and had not done so for eleven years.

All glory be given to our Father in Heaven.

They were having a meeting at the same time you were praying for her.

I was going to Huddersfield about the same time, and was looking to the Lord for her.

LEAVES OF HEALING and tracts are doing good work wherever sent. Many love to read them, and I have cries coming for more from those who have read them.

Instant Deliverance From Severe Heart Palpitation.

SANTA FE, N. M., October 28, 1899.

DEAR DR. DOWIE:—I am in receipt of your telegram of several days ago, in answer to my wishes of September 28, 1899.

I knew before receiving it that you had prayed for me.

I was down with severe heart palpitation, in an altitude of eight thousand feet, that day from 8 A. M. until 5:30 P. M. I was up next morning attending to my business, as well as ever.

I receive and read LEAVES OF HEALING regularly. Then I let my friends in the dark Roman Catholic country have it. It has made me some enemies, but I care not.

I am glad to say that among so many churches I have at last found one which I think is right.

With a thousand thanks, I remain

Yours in Christ, F. T. ZIEMER.

Prayer Instantly Answered for Healing of a Boil.

From Lena Harrison, 155 Dowling Avenue, Parkdale, Toronto, writing under date of October 22, 1899, comes the following story of victory over the enemy:

DEAR DR. DOWIE:—I write to tell you of the wonderful way in which God delivered me from a very sore boil on my back after I had suffered severe pain in my back and limbs for over a week. For two days I could scarcely walk.

Although I had been trusting God to heal me, it seemed I could not get the victory. I wrote a request for prayer to send to you. After that I was worse than ever.

Then I got down on my knees, just where I was at my work, and asked God in Jesus' Name to give me victory over the enemy and to defeat the Devil in his work. I believed that He would do whatsoever I asked in Jesus' Name.

Instantly all the pain and soreness left me, and a wave of peace swept over my whole being. I have not had a pain in my back from that moment to this.

I went out that night and sent the request for prayer. The next afternoon the boil broke, and again the next day, and healed up at once.

I praise God that He is the same Healer as when Christ was on earth. I have not taken remedies for two years, but trust entirely in God. I give God the glory.

Daughter Healed and Father Expresses Love for Zion.

The following brief note speaks for itself. "God heareth not sinners."

KANSAS CITY, MO., October 17, 1899.

DEAR BROTHER:—Esther has completely recovered and is attending school.

We are thankful for your prayers and for a faith that our Heavenly Father can recognize. We do not cease to pray for you.

Our love for you and your labors continues fervent.

Fraternally, D. W. C. BOWER.

God Answers Prayers of Zion's Elders.

220 WEST MAIN STREET, BATTLE CREEK, MICH., October 21, 1899.

DEAR BROTHER IN CHRIST:—My mother, Mrs. Lucy Seymour, is improving. Elders Stevens and Hayden prayed for her a few days ago.

The morning they came she could not sit up or eat anything. After prayer she got up and ate some bread and butter and drank some milk, and helped the girl with the dinner (bless the Lord), and is around all the time now.

We thank you all for your faithful interest in our behalf. The Lord is good to us.

We have strong opposition from the Church here and our own relatives, but the Lord is with us.

May the Lord bless you and all Zion.

Mother sends you a thank offering.

MRS. FLORA B. MATTHEWS.

ZION'S BIBLE CLASS.

CONDUCTED BY DEACON DANIEL SLOAN.

BIBLE LESSON FOR FRIDAY, DECEMBER 8th, 8 P. M.

God First; or, the Cost of Being a Christian.

A. *The Charge and Command.*—Ex. 20:3.
B. *The Caution and Test.*—Deut. 13:1-4.

1. *God must be before self-love.*—Matt. 16:24, 25.
Does not the natural heart love self?
Can one follow Christ and not deny self?
2. *God must be before property concern.*—Luke 14:15-18.
Is not getting property with many put before righteousness?
Will not many lose their souls because of their property?
3. *God must be before merchandising opportunities.*—Jas. 4:13-15.
Do not men plan more to enhance their business than to extend Christ's Kingdom?
Are their thoughts not more on their business than on God in true prayer?
4. *God must be before devotion to wife.*—Luke 14:20-24.
Has the wife ceased yet to lead many from God?
Do not many keep away from God because their wives will not go?
5. *God must be before obligations to children.*—Luke 14:25-27.
Does not love for children get in before love to God?
Do not children keep parents from God?
6. *God must be before family ties.*—Matt. 10:34-39.
Do not some keep back in fear of some relative?
Will not devotion to God sometimes cut family ties?
7. *God must be before parental respect.*—Luke 9:59, 60.
Would not some rather bury the dead than preach the Gospel?
Are not the living to be the ones concerned, and not the dead?
8. *God must be before the esteem of our fellows.*—John 9:18-23.
If we love what man says, will we get close to God's favor?
Will not a man true to God be turned out of worldly churches?
9. *God must be one's concern before comfort.*—Luke 9:57, 58.
Is not a good bed more to some than Christ?
Is not to follow Christ to have privation?
10. *God must be before acts of courtesy.*—Luke 9:61, 62.
Must not one sometimes break the bonds of worldly propriety?
Is not to be popular in society to be unfit for God's service?
11. *God must be before love of life.*—Luke 12:2-7.
Can the Devil do more than to kill the body?
Is not to speak the truth God gives if it put one's life in peril?
12. *God must be before life itself.*—Mark 8:34-38.
Is not Christ magnified sometimes as much by death as by life?
Must not one hate to live for the sake of living?
13. *God must be before all else arising.*—Matt. 4:17-22.
Does not God's call sever many existing relations?
How soon ought one to obey God's call?

C. *What is your conclusion?*—Luke 14:28-33.

The Lord Our God is the Alpha and Omega in all Things.

BIBLE LESSON FOR SUNDAY, DECEMBER 10th, 1:30 P. M.

God's True Way of Life.

1. *There is no life if you do and go as you please.*—Matt. 7:13, 14.
To live long must not one hold a check on the desires?
Is it profitable to ask, Can I not get on without this?
Does not the narrow way of living lead to life here and hereafter?
2. *There is no life if you think and talk as you please.*—Isa. 55:8-13.
Is not a man like the thoughts he fosters?
Do not God's thoughts if followed add to one's life?
Is not life happy to him who thinks as God thinks?
3. *There is no life if you plan and indulge as you please.*—Matt. 13:18-23.
How can one choke years of life out of the body?
Is a burden of care conducive to long life?
Will not God's words honestly obeyed make life good?
4. *There is no life if you eat and drink as you please.*—Matt. 4:2-4.
Should any one live for the sake of eating?
When real hungry, is not one tempted to eat almost anything?
Can God sustain life when food is scarce?
5. *There is no life if you fellowship and associate as you please.*—Eph. 5:3-13.
Is a true man happy in filthy company?
What subjects are unfit for conversation?
Can you be popular with sinners when you reprove them?
6. *There is no life if you cover up and excuse as you please.*—John 3:15-21.
Can a man have sinful secrets and be a Christian?
Must not faults and failings be self-exposed?
When a man covers up his sins, what does it show?
7. *There is no life if you anger and fret as you please.*—Col. 3:12-17.
What ails a person who is always getting out of sorts with others?
Should one fret because others are not what they ought to be?
Cannot God bestow a peace that gives a constant calm?
8. *There is no life if you absorb and expend as you please.*—Mark 8:34-38.
When we work hard for whose sake should it be?
Should one ever overtax the power of the body in money-getting?
If a man lives for self or the world, does he not lose all?

God's Holy People are a Narrow-way People.

BIBLE LESSON FOR FRIDAY, DECEMBER 15th, 8 P. M.

God in Christ Was Indignant.

1. *When His power, right or willingness to help was questioned.*—Mark 3:1-6.
Is not God angry at those who oppose the healing of the sick?
Is He not indignant at those who have their own way of healing?
Does not God's Way of Healing make rebellious men mad?
2. *When any one tried to justify the decaying religious system of that day.*—John 8:39-45.
Is not He angry when men worship a system, and not Him?
Are people Methodists who do not do for God what Wesley did?
Cannot one honor a denomination and have no faith in God?
3. *When His ministry and way of teaching did not suit the notions of men.*—Mark 6:1-6.
Do not many want preaching to be done in their way?
Does not a God-raised-up preacher stir up people?
Do not the infidels in churches hinder God's work?
4. *When the true sense of Scripture is made to mean something else in order to justify unrighteous customs.*—Matt. 23:16-22.
Why do worldly people see the Bible so differently from devout saints?
Does not the practice of the life blind many to the truth of God?
May not the custom of interpreting Scripture make the Word of God mean nothing?
5. *When outside relations are made the standard of integrity rather than purity of heart.*—Luke 11:37-44.
Is not what men think more important to many people than what God approves?
Do not people get into a form of religion which has no life in it?
Which does God put forth first, a clean heart or a moral life?
6. *When men judge and form opinions upon the hearsays of man and not upon the wisdom of God.*—Mark 8:27-33.
Do men know anything of Christ except as God reveals Him?
Do not men take issue with God in His purposes in every age?
Does not thinking against God's thoughts come from the Devil?
7. *When professing Christians cannot see what is plainly written in Scripture.*—Luke 24:13-32.
Is not Divine Healing plainly written in Scripture?
Is not the corrupt state of the worldly churches stated in Scripture?
Is not the near coming of the Lord plain Scripture truth?

The Lord our God is an Infidelity-Rebuking God.

BIBLE LESSON FOR SUNDAY, DECEMBER 17th, 1:30 P. M.

The Christ Sent of God.

1. *Christ for you is the measure of your rest and peace.*—Col. 1:12-23.
Would we ever get out of sin except Christ were for us?
Would we ever possess faith except Christ were for us?
Would we ever reach heaven except Christ were for us?
2. *Christ with you is the source of all fruitfulness and well-doing.*—John 15:1-8.
Is it not Christ who makes us fruitful?
Is it not Christ who makes us more fruitful?
Is it not Christ who enables us to bear much fruit?
3. *Christ within us is the hope of all triumph and success.*—Col. 1:24-29.
Is not victory over sin because Christ is within us?
Is not victory in prayer because Christ is within us by His Spirit?
Is not victory in service because Christ is within us?
4. *Christ above us is the joy of all expectation and hope.*—Eph. 1:2-6.
Is not being like Christ the joy of heaven?
Is not being with Christ the rapture of heaven?
Is not being of Christ the certainty of heaven?
5. *Christ the Wisdom of God makes life a plain path of delight.*—Col. 3:12-17.
Is not Christ wisdom to make life enjoyable?
Is not Christ wisdom to make service fruitful?
Is not Christ wisdom to make success lasting?
6. *Christ the Righteousness of God makes life an upright walk of praise.*—Eph. 5:6-17.
Cannot Christians always know right from wrong?
Should not the ambition of a Christian's life be to do right?
Are things which are right ever ashamed of the light?
7. *Christ the Sanctification of God makes life a power in every relation.*—Titus 3:1-9.
Will God use any one except those who lead clean lives?
Is not a sanctified life a very positive one?
Does not the renewing Spirit of God keep us ever sanctified?
8. *Christ the Redemption of God makes life free from bondage.*—Rom. 6:14-22.
Is there a life of freedom from sin offered in Christ?
Is not to live such a life to be ever dependent on Him?
Can we ever truly serve God when in any wise serving sin?

God's Holy People are a Christ-Satisfied People.



By Rev. O. L. Tisdall, M. A., Principal Ministerial Training Department.

ALL ZION'S INSTITUTIONS are founded in prayer, the Financial and Educational as well as the Ministerial.

Making money in an honest business, for the extension of the God's Kingdom, is just as pious as praying or preaching.

To study to show thyself approved unto God, a workman that needeth not to be ashamed is more commendable than to rush into the work and then have to blush for the bungling way in which it is done. We have many indications along the way that God is approving Zion College work, and is guiding it through our General Overseer and others of the workmen.

Of late it seemed necessary to transfer one of our number, Rev. R. N. Bouck, from the College work to another field. Students and professors felt that it was a serious break in our ranks. The Elder had awakened a deep interest among his students in that proverbially dry subject, Theology. He had put life into the dry bones and made it quite lively. But the wider work of the Master demanded the change.

Our beloved President prayed, when he made the change, that God would send him a man to take the place. God knows how to answer that kind of prayers, for He says, "Pray ye, therefore, the Lord of the harvest, that He send forth laborers."

Away in the far East was a young man whom the Presbyterians had trained, as they thought, for their ministry. But God had trained him for Zion.

After a thorough college training at Princeton in the arts, science, and theology, he felt God had a work for him. He had a strong desire to do God's will and service, and believed teaching was his calling.

He wished to find a place where he could take the Word of God and teach it in its plain, practical way.

He sought this in different places, but never found it till God, through the General Overseer of the Christian Catholic Church, called him to Zion and installed him in the theological chair of Zion College.

He told his class in his opening lecture, on Friday, November 17th, that he aimed to give them a theology founded on the Word of God. If they wanted metaphysics and philosophies of men for their theology, they could go to the Chicago University.

He told how he had waded carefully through the ponderous volumes of Hodge's Theology, and intimated strongly that the first thing now he wished to do was to forget the larger part of it.

As we listened to his earnest words in the opening lecture, and heard the general outline and plan of his work, we felt we had a Zion man, and one thoroughly furnished and equipped for his work.

We knew that Dr. Dowie, our President, had made no mistake when he sent us the Rev. H. D. Brasefield, Ph. B., to fill the vacant chair.

The Ministerial Department is well equipped to give a practical training to workers in God's vineyard.

Although it is called Ministerial, it is not supposed all who pursue this course, in part or in full, will become ordained ministers. We do trust that all will be ministers in the sense of servants of God to men, and be able to teach the way of a full salvation with no uncertain sound in their teaching.

We have young men and maidens, and some well along in years, who are carefully pursuing this course. We believe it is the privilege and duty as Joel, the prophet, said, and as Peter reiterated on the Day of Pentecost, that your daughters, as well as sons, shall prophesy.

There are about twenty-five students taking the lectures, and about the same number studying the Greek Testament.

The President favors very much the study of Greek for all the students, so that they may read the New Testament in the tongue in which it was spoken. No one thoroughly understands the Book who does not read it in the Greek.

There are shades of meaning in the Greek which are never brought out in the English, and much of its force and beauty are lost. The Greek is called a dead language, but Zion means to make it a live one. The students are enthusiastic in its study.

The training we give in the Ministerial Department we aim to make practical, something which can be used when the graduates get out into the world among men.

We first make them familiar with the old Book itself. Elder Adams is taking the class through Bible History. They master the contents of the Bible. This furnishes them with the working tools.

The Word is the Sword. It gives the history of God's people; of His dealings with them. It furnishes us with examples: some to be imitated and some to be shunned.

We learn God's ways and also man's ways. We see that some of the latter are very crooked.

Elder Voliva traces the History of the Church from the apostles, along the centuries to the present time. He shows the class what the Church was when founded by Jesus Christ, and how it was carried forward by the apostles.

From these facts is deducted very plainly what the Church should be today.

The Bible is but Church History, written by inspired men. The modern History of the Church is much the same thing, and from it we learn the same lessons. History shows, too, that the Church is quite as much in the wilderness now as it was in Moses' day.

History is a great teacher.
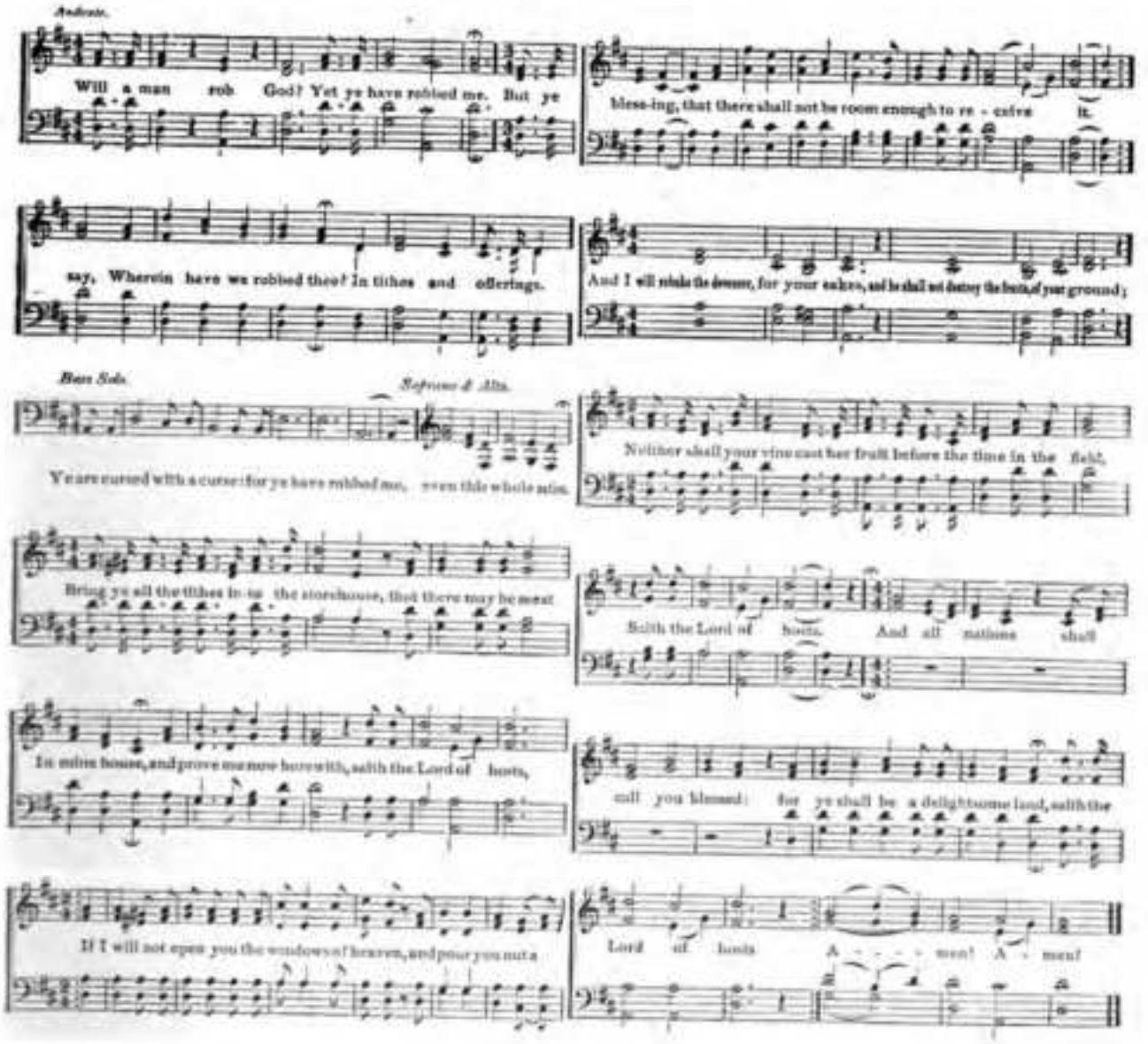
He that runs may read the story of the Church. No student is well equipped who does not study Church History, modern as well as ancient.

Elder Mason, who was a missionary eighteen years in China, has given some most excellent lectures on missions and on China. He has inspired a deep interest in the hearts of his hearers in those poor people in the dark regions. He has also given some lectures on Secretism, a feature of heathenism in this land. He shows it a worse dragon to contend with than the one they find in China. Secretism is a real live dragon, while the Chinese dragon is only a myth.

Twice a week we have the great privilege of listening for an hour or more to our beloved President's lectures in his series on prayer. Many avail themselves of this privilege who are not members of the College.

MALACHI 3:8–12.

COPYRIGHT, 1895, BY F. A. GRAVES.



OBEYING GOD IN BAPTISM.

"Baptizing Them Into the Name of the Father and of the Son and of the Holy Ghost."

Five Thousand Four Hundred and Thirty-Three Baptisms by Triune Immersion Since March 14, 1897.

Five Thousand Four Hundred and Thirty-Three Believers have joyfully followed their Lord in the Ordinance of Believers' Baptism by Triune Immersion since the first baptism in Zion Tabernacle, on March 14, 1897.

Baptized in Zion Tabernacle from March 14, 1897, to March 14, 1899, by the General Overseer	3070	
Baptized by Elders	149	
Total baptized in Zion Tabernacle		3219
Baptized in places outside of Chicago by the General Overseer	65	
Baptized in places outside of Chicago by Elders and Evangelists	166	
Total baptized outside of Chicago		231
Total baptisms for two years		3450
Baptized in Zion Tabernacle from March 14, 1899, to September 14, 1899, by the General Overseer	397	
Baptized by Elders	481	
Total baptized in Zion Tabernacle		878
Baptized in places outside of Chicago by the General Overseer	33	
Baptized in places outside of Chicago by Elders and Evangelists	689	
Total baptized outside of Chicago		714
Total baptisms in six months		1592
Total baptisms in two years and six months		5042
Baptized in Zion Tabernacle by the General Overseer:		
September, 1899, Vol. 5, No. 23, page 964	50	
October, 1899, Vol. 5, No. 31, page 1004	33	
November, 1899, Vol. 6, No. 6, page 128	48	
Baptized in Zion Tabernacle by Elder Mason	19	
Baptized in Zion Tabernacle by Overseer Wilhite	26	
Baptized in Zion Tabernacle by Elder Cabeen	17	
Baptized in Zion Tabernacle by Elder Holmes	17	
Baptized in Zion Tabernacle by Elder Viking	7	
Baptized in Zion Tabernacle by Elder Speicher	17	
Baptized in Zion Tabernacle by Elder Graves	14	
Baptized in Zion Tabernacle by Elder Excell	26	274
Baptized in Ohio by Elder Fence	10	
Baptized in Ohio by Elder S. Moot	8	
Baptized in Ohio by Elder Fockler	5	
Baptized in Ohio by Elder Basinger	6	
Baptized in Ohio by Overseer Piper	30	
Baptized in Ohio by Evangelist Kennedy	12	
Baptized in Iowa by Deacon Crane	7	
Baptized in Plymouth, Ind., by Elder Haight	2	
Baptized in Plymouth, Ind., by Elder Reill	2	
Baptized in Nebraska by Elder McFarlane	5	
Baptized in Michigan by Elder Stevens	9	
Baptized in Michigan by Elder Stokes	15	
Baptized in Belvidere, Ill., by Evangelist Fisher	5	
Baptized in Washington by Elder Simmons	3	
Baptized in Washington by N. W. Fletcher	1	
Baptized in Washington by Evangelist Brooks	2	
Baptized in Vancouver, B. C., by Elder Simmons	4	
Baptized in Victoria, B. C., by Evangelist Brooks	1	117 391
Grand total baptized since March 14, 1897		5433

The following-named nineteen believers were baptized at Cleveland, Ohio, Lord's Day, November 12, 1899, by Overseer W. Hamner Piper:

Betz, Agnes S.	1093 Dunn Street, Cleveland, Ohio.
Betz, Dora C.	1093 Dunn Street, Cleveland, Ohio.
Betz, Frieda C.	1093 Dunn Street, Cleveland, Ohio.
Cook, Mrs. Cornelia	23 Fulton Street, Cleveland, Ohio.
Doty, Charles B.	139 Murray Hill Avenue, Cleveland, Ohio.
Doty, Mrs. Emily O.	139 Murray Hill Avenue, Cleveland, Ohio.
Doty, Miss Lulu H.	139 Murray Hill Avenue, Cleveland, Ohio.
Drueitt, Mrs. Charlotte A.	Hopkins Avenue, Lakewood, Cleveland, Ohio.
Duhne, Mrs. Minnie	10 Barley Street, Cleveland, Ohio.
Morse, Mrs. Mary	24 Ward Street, Cleveland, Ohio.
Schmid, Christ	Gille, Germany.
Tatro, Edward F.	37 East End Avenue, Cleveland, Ohio.
Thornton, Sarah H.	2853 Euclid Avenue, Wesleyville, Pa.
Williams, Mrs. Excell	Brooklyn, Ohio.
Wright, Charles W.	158 Dunham Avenue, Cleveland, Ohio.
Wright, Hattie S.	158 Dunham Avenue, Cleveland, Ohio.
Wright, Sophia E.	158 Dunham Avenue, Cleveland, Ohio.
Ziehlke, Bertha A.	241 Oakdale Avenue, Cleveland, Ohio.
Ziehlke, Elise W.	241 Oakdale Avenue, Cleveland, Ohio.

The following-named believer was baptized at Auburn, Neb., Tuesday, November 28, 1899, by Elder A. McFarlane:

Moore, Mrs. Clara May	Auburn, Neb.

The following-named twenty-one believers were baptized in Central Zion Tabernacle, Chicago, Wednesday night, November 29, 1899, by Elder J. G. Excell:

Bauman Henry Victor	Newton, Kan.
Churchill, Edward	Big Stone City, S. Dak.
Cline, Mrs. Amanda	Stanberry, Mo.
Greer, Mrs. Lucie Elizabeth	Tupelo, Miss.
Haden, Mrs. Jennie	Toronto, S. Dak.
Johnson, Krister	4255 North Western Avenue, Rogers Park, Ill.
Kogel, Minnie	Kewaunee, Wis.
Kogel, Wenzel	Kewaunee, Wis.
Mathews, Mrs. Flora B.	Battle Creek, Mich.
Quissel, L. N.	White, S. Dak.
Quissel, Mrs. Lydia	Toronto, S. Dak.
Quissel, Theodore	Toronto, S. Dak.
Seymour, Mrs. Lucy	Battle Creek, Mich.
Shisler, L. B.	Stanberry, Mo.
Smith, Lenore A.	Phillipsburg, Kan.
Smith, Parmenia	Phillipsburg, Kan.
Smith, Mrs. Rebecca J.	Phillipsburg, Kan.
Smith, Robert J.	Phillipsburg, Kan.
Stafford, Perry Willyet	Auburn, Neb.
Williamson, Mrs. Mary Jane	Cassadaga, N. Y.
Wise, L. H.	Elkhart, Ind.

We heard the other day of a Christian sailor who, after a long voyage, found, as he thought, the house of God on the first Lord's Day ashore. After listening to an earnest sermon, at the close of which the announcement was made that the Lord's Supper would be celebrated, he expressed his intention of remaining, but was informed that he could not do so, there being no one to certify to his Christianity and the various other things which that Church required. The sailor having heard this is said to have answered, "Oh, it doesn't matter; I am not sorry that I can't stay. I thought it was the Lord's Table, but seeing that it is a private little affair of your own, I have no desire to remain." The Lord's Table in Zion Tabernacle is not a private little affair of our own. It is open to all the Lord's people, and if we knew that a Judas Iscariot was there we don't see how we could refuse him, after the Lord's example in permitting him to partake. Each one must take the responsibility before God of his presence there.

Zion Divine Healing Home.

Situated on the Finest Boulevard in Chicago.

Fire-Proof Construction.

Within One Block of the Illinois Central Railroad.



Morning and Evening Praise and Prayer Daily.

Special Lectures on Monday, Wednesday and Friday, with Healing Services thereafter.

IS NOT A HOSPITAL, NOT A HOTEL, NOR IS IT A PUBLIC MEETING PLACE.

It is simply what its name implies, a "Home" for the accommodation of the Lord's children who seek God's Way of Healing through Faith in Jesus Christ.

It is also a temporary home for God's children who are not sick, but who desire to avail themselves whilst in Chicago of the privileges of Zion for a longer or shorter time.

No Alcohol, Tobacco, or Medical Poisons of any kind used or permitted.

Conducted by the REV. JOHN ALEX. DOWIE and MRS. DOWIE.

TERMS TO GUESTS will be forwarded on application.

Daily morning and evening prayer and instruction are also given, and the services are varied as often as occasion requires by ourselves and colleagues.

Guests only are permitted to attend the meetings in Zion Home.

Situated on the finest Boulevard in Chicago.

Special Assemblies for Teaching and Healing Three Times in Week.

Morning and Evening Praise and Prayer Daily.

ZION is very attractive to all who come, and we rejoice in the sacrifices we have made to prepare it for God's children as a place of quiet Teaching and Healing in the Name of Jesus.

ZION is within one block of the Park Row Terminal Depot of the Illinois Central Railroad. It is within one block of Wabash and Cottage Grove Avenue Cable Cars, one block and a half of the Elevated Railway, and two blocks from State Street Cable Car connecting with all points of the city and suburbs.

He sendeth His word — PATIENCE — and healeth them.

LEAVES OF HEALING

I am the Lord that healeth thee.

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

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

EDITED BY THE REV. JOHN ALEX. DOWIE.

VOLUME VI. NUMBER 7. CHICAGO, DECEMBER 9, 1899. PRICE FIVE CENTS.

GOD'S WITNESSES TO DIVINE HEALING.

MOTHER AND DAUGHTERS DELIVERED FROM TERRIBLE AFFLICTIONS.

MANY BELIEVED; ALSO OF THE WOMEN OF HONORABLE ESTATE.

"Ignorant, weak-minded, deluded dupes."

Such are some of the lying epithets applied by the Devil to those who trust God for healing. It is one of the craftiest but most utterly untrue of the falsehoods formed against God's Way of Healing.

The great majority of those who, in Zion, seek God for the full Salvation, Healing and Cleansing of spirit, soul and body are men and women of deep spiritual understanding, keen intellect, strong will, and, in many instances, of the highest culture.

They follow callings requiring intelligence, skill, and learning, or hold positions of trust and honor.

There are many bearing University degrees in the fellowship and ministry of the Christian Catholic Church

Many are engaged in educational work demanding a most complete mental training.

The Witnesses who this week tell their marvelous stories, through the pages of LEAVES OF HEALING, are intimately connected with educational work in the Ohio Normal University at Ada, Ohio, of which Professor Lehr, their husband and father, is President.



MRS. H. S. LEHR.

They are "women of honorable estate" in learning, ability, refinement, and high Christian character.

They fully accepted the Full Gospel as proclaimed in Zion and received healing through faith in Jesus.

Each of them suffered the tortures of severe and complicated chronic diseases, pronounced incurable by their physicians.

The mother and one daughter endured unspeakable agonies in repeated butcheries at the hands of surgeons. They went down to the very Gates of Death. The light of all human hope had faded out, leaving only the deep darkness of rapidly-approaching death.

It was the Little White Dove which reflected from its snowy wings the pure beams of the light of Divine Hope.

Like the noble Bereans, these children of God examined "the Scriptures daily, whether these things were so."

Like the "women of honorable estate" in Berea, they also believed.

They cast aside all human means and trusted God alone to heal them.

When prayer was made by God's servant in Zion, Dr. Dowie, in the Name of Jesus, in the Power of the Holy Spirit, and in accordance with the Will of God, our Heavenly Father, the healing began in

their bodies. As they continued to trust and obey, the work of God was rapidly perfected, until the last vestiges of every one of the many most obstinate and even hereditary diseases which had so long afflicted them had disappeared. Their healings occurred at about the same time.

Nearly four years have passed since then.

During that time God has kept and strengthened them.

They are faithful and active members of the growing Branch of the Christian Catholic Church at Ada, Ohio, and have bravely, and in the open street, stood by Zion's Messengers there when they were publicly insulted and pelted by a mob principally composed of medical students.

The details of the wonderful work of God in them cannot even be outlined here. They are clearly and beautifully related in their written testimonies which follow these introductory words.

The testimony of these three unimpeachable witnesses demands attention.

They are too intelligent to have been deluded, either as to their illnesses or their healings.

Who then is ignorant?

Who then is deluded?

Who then is duped?

Is it he who opens his eyes and free from the trammels of long-established error accepts the truth, and by it is made free?

Or is it he who with narrow vision clings to preconceived notions?

We send these three Witnesses to the end of the earth by the Little White Dove, praying that the tens of thousands who read these convincing testimonies may examine "the Scriptures daily whether these things are so"; and that the Holy Spirit may lead them to believe with the Faith of God, in the Full Gospel of Jesus the only Saviour, Healer, Cleanser and Keeper.

A. W. N.

WRITTEN TESTIMONY OF MRS. H. S. LEHR.

ADA, OHIO, September 26, 1899.

REV. JNO. ALEX. DOWIE, Chicago, Ill.

Dear Dr. Dowie:—I have been asked many times about my healing, and have received a number of letters from strangers in regard to it.

Believing that a statement in full of the various sicknesses and diseases which racked my body, and the wondrous healing of them all through faith in Jesus as the Healer, will be of help to others who are suffering in like manner, I gladly add my testimony to the many thousands which have been given in Zion.

From my childhood I was a sufferer. Consumption was a heritage left me by my father's family. When but a child I suffered greatly from hectic fever.

As I grew older it settled in my throat, and for many years I was afflicted with throat trouble of the most severe nature.

When almost in despair of ever recovering, my physician advised me to make a seton in my arm to carry off the poison. This I did, and kept the sore open for twenty-six years.

After making the seton my throat troubled me less; but catarrh took hold of me, beginning first in the nose, and for twenty-five years my nose, and often my eyes and whole head, burned like a coal of fire. As soon as I would lie down the filthy discharge would drop down my throat.

My lungs became heavy and had a tightened, drawn feeling, so that for many years I was unable to take a full breath.

The catarrh permeated my stomach and bowels. I already had constipation, but it became greatly aggravated, and for fifteen years before my healing there had been no natural action of the bowels.

I tried many physicians, both in our own town and from other places, and many patent medicines. Some helped for a short time, but the disease still remained and constantly became worse.

My stomach would bear almost no solid food; everything I ate soured.

For many years my diet was gruel or milk, sometimes both.

I drank a great deal of hot water. My blood naturally became very much impoverished.

The stomach trouble caused me to have sick headache so badly that many times I could scarcely see, nor could I hold my head up.

For several years before my healing this form of trouble increased, and almost every week I had several days of severe suffering from sick headache.

The action of my heart became so weak that many times I sat up all night, or walked the floor to keep up the circulation. Every time I would lie down my pulse would almost cease to beat.

About ten years ago I had severe attacks of muscular rheumatism about every two or three weeks. It finally settled in the sciatic nerve. Many, many nights I sat until almost day before the grate-fire, trying to get warm and thus to drive the pain away. It still continued to the time of my healing.

My kidneys were badly affected, causing me great pain; and many of the internal organs were greatly irritated and weakened.

I lingered on, suffering thus from year to year, gradually growing worse, although I was taking medicine all the time.

I had tried many physicians, but for the last six years I trusted myself to our home physician, who did all he could for me, but he could not cure me.

On May 22, 1895, I took my daughter, who had been very ill for some time, to Chicago, to the Pratt Private Sanitarium. While there I laid my case before Dr. Pratt, who had a world-wide reputation, and Dr. Costain, the house physician.

Of course, an operation was advised. They said it would cure me, and that I would be a well woman in three weeks.

Filled with joy, I submitted to the operation in good faith.

The first operation was a failure, as they said, and there would have to be another.

I pleaded, begged, and cried. I did not want to suffer another operation; but they said I would die if I did not have it, so I finally consented.

Oh, the wretched doctors! That last operation almost took my life.

They did not care for the wound as carefully as they should, and on the fourth day after the operation the corruption, instead of passing off, went into my system.

The cold sweat stood all over my body as though cold water had been poured on me. Blood-poisoning had set in.

It was only by the most careful attention that my life was spared.

I remained in the Sanitarium four months and was just able then to stand on my feet and walk about the different rooms. I was then taken in a carriage to the station, carried to a berth, and brought to my home.

Dr. Pratt said I would be a well woman in six months. I waited patiently for four months, but grew weaker, and all my ailments were greatly aggravated.

My face shrank to half its size, and was of a purple color.

I was on the verge of insanity from the terrible shock of the second operation—the worst operation a woman can suffer.

No one but the nearest friends of the family were admitted to see me, for fear of the shock to my mind.

All this time my old physician was in attendance on me. He did what he could, but I grew weaker.

We were in despair. Kind friends sent us LEAVES OF HEALING. At first we paid but little attention to it. We believed in prayer, and had had many answers to prayer in our family, and knew that God could heal, but we believed that God had given us means, and that we ought to use them.

However, we began to read our Bibles as we had never read them before. We studied the Gospels and the Acts, and asked God to help us to understand.

He did help and bless. We believed that Jesus came to save and to heal; that He had never changed, and that His mission is just the same today as in the days when He went about Galilee, teaching, preaching and healing.

We all took it up together.

We had need to. Both my daughters were ill, suffering from serious diseases.

One had been pronounced incurable. The doctors had said that if her abscess healed, the tuberculosis would return, and she could not live three months.

My dear husband went to Chicago to learn more about Dr. Dowie, as we were in need of more teaching.

As he entered Divine Healing Home No. 3, a lady, the wife of a Member of Congress, was leaving, full of joy at her healing.

In the meantime I had sent in a request for prayer. At the hour of prayer I experienced a change for the better. I was stronger and I began to sleep at night.

Within a week's time I was healed of the catarrh throughout my body. I could draw a full breath.

I closed up the seton. I had closed it before, but the throat trouble had always returned, and I had been obliged to reopen it. This time the throat trouble did not return.

My constipation also was healed immediately.

My heart trouble disappeared; my rheumatism was gone. I could eat what I liked—and I did eat. It was so wonderful to eat a hearty meal.

I commenced to gain in flesh. After my return from the hospital I was much emaciated. From that time until my healing—four months and a half—I had gained only half a pound. I gained steadily now.

All medicines, water bags and poultices had been given up, and have not been needed since.

My stomach was not fully healed yet. Six months after my first healing I went to Chicago for more teaching. While there I realized that there was something in my life I had not made right. I made it right, and my stomach was perfectly healed.

It is now three years and nine months since I have trusted God for my body as well as my soul and spirit. I have found Him able not only to heal, but to keep.

We have all, as a family, been greatly blessed. Both of my daughters have been healed and kept.

We study our Bibles more, pray as we never knew how to pray before, love God more, love humanity more, love each other more. God's blessings have been greatly multiplied to us.

"Praise God for His goodness, and for His wonderful works to the children of men."

Praise God that He is always the same.

Praise God for a Gospel which demands clean, pure lives, and a humble trust in God.

Praise God for His servant, Dr. Dowie.

Your Sister in Christ, MRS. H. S. LEHR.

WRITTEN TESTIMONY OF MISS SARAH L. LEHR.

ADA, OHIO, November 24, 1899.

DEAR DR. DOWIE:—It is now almost four years since I have fully believed in James 5:15, and have known for myself the blessing that comes to one who trusts in God for health as well as salvation.

About nine years ago my health began to break. I was tired all the time, and suffered greatly from indigestion and other ills.

I scorned the idea of ill health and continued my work for three years.

By that time I had lost all elasticity of spirit, and suffered constantly from exhaustion.

I ate nothing with relish, for my food caused me distress.

My back ached until it seemed that it would break.

My brain was dazed and I was as one stunned.

My bowels were in a condition bordering on paralysis. Every function of my body was impaired.

I consulted a specialist. He said I had Bright's Disease of the kidneys.

I took a six months' course of treatment. The medicine was too strong for me to endure and, at the end of the six months, the action of my heart was much worse, and my whole system was greatly weakened.

I gave up his treatment, and took no medicine for several months.

I gave up my school work, but still continued my work in the office, although I was suffering greatly.

About this time I began to notice something strange about my writing. I was an exceedingly rapid writer, being able to write in long-hand from dictation, almost as fast as the ordinary stenographer.

I noticed that when I began to write it was with the utmost difficulty and pain that I could stop writing until I had finished. My hand would glide over the paper, and I was almost powerless to control it.

My thumb would often cramp, and the muscles of my arm would ache till all my teeth ached in sympathy. I changed the position of the pen, but obtained only temporary relief.

In the summer of 1894 the pain became unbearable. My teeth would set like a vise from the awful pain. My arm gritted against my shoulder. The large muscles of the arm knotted. My hand was very sore wherever the pen had touched it.

I gave up work for a time, but soon resumed. I thought I was better; but I found I could no longer hold a pen.

I then learned to write with the left hand. In less than a month's time the left arm was affected with the same pain as the right one, only not so severely.

I was obliged to give up my work permanently. The last time I made an effort to write was in October, 1894. I was unable to write from that time until January, 1896, when I was healed through faith in Jesus.

During that year I was unable to control my arm. It was not lifeless, but any effort to exercise the fingers or hand was accompanied by unbearable distress and inward jerking.

My jaws would almost lock from the violent pain.

I knew from what I had read that I had "writer's cramp."



MISS SARAH L. LEHR. MISS HARRIET M. LEHR.

I consulted our family physician. He very frankly told me he had never had a case similar to mine, and that the journals gave little advice for such cases. I took electric treatments several times by his advice, but finally gave them up.

Rest seemed the only thing, so I rested. My arm did not improve. The gritting, grinding pain did not abate.

In the summer of 1895 a still greater affliction began to steal upon me.

I scarcely dared to confess, even to myself, that the same suffering that was in my arm was beginning to manifest itself in my left leg. By the middle of July that limb would bear almost no weight upon it.

I limped as I walked, dragging the aching limb along as best I could.

The large muscles seemed shortened and drawn. Below the knee they were knotted. The kneecap was loose. The whole limb trembled almost constantly, whether I was standing or sitting, or even lying down.

I used the Vivi treatment three months, but it did me no good.

My father then laid my case before the physician at the hospital where my sister was. I would not consent to the operation he suggested as a possible cure.

I was rapidly becoming more helpless, and was scarcely able to stand alone. My stomach and bowels were in a most discouraging condition.

I had suffered from catarrh ever since I was four years old—a dry, burning catarrh.

It had always hindered my breathing. I had been obliged for many years to carry a box of ointment with me to apply to my nostrils, that I might breathe.

Within the last few years the catarrh seemed to have attacked the bowels also.

For more than seven years I had had a most unsightly eruption on my face, which refused to be cured.

It was diagnosed by a specialist as "acne rosacea," a tubercular disease of the skin.

I had tried many physicians, but had found but one who helped it. His medicine did help greatly, but the help was not permanent; that is, I had to use the medicine constantly to prevent a return of the disease.

This was my condition when Divine Healing first came to my notice. I was not disposed to investigate it at first.

I had always wondered what the Bible meant by saying, "If ye have faith as a grain of mustard seed," etc.

I decided to read the Bible on this subject, and immediately began a searching study of the Acts of the Apostles to see on what conditions the healings continued after Jesus had ascended.

I searched on through the Epistles to find what I believed was surely there—that the Apostolic Church was to die out and a new Church without the gifts to arise.

I found that statement nowhere. Everything was to the contrary.

I asked God to strengthen my limb, that I might not be obliged to sit helpless. I gave up the massage treatment I was using.

God did hear that prayer and some strength came.

But I needed teaching. I was trying God as my Healer, not trusting Him.

It did seem so strange to discontinue all medicine and leave everything to God. It seemed as if it might be asking too much. I believed God had given the means and that we were to seek God only after we had exhausted all human help.

Father went to Chicago to see my suffering sister. He expected, also, to make inquiries if any one could be found who could cure "writer's cramp." He was also to investigate the Divine Healing Mission and see if the work that was said to be done there was actually done.

He did investigate it, and when I arrived in Chicago, a few days later, he took me to Divine Healing Home No. 3.

I was no sooner in the Home than I was seized with a desire to leave it. We prayed together, and when we arose I had decided to remain.

I was in the Home two weeks. I received some physical blessing, but was not perfectly healed. However, I got what I needed more—spiritual blessing.

After I left the Home I went to board with a private family in another part of the city. While there, in the quiet of my room, I thought over what I had heard and learned. I knew what the acceptance of Divine Healing would mean to me: a full consecration of my life to God's service. I promised it to Him, and my prayer was heard.

I cannot tell the new light that came to me when I knew God heard me and answered.

I cannot tell how I felt when I knew I could once more hold a pencil.

I wrote a long letter home, telling of God's goodness to me. Life seemed worth living, now that I could walk without pain and could eat with relish.

I was surprised to find my catarrh gone. I had never thought of that.

I gave up the face wash and the hard, red pimples did not return.

If I had given God the full consecration I promised, the strength I needed so much would have come much more rapidly.

But I quailed under scorn and derision, and it was several months before I had learned the lesson I needed to learn. Then the strength came all at once.

I have been ill several times since my healing, from overwork or exposure, or neglect to obey, but I have each time verified the truth of John 15:7: "If ye abide in Me, and My words abide in you, ask whatsoever ye will, and it shall be done unto you."

I have not always rendered a joyful obedience. I have waited to be forced to obey many times. But God has been merciful to me, and now, after four years of trust, I can say, "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day."

I thank God for His Word; and I thank Him that He has a servant who is not afraid to teach this long-neglected Gospel.

In His service, SARAH L. LEHR.

WRITTEN TESTIMONY OF MISS HARRIET M. LEHR.

ADA, OHIO, November 6, 1899.

DEAR DR. DOWIE:—I send my testimony to LEAVES OF HEALING, praying that the record of God's goodness to me, one of the least worthy of His creatures, may bring blessing to some one who is in darkness and suffering.

About six years ago my health commenced to fail from my being too closely confined in an office. Finally a serious disease fastened itself upon me. I was treated a year and a half, hoping to get relief, but steadily grew worse.

On July 2, 1894, I was taken seriously sick. A physician was called. He told me an abscess was forming, and that I had paralysis of the bowels, and that tuberculosis was in my system.

I continued in great suffering until a surgeon was sent for to operate on the abscess.

I obtained great relief for a time, but the disease was still in my system.

Two other operations were performed without good results.

My health still continued very poor, from the constant drain off my system from the running sore, and the continued paralysis of the bowels.

The condition of my bowels was such that nothing but mucus passed from them.

My physician advised a trip South, hoping a change would benefit me; but I grew weaker and suffered from hectic fever.

When I came home one of my doctors advised me to go to a hospital for treatment.

On May 22, 1895, I went to a hospital in Chicago. Here there were four operations performed in an attempt to get the abscess closed.

Every kind of medicine used for such purposes, and all kinds of treatments were resorted to, but it would yield to the treatment of none of them. My body became so emaciated that, although I am five feet two inches tall, my weight was only sixty-seven pounds.

I remained in the hospital twenty-one weeks. When the last two operations were performed, stitches were taken in the wound to draw it together; but every time the stitches were removed, the flesh broke, thus causing another wound.

I was greatly discouraged, having been in the hospital so long. I wrote home that I believed I would have to be an invalid the rest of my life.

Several weeks previous to this LEAVES OF HEALING had come into my mother's hands. She had begun to trust God for herself, and was rapidly growing better.

She wrote to me about it, but I was not disposed to investigate it.

When my parents got my letter about the wound breaking open again, my father started to Chicago with the expectation of taking me to another hospital, or else taking me to the Divine Healing Home, if I would consent to go.

He was accompanied by my sister, who was in very poor health, and was expecting to either enter a hospital or go to Dr. Dowie's.

I remained in the hospital. I was too stubborn to investigate Divine Healing. My sister, however, did go to Divine Healing Home No. 3.

When at the hospital, my father asked about my condition, and when I might be expected to get well.

The surgeon answered him thus: "Am I God that I can tell when that girl will be healed? I ought never to have taken her. She had one foot in the grave when she came."

A week or so after the doctor's conversation with my father, my sister asked Elder Spiecher to pray for me. My mother and father joined in prayer at the same time.

This was done without my knowing it.

The very day they prayed for me I had evidence in my body that I was much better. On that day the wound was cured; for the doctor said, "The wound is actually beginning to come together."

In less than a week my sister and I came home.

But I now had to learn a bitter lesson. I really did not understand what God had done. I was surprised that the wound healed, and I believe the doctors were, too, for the day before it began to knit together the doctor had said, "It will not come together."

I did not understand the power of prayer then. I knew that a miracle had been wrought in my body, for the cause of my disease, which had baffled the most skillful physicians, had been removed. Yet I did not understand that God had done it.

After I had been home a few days great was my horror to find the bowels again in a paralyzed condition.

I ventured to take a dose of medicine, but it threw me into violent hiccoughs. I took two more doses, and those threw me into still worse attacks of hiccoughs.

I was now convinced that God wanted me to give up medicine and trust Him, although previous to this I had thought I ought to use means, in addition to the prayers.

I had not learned to trust for myself; in fact, I had had no teaching. I did not like to read my Bible, nor did I like to pray.

The cause of my disease soon came on me again as bad as it had ever been, and to my great dismay I discovered a new abscess forming that promised to be still more serious than the previous one.

I was now fully convinced that I had exhausted human means and I commenced to study the Bible and to pray in earnest. I had quite a conflict, but I did learn to trust for myself, and God was very merciful.

It was six weeks before every trace of the abscess disappeared, but, to my great joy and the glory of God, it completely disappeared and there has been no symptom of its return.

The cause of the abscess was removed and has never returned.

I cannot be thankful enough that God has restored me to health, nor can I tell the spiritual blessing that has come to me.

Instead of neglecting my Bible, it is now "more to me than my necessary food."

I praise Him, too, that He has blessed me above that I have asked. From a severe injury received when I was nine years old, I had always stood with stooped shoulders, being unable to hold my head erect. When God healed the other disease, my spine was strengthened, and I am now able to stand perfectly erect.

I have, through indiscretion in caring for myself, or through forgetfulness to abide, been ill since my healing; but on going to God in prayer, in faith, and trust and obedience, I have known Him to be faithful to His promises.

Last winter I was taken suddenly ill with the grip, brought on by exposure. It struck me suddenly at the base of the brain. I suffered most excruciating pain from rushes of blood to the head.

Sleep was an impossibility for several weeks. When I would lie down my arms would become numb, my heart would almost cease to beat, and my body would get icy cold.

At times I could scarcely get my breath. I could eat almost nothing.

The grip shattered my nerves,

I felt that my lungs were being clawed out.

All my family prayed earnestly. God heard, and I got relief for everything except the pain in my head.

During this period of trial, Isaiah 59:1, 2—"Behold, the Lord's hand is not shortened, that it cannot save; neither His ear heavy, that it cannot hear: but your iniquities have separated between you and your God, and your sins have hid His face from you, that He will not hear"—came to me so often. I had decided that some time I would make a firm stand for Zion, but not now.

When I was suffering so I promised God that I would make a firm stand as soon as I was able. God blessed me, and in two weeks from the time I was first taken ill, I was healed and perfectly well.

But I failed to keep my promise to God and was again stricken. I again promised to make a stand for Zion, and was again helped. But I failed again, and was again taken sick.

Once more I promised, this time fully humbled, and was relieved.

God gave me courage to stand where I believed I should.

My sister took the step with me, and a short time after, my mother.

I now improved steadily, but did not receive the fulness of blessing I would have received if I had kept my promise to God and gone forward willingly and joyfully.

I am thankful that God is merciful, and that I have learned and am learning each day to trust all to Him.

In His service, HARRIET M. LEHR.

General Overseer's Appeal for Zion's Forward Movement

--and--

A New Year's Gift to God.

GENERAL OVERSEER'S OFFICE
...ZION...
1201 MICHIGAN AVENUE,
CHICAGO, U. S. A.

November 18, 1899.

To the Officers and Members of the Christian Catholic Church in all parts of the World, and to All Friends of Zion:

BELOVED BROTHERS AND SISTERS IN JESUS CHRIST OUR LORD:

"Grace unto you, and Peace, be multiplied."

In the Eleventh Hour of the last year but one of this century, I send forth this Appeal from Zion.

Triumphant everywhere, Zion can point to Victories which God has wrought, such as are without precedent in any age since the first apostles lived on earth.

The Everlasting Gospel, once for all delivered to the Church by her Lord, has once more been plainly set forth in all its simplicity and power, by the Eternal Spirit working through Zion and its consecrated messengers.

The Past is Glorious.

The Present is Victorious.

The Future is hastening to the Final Triumph of Zion's King.

I call in His Name for Gifts to be laid at His feet and used for His service in the Extension of the Kingdom of His Father by the Salvation, Healing, and Cleansing of sin-stricken and disease-smitten humanity in every clime and nation through all the Earth.

I CALL FOR A NEW YEAR'S GIFT OF ONE MILLION DOLLARS.

You can answer that call, each according to his several ability.

If each one will do that fully, then Zion's Storehouse will have meat for many workers, and I shall be enabled to put many Powers into operation which are now unused because of the lack of service, or sacrifice, on your part.

Bring the Whole Tithe into the Storehouse.

Bring your largest possible Offering also into the Storehouse.

God will pour you out a Blessing that there shall not be room enough to receive it.

I want this Gift to God for the following purposes, among others:

(1) For the Training and Sending forth of Zion's Messengers to All Nations.
(2) For the Work in Chicago.
(3) For the Work in Zion City to be begun in 1900.
(4) For the Preparation and Printing and Sending-forth of LEAVES OF HEALING, a Voice to Zion and God's People in Every Land, in many languages.
(5) For the Work of Zion's Seventies in all the Great Cities, first of America, and, then, of every Continent.

God has given me a Right to ask this from you in Jesus' Name.

The Holy Ghost has witnessed for me that I am God's Messenger.

The Holy Ghost has witnessed for Zion that it is God's Planting.

The Holy Ghost has witnessed that we are fitted by Him for the Work.

The Holy Ghost calls upon you, not only for Large Gifts from your Plenty, but for Sacrifices from your Sufficiency.

Do not send a single cent grudgingly, or from fear, or by any constraint: for "the Lord loveth a Cheerful Giver."

Send the Money into Zion, Chicago, either by Registered Letter, Bank Draft, Postal Money Order, or Express Order, made payable to myself.

Send it in, if possible, not later than Christmas, and, if not, send it in so that it may reach me before the last, or on the last, day of the year, so that I may be able to announce the Million at the All-Day and All-Night with God on Lord's Day, December 31st, and Monday, January 1st, 1900.

I have no other need for life, or time, or strength, or money, but to do my work as the Messenger of God's Covenant.

That work I shall do with every Power with which He may intrust me, until I draw my latest breath on earth, and go to my reward in heaven.

I fear no criticism from apostate churches, or from envious and unreasonable people, who will persistently misrepresent my words, my actions, and my motives.

God is my Judge.

Zion is my Witness over all the earth.

Hence I say, "The King's Business requireth haste."

Therefore, see to it that ye do this thing, lovingly, generously, and quickly.

In the Great Harvests which we shall reap on earth, we shall rejoice together; and in "A New Heaven and a New Earth, wherein dwelleth Righteousness," we shall rejoice forever with our King.

I am, faithfully your friend and fellow-servant in Jesus,

John Alex. Dowie

General Overseer of the Christian Catholic Church.

A NEW YEAR'S GIFT TO GOD FOR WORK IN ZION.

.....

THE REV. JOHN ALEX. DOWIE,
General Overseer of the Christian Catholic Church,
Zion, 1201 Michigan Avenue, Chicago, U. S. A.

Herewith I enclose you by..... the
(Say here whether by Draft or otherwise.)
sum of....., as my contribution to the work of God committed to your care, to be applied as you may decide, in answer to your Appeal of November 18, 1899.

Name in full .....
(Say whether Mr., Mrs. or Miss.)

Address in full .....
(Stating Street No., Town or City, State or Country.)

Revealeth His word and healeth them.

LEAVES OF HEALING

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

A WEEKLY PAPER FOR THE EXTENSION OF THE KINGDOM OF GOD.
EDITED BY THE REV. JOHN ALEX. DOWIE.

Entered at the Postoffice, Chicago, Illinois, as Second Class Matter.

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

For foreign subscriptions add one dollar per year for postage.
Subscribers desiring a change of address, should give present address, as well as that to which they desire LEAVES OF HEALING sent in the future.
Make all Bank Drafts, Express Money Orders or Postoffice Money Orders payable to the order of JOHN ALEX. DOWIE, 1401 Michigan Avenue, Chicago, Ill., U. S. A.
Station L. Long Distance Telephone South 864. Cable Address "Zion, Chicago."
All communications other than business must be addressed to
MANAGER ZION PUBLISHING HOUSE,
1401 Michigan Avenue, Chicago, U. S. A.

CHICAGO, ILLINOIS, DECEMBER 9, 1899.

TABLE OF CONTENTS.

Leaves of Healing, Saturday, December 9, 1899.

God's Witness to Divine Healing—
Mrs. H. S. Lehr, ... 193-195
Miss Sarah L. Lehr, ... 195-196
Miss Harriet M. Lehr, ... 196
General Overseer's Appeal, ... 197
Editorial Notes—
Masonic Episcopal Minister Vents His Spleen, ... 198-200
Increase in General Overseer's Office Force, ... 200
Concerning Zion's Messengers to the Orient, ... 200
How Pharmacists Are Made, ... 200-201
All-Day and All-Night With God in Zion, ... 201
Cartoon—
Zion's Witness Against False Sweaters, ... 202
A Voice to Zion and God's People in Every Land—
Prelude—Concerning Illness of Dwight L. Moody, ... 203-204
Sermons—Zion's Witness Against Those That Oppress the Widow and the Fatherless and That Turn Aside the Stranger From His Right, ... 204-210
All-Day and All-Night With God in Zion—
Program, ... 211
Notes of Thanksgiving to Zion's God, ... 212
Zion's Junior Seventies, ... 213
Cheering Words From Zion's Guests, ... 214-215
Zion's Financial Institutions, ... 216
Zion Literature Mission, ... 217
Zion in the Orient—
Map—China, ... 218
Zion in China, ... 219
Notes From Zion's Harvest Field, ... 220-222
Announcements—
December 10 to December 15, 1899, ... 223
Baptisms, ... 224

EDITORIAL NOTES.

"I WILL BRING YOU TO ZION."

God is wonderfully fulfilling the prophecy in Jeremiah 3:14 in the experience of the Christian Catholic Church in Zion:

I will take you one of a city,
And two of a family,
And I will bring you to Zion:
And I will give you shepherds
According to Mine own heart,
Which shall feed you with knowledge and understanding.

In a most wonderful manner the gathering of the people to Zion is taking place.

Continually, every day, week, and month, we might truly say every hour of the day, we are receiving applications for fellowship.

Large numbers of those who come into fellowship are setting their faces Zionward, and are arranging their affairs in such a way as to enable them to settle in the Zion City near Chicago, to which so many are coming from all parts of the world.

The indignation and despair of the apostate churches are very great, and it finds expression sometimes in very curious ways.

An illustration is taken almost at random.

It is the custom on the part of many ex-members of these churches, when they have entered into our fellowship, to subscribe for Leaves of Healing and send it to their friends in the churches they have left, and sometimes to their pastors.

In such cases we send out from Zion Publishing House a card, of which the following is a copy:

Zion Publishing House,
1401 Michigan Avenue.

Chicago, ... 1899.

Dear .....

We desire to inform you that Leaves of Healing will be sent to you at the request of a friend of yours who has paid for the paper for you for a period of ....., beginning with the above date.

The paper will be discontinued at the expiration of the time for which it is paid. We trust it will be a blessing to you as it has been to many, and that we will have the pleasure of receiving your order to continue the "Little White Dove" to your address when the time for which it is paid has expired.

Very truly yours, with Christian regards,

Zion Publishing House.

This card was sent in the ordinary course of business to the Rev. Frederick Parkhurst, Le Roy, N. Y.

As a matter of fact, we did not personally know that this subscription had been sent in, or that Mr. Parkhurst had been so informed. But the following letter will show our readers how this amiable minister of the Masonic Episcopal Church received the courtesy of a friend.

The letter is as follows:

GENESEE CONFERENCE.
METHODIST EPISCOPAL CHURCH.

Le Roy, N. Y., November 17, 1899.

Rev. John Alex. Dowie, Chicago, Ill.

Sir:—I return herewith your communication of the 11th inst.

No "friend" of mine would ever insult me by paying for such a paper for me.

I have only the supremest abhorence for your sect. You tear down what every true minister of the Church builds up. You are in the fraudulent healing business for the money there is in it.

Your paper is not fit to go into a Christian home.

The package you sent me I have already consigned to the flames, before it shall contaminate any of the members of my household.

If you send any more to my address I shall avail myself of the law, which wise men have made, to protect the public from you and your ilk. I shall not take it from the office, but shall return it to you through the post-office authorities and leave you to settle with them.

My advice to you is, that you cease to practice such fraud in the Name of the lowly Jesus, whose salvation is without money and without price.

Fred'k S. Parkhurst.

When we received this shameful letter we immediately inquired at our Publishing House for the name of the friend who had subscribed for Leaves of Healing for Mr. Parkhurst. We found Mr. George W. Sperry, of Pavilion Township, Le Roy, Genesee County, N. Y., had sent in the name with remittance, and had asked us to send Leaves of Healing to his late pastor.

Mr. and Mrs. Sperry sent in their application for membership and were received as members of the Christian Cath-

olic Church in Zion on June 28th of this year. In doing so, they sent the following letter, which they had received from Mr. Parkhurst:

METHODIST EPISCOPAL CHURCH,
Le Roy, N. Y.
F. S. PARKHURST, PH. D., Pastor.

MR. GEORGE W. SPERRY. May 24, 1899.

Dear Brother:—I regret very much to receive your request of the 20th inst.

The winter has been so severe that I could not get out to visit you very well, and consequently have not had the pleasure of your acquaintance. But now the roads are good, I can run out on my bicycle, which I hope to do this week.

What is the "C. C. Church?" I do not recognize the initials.

However, it is not our custom to give "*certificates of membership*" to any but our own denomination; to others, our Discipline says, a "*note of recommendation*" shall be given. This, of course, I will give, if you urge it, and will give me the *full name* of the society.

I am sorry that you should feel obliged to sever your connection with the Methodist Episcopal Church. The privileges for the gifts of the Spirit and the exercise of Christian grace are as great with us as the Bible affords.

Hoping that you will reconsider your request and continue to help us in our work, I am, dear brother,

Yours sincerely, F. S. PARKHURST.

MR. PARKHURST'S TRIP on his bicycle to Mr. and Mrs. Sperry did not, however, effectuate any change in their opinions or desire to retire from the membership of the Methodist Episcopal Church, and on June 4, 1899, the following certificate was issued by Mr. Parkhurst, who had meanwhile learned what the mysterious C. C. Church meant:

METHODIST EPISCOPAL CHURCH,
F. S. PARKHURST, PH. D., Pastor.
Le Roy, N. Y.

June 4, 1899.

This certifies that Mr. George W. Sperry, and his wife, Mary C. Sperry, are acceptable members of the Methodist Episcopal Church of Le Roy, N. Y.

They are hereby dismissed, at their own request, to unite with the Christian Catholic Church of Chicago, Ill. When so received their relation to this Church will cease. FREDERICK S. PARKHURST, Pastor.

TAKING THIS correspondence, then, as an illustration of the manner in which we are insulted by many impertinent ministers of this Church, we call attention to the facts which it discloses.

It shows that Mr. George W. Sperry and his wife were held to be *acceptable* members of the Methodist Episcopal Church, and that Mr. Parkhurst dismissed them at their own request, in order that they might unite with the Christian Catholic Church of Chicago, Ill.

It will be seen, therefore, that LEAVES OF HEALING, which was so insultingly refused by Mr. Parkhurst, had been sent by the "friends" who were for many years in full fellowship with Mr. Parkhurst and the Church of which he was a minister.

NOW AS TO the contemptible contents of his letter to ourselves.

We are "tearing down what every true minister of the (*Masonic Episcopal*) Church builds up."

That Church is building up many things that are of the Devil, and, amongst other things, the Masonic Order.

We commend to Mr. Parkhurst's attention especially, in case he is himself a member of that order, our Cartoon in this issue, entitled, "Zion's Witness Against False Swearers."

We are certainly engaged in tearing down that diabolical order which rejects the Name of Jesus, which does not acknowledge His Divinity, and which is the source of so much iniquity.

We accept in that sense, therefore, the truthfulness of his statement that we are "tearing down" what every true Masonic minister of that Church is building up.

AS FOR the other statements, we tell Mr. Parkhurst, and all who make the allegation that we are engaged in a "fraudulent healing business for the money there is in it," that they are telling a manifest falsehood.

Neither he nor any one else can find any person in any place, at any time, who was ever asked to pay us any money for any service which we ever rendered to them in praying for their healing.

WHAT IS the use of forever crying "fraud," and never once attempting to prove it?

Are there not laws in America, and everywhere, which punish "frauds"?

When, and where, have we ever been tried for "fraudulent healing business for the money there is in it"?

Never, at any time or place; but Mr. Parkhurst, and all his Bishops and ministerial brethren who shriek this lie from end to end of the world, are themselves *fraudulent liars and deceivers of the people*, by making such false and utterly unfounded assertions.

AS TO WHAT he did with the paper, it is very evident that he is afraid of LEAVES OF HEALING and its effect upon his own family, knowing well the effect it has already had in his own Church.

But while he curses the Little White Dove, we thank God that the Holy Spirit blesses it to the Salvation and Healing and Holy Living of multitudes throughout the earth.

THIS ANGRY and malicious minister is only a specimen of hundreds and even thousands whose hatred of Zion is so great that they openly declare their wish that Zion might be destroyed and that we might cease to live.

This murderous spirit is essentially the spirit of Masonry, which controls the Methodist Episcopal Church, inasmuch as their vows require every member of the Masonic fraternity to protect their foolish so-called secrets on a penalty which is set forth in their oath:

"I, John Smith, of my own free will and accord, in the presence of Almighty God, and this worshipful Lodge, erected to the holy Saints John, do hereby and hereon most solemnly and sincerely promise and swear, that I will always hail, ever conceal and never reveal any of the secret arts, parts or points of the hidden mysteries of ancient Freemasonry, which have been heretofore, may at this time, or shall at any future period, be communicated to me as such, to any person or persons whomsoever, except it be a true and lawful brother Mason, or within a regularly constituted Lodge of Masons, and neither unto him nor them, until by strict trial, due examination, or legal information, I shall have found him or them as lawfully entitled to the same as I am myself.

"I furthermore solemnly promise and swear that I will not write, print, paint, stamp, stain, cut, carve, mark or engrave them, or cause the same to be done, upon anything movable or immovable, capable of receiving the least impression of a word, syllable, letter or character, whereby the same may become legible or intelligible to myself or to any person under the whole canopy of heaven, and the secrets of Freemasonry be thereby unlawfully obtained through my unworthiness, binding myself under no less a penalty than that of having my throat cut across, my tongue torn out by its roots, and buried in the rough sands of the sea at low water mark, where the tide ebbs and flows twice in every twenty-four hours, should I ever knowingly or willingly violate this my solemn oath, or obligation, as an entered apprentice Mason. So help me God and keep me steadfast in the due performance of the same."

THIS SHAMEFUL "Covenant with Death and Agreement with Hell" will not protect the Masonic Order or the Masonic Episcopal Church from destruction, for God has said:

Your covenant with death shall be disannulled,
And your agreement with hell shall not stand;
When the overflowing scourge shall pass through,
Then ye shall be trodden down by it.

THE RAGE of the Masonic ministry is only intensifying the determination of Zion to Go Forward into the worldwide conflict with that and every other form of Secretism, believing and declaring, as we do, that—

He that doeth truth cometh to the light
That his deeds may be made manifest
That they are wrought in God.

TENS OF THOUSANDS of earnest Christians in the various churches which have now become apostate, are realizing their true condition and are on every side flocking to Zion from all the lands.

LAST LORD'S DAY was a time of wonderful blessing in all the Zion Tabernacles in Chicago, but especially in the afternoon, when the thousands of Zion assembled in Central Zion Tabernacle.

AT THE CLOSE of that service we had the joy of ordaining one Overseer, three Elders, two Evangelists, two Deacons, and one Deaconess. We began this year with forty-two ordained officers, and we have reached the last month with one hundred and nine ordained officers of the Church.

AT THE ordinance of the Lord's Supper we also had the joy of receiving a large number of new members, and more than two thousand communicants participated.

THE WORK in the General Overseer's offices at Headquarters, by reason of the ever-increasing correspondence and the ever-increasing number of Branches of the Christhian Catholic Church and Gatherings of the Friends of Zion throughout this Continent and all parts of the world, has caused the addition of several new rooms, a number of new departments of administration, and a large increase in the number of our staff.

IT IS difficult, and in fact impossible, to convey a correct idea of the manner in which God's work in Zion grows, and the constant need for providing offices and accommodations for the constant "expansion" of Zion's ever-increasing "spheres of influence"—to use the terms now in vogue amongst European politicians in the Orient.

WE ASK the sympathetic remembrance of our dear people and friends everywhere at the Throne of Grace, that God will give us the grace and wisdom to discharge the solemn responsibilities of our worldwide Office in the general direction of this wondrous worldwide work.

REV. GEORGE L. MASON, B. A., B. D., who has been ordained as Overseer of the Christian Catholic Church in China, will continue to remain at Headquarters and organize a large band to go out with himself and his wife, Elder Mason, next year.

It is thought well, after much prayerful consultation, that he should continue at Headquarters until at least the close of the session of Zion College in June, in which he is at present an instructor.

The Elders and Evangelists who will accompany him are being carefully prepared in the College and in the work at Headquarters, and it is probable that the number going forth will be a large one.

WE HAVE directed Overseer Mason to take charge of a department in this paper to be entitled "Zion in the Orient," whilst he remains at Headquarters.

His first page, written specially concerning China, appears in this issue.

WE SHALL place our Chinese, Japanese, and Corean correspondence at Overseer Mason's disposal; and we expect him to make this department one of very great interest to Zion in all lands.

WE HAVE directed Overseer Wilhide to open another department, entitled "Zion in Australasia," and we hope to have his first article in an early issue.

ELDER AND EVANGELIST VIKING have been booked to sail from San Francisco in the steamship "Hong Kong Maru" on Tuesday, January 16th, and they will be accompanied as far as Honolulu by Overseer and Elder Wilhide, who will then proceed to Australia by way of New Zealand in the steamship "Moana," January 31st.

IN ORDER that our friends in these distant lands may know of the exact movements we again publish the itinerary of these four outgoing officers, which is as follows:

The party leave Chicago, January 4, 1900. They will remain in Salt Lake City on Lord's Day and Monday, January 7th and 8th; arrive in San Francisco about January 11th. Address in San Francisco, care of Pacific Mail Steamship Company, 421 Market Street.

They sail Tuesday, 16th, in steamship "Hong Kong Maru"; arrive in Honolulu, 23d. Address there, care Pacific Mail Steamship Company.

January 31st Elder and Mrs. Viking leave Honolulu by steamship "China," which is due in Yokohama February 12th.

The Australian party will sail on the same date in steamship "Moana," due in Auckland, New Zealand, February 14th.

Elder Viking will spend several weeks in Japan. Friends may address him, care of F. Staniland, Yokohama. He will arive in Shanghai, China, about March 15th.

Overseer Wilhide will visit the friends of Zion in Auckland, Wellington, Christchurch, Timaru and Dunedin, New Zealand, and then proceed directly to Melbourne, Australia. His address in New Zealand will be care of Wm. Johnson, Zion House, Prospect Terrace, Mount Roskill Road, Auckland, New Zealand. His address in Australia will be, Zion Divine Healing Home, corner Hampton Street and Center Road, North Brighton, near Melbourne.

IT WOULD greatly surprise the managers of the Missionary Boards of many societies in England and America were they to know the dissatisfaction of the missionaries in the foreign fields, many of whom are setting their faces toward Zion, feeling that the Gospel as preached in the Christian Catholic Church in Zion and the organizations of this Church are eminently adapted for the evangelization of the heathen world.

WE HAVE recently received into fellowship the Rev. E. C. Paulding and his wife, late of Chenulpo, Corea. Our Brother Paulding will remain for some time in Zion with the missionary party which is being prepared, and will probably go out with Overseer and Elder Mason and the Chinese party next year.

OTHERS are coming in from Corea and from Japan and from various parts of China, whom we do not think it desirable to mention more fully at this time.

These great nations, which are now in a state of much confusion consequent upon the political and commercial changes now going on, are very much in our heart, and we are studying, and have been for some years, the conditions of these lands and their people with a view to an intelligent oversight of the work which is now being undertaken.

LET EVERY member of the Christian Catholic Church pray for Divine wisdom and large resources for the great Enterprise of establishing Zion throughout the Orient.

AN INTELLIGENT member of this Church in Philadelphia, Pa., sends us the following letter, which speaks for itself:

PHILADELPHIA, November 27, 1899.

MY DEAR DR. DOWIE: You will be interested to know how some pharmacists pass examinations in the State of Pennsylvania, before the

Pharmaceutical Board of Examinations. This case was related by a third-year student to me tonight, about himself.

The State law requires that a student must have two or more years' practice in a drug store before the board will pass the applicant, even though he attains the average at his examination.

When he came up before the board he attained the average necessary, and was handed a blank to be filled out setting forth, under oath before a notary public, where he had had two years' experience.

He went to a friend who was a notary and asked him to affix his seal to the paper, but did not swear before the notary, and the only compensation he gave the notary was a cigar, in a friendly way.

At the same time, to the Board of State Examiners he gave the name of a classmate who lives up the State as the druggist with whom he had spent two years in the service.

The State Board wrote the classmate, and he in return notified the board that the applicant was all right, having had the necessary experience.

The truth of the matter, so far as experience went, was a total service of but thirteen months, and these, of course, with a regular pharmacist, and that not the friend who certified to his experience.

It certainly is bad enough to have the drug-mill grind out thousands of druggists per annum, but such lying in connection with it is most disgraceful, to say the least.

And may God have mercy on them all, and convict them of their sin, not only in being in the business, but helping to send men and women to hell.

We pray for you daily, as well as the Church at large.

Our new Elder will, in my judgment, be the right man in the right place.

Yours in His Name.

BUT STILL the "drug-mill" goes on grinding out thousands of licensed poisoners, many of them ignorant and reckless and, even from a pharmaceutical point of view, utterly unprepared persons.

WE REJOICE that in Zion there is no place for the Sorcerers (Pharmacists).

THE Revelation of Jesus Christ, chapter 21, verse 8, says: "But for the Fearful, and Unbelieving, and Abominable, and Murderers, and Fornicators, and Sorcerers (Greek φαρμακοὶ—pharmacists), and Idolators, and all Liars, their part shall be in the Lake that burneth with Fire and Brimstone, which is the Second Death."

WE DESIRE to call the attention of our readers everywhere, especially in the United States of America, to the detailed announcement of the All-Day and All-Night with God in Zion at the close of this and the opening of the New Year, on page 211.

WE HAVE made extensive preparation in Zion Home for the reception of large numbers of additional guests. But to prevent disappointment, we again remind our friends it will be desirable for them to make arrangement for their accommodation before they arrive in the city. It will be wise to communicate at once with our manager, the Rev. J. G. Speicher, M. D., Zion Home, who will give information to correspondents.

WE ALSO again call earnest attention to the Appeal for One Million Dollars ($1,000,000) as a Gift to God at the close of this year, on page 197.

We shall have most gratifying Announcements to make, doubtless, after the midnight Ordinance of the Lord's Supper.

We shall also have a great Map and Picture concerning Zion City to display to the thousands of Zion then present.

From all sides we hear of the expectation of great blessing at that time. We are looking for a Glorious Manifestation of the Holy Spirit's presence and power.

IT WILL be seen that the first week of the year will be devoted principally to Gatherings and Conferences in Central Zion Tabernacle. To this we also call especial attention, and we hope that our friends will so arrange that they will be able to attend many of them.

IT WILL give us great personal pleasure to receive in Zion Home on the evening of New Year's Day every visiting member, with our family and our staff, and to welcome them in Zion.

WE HOPE to present to all our readers a

STORY OF ZION CALENDAR FOR 1900,

with our issue of the LEAVES of December 23d, which is now being prepared. It will be printed as a Supplement, and will measure 21x27½ inches.

That issue will also be illustrated by about forty-eight separate pictures, including a large full-page group of

ZION'S FIRST MESSENGERS TO ASIA AND AUSTRALASIA.

That historic group will contain portraits of ourself and Mrs. Dowie, with the Overseers, Elders and Evangelists for Australia and Asia, including Chinese and Japanese students now preparing in Zion College.

Orders for Extra Copies of this issue must be sent immediately to Zion Publishing House to prevent delay and disappointment.

LET EARNEST PRAYERS ascend to God also for the two weeks of conflict with the Unclean, Ungodly and Criminal Press in which we are about to engage.

AND SO ZION goes forward without fear into the remaining conflicts of the Dying Year, and into the glorious building up of Zion City and Zion's Kingdom in the year about to open, the Closing Year of this wonderful Century.

BRETHREN, PRAY FOR US.

FREED FROM THIRTY-FIVE YEARS' SLAVERY.

ZION, CHICAGO, DECEMBER 7, 1899.

DEAR GENERAL OVERSEER:—Brother Naegele came to us with a letter of introduction from Brother Yerger, of Cincinnati, asking us to help him get deliverance from the tobacco devil.

After some conversation, we found he only looked upon "drink and tobacco" as only bad habits, and not as sin. God helped us to show him it was sin to defile his body, and until he saw their use was sin, he had no need of the Saviour; for Jesus came to save men from their sins, and he must confess and forsake his sins and God would save him and give him power to overcome all wrong desire, true to His promise in John 1:9.

We knelt together in prayer, and when he arose from his knees the "tobacco devil" was cast out and the Holy Spirit had come in. Thank God, he has been kept ever since, and so graciously has it affected the family that the son has given up the use of tobacco, turned to God, and is a member of Zion.

Mrs. Naegele has accepted Christ as her Healer and been healed from deafness of some years' standing; for all of which we praise God.

Faithfully yours in Christ, J. THOMAS WILHIDE.

God Gives Deliverance From Nicotine Mania.

I smoked for thirty-five years. I often tried to get rid of the bad habit of smoking, but never could do it. I had many doctors, and tried different medicines to take the appetite away, but without avail. Sometimes I would stop for an hour or two, but it made me nervous and very disagreeable to those around me, and as soon as I took one or two puffs I was all right again.

I took LEAVES OF HEALING and studied it very carefully.

March 16, 1899, I went to Elder Wilhide, and told him all my trouble. I drank, not so hard as some people, but regularly nearly every day.

Elder Wilhide explained to me that smoking and drinking was sinning. Before that I never thought I was sinning, but after he taught me I looked at it in a different way. He asked me whether he should pray with me, that the desire be taken away, and he showed me that it was God's business to take away the desire and mine to stop the habit. We got down on our knees and Elder Wilhide laid hands on me and prayed for me. There came over me a peculiar sensation, something I can't explain. He asked me if I would promise God to stop smoking and drinking. I told him the desire had left me and it would be impossible for me to use the stuff again.

I praise God for Zion and for all the blessings I have received.

EUGENE NAEGELE,
4543 Green Street, Philadelphia, Pa.



"There he stands without our portals on the threshold of his new Masonic life, in darkness, helplessness and ignorance. Having been wandering amid the errors and covered over with the pollutions of the outward and profane world, he comes inquiringly to our doors seeking the new birth, and asking a withdrawal of the veil which conceals Divine Truth from his uninitiated sight."—Manual of the Lodge, by Mackey, p. 46.

ZION'S WITNESS AGAINST FALSE SWEARERS.

(See LEAVES OF HEALING, December 2, 1893, Volume VI, Number 6, pages 170-178.)

Hear the Word of the Lord, ye scornful men. . . . Ye have said, We have made a Covenant with Death, and with Hell are we at Agreement; when the overflowing scourge shall pass through, it shall not come unto us; for we have made Lies our Refuge, and under Falsehood have we hid ourselves. . . . Thus saith the Lord God, Behold I lay in Zion for a Foundation a Stone. . . . And your Covenant with Death shall be disannulled, and your Agreement with Hell shall not stand.—Isaiah 28: 14-18.

A VOICE TO ZION AND GOD'S PEOPLE IN EVERY LAND.

O thou that tellest Good Tidings to Zion, Get thee up into the High Mountain. Lift up thy Voice with strength; Lift it up, be not afraid; Say unto the cities of Judah, Behold your God! Isaiah XL:9.

ZION'S HOLY WAR.

Report of Meeting held in Central Zion Tabernacle, Lord's Day Afternoon, November 19, 1899. Prelude: Concerning Illness of Dwight L. Moody. Sermon: Zion's Witness Against Those That Oppress the Widow and the Fatherless and That Turn Aside the Stranger From His Right.

Report of Meeting held in South Side Zion Tabernacle, Lord's Day Evening, November 19, 1899. Sermon: Continuation of Zion's Witness Against Those That Oppress the Widow and the Fatherless and That Turn Aside the Stranger From His Right.

REPORTED BY S. AND E. W. AND A. W. S.

ON Lord's Day afternoon and evening, November 19, 1899, the General Overseer delivered his mighty and fearless witnessing for God against those who oppress the widow and the fatherless and that turn aside the stranger from his right.



Men, hiding under the cloaks of honored professions or behind the masks of assumed piety, have committed that most cowardly sin. Their positions in the community have shielded them from the rebukes of the ministers of God and from the scorn of all good people.

God's servant in Zion boldly tore away their disguises and showed them, under the glare of the searchlight of truth, the cringing, hideous monsters they really are.

Those chiefly guilty of this sin were shown to be the members of the legal, medical and ecclesiastical professions.

The afternoon address was delivered at Central Zion Tabernacle, before a deeply interested audience of nearly three thousand people; the evening address in the South Side Zion Tabernacle, where nearly the same number of people assembled, and were strongly impressed by the startling truths proclaimed.

AFTERNOON SERVICE.

The meeting was opened by singing Hymn No. 422:

It may be at morn, when the day is awaking,
When sunlight through darkness and shadow is breaking,
That Jesus will come in the fulness of glory,
To receive from the world "His own."

CHORUS—O Lord Jesus, how long, how long
Ere we shout the glad song?
Christ returneth; Hallelujah! Hallelujah!
Amen, Hallelujah! Amen.

Dr. Dowie then read the third chapter of Malachi; also the first chapter of the Epistle of James.

Prayer was offered, at the close of which Dr. Dowie said:

Concerning Illness of Dwight L. Moody.

I share with every true Christian in this land the feeling of sorrow which we all must have had when we read of Mr. Moody's extremely severe illness at Kansas City and his complete break-down. I would not add to the sorrow which any one has at this time one single word unnecessarily. I am glad to know that Mr. Moody still lives. But I would like to send from this platform, by my voice, to Mr. Moody, at Northfield, another and perhaps a last warning

I would like to say, "My Brother Moody, remember that I warned you early this year that if you continued your attacks upon Divine Healing and upon Zion, God would set you aside. "Remember, Mr. Moody, that only a month or so ago you came to this city and unnecessarily went out of your way to attack Zion, to attack our teaching, and boastfully to say that, not only was disease not of the Devil, but that doctors were of God. You said that if you got sick, you would ask God to bless the doctor, and would expect to get well.

"You know that you got sick, and you got the doctor. You did not get well, and had to leave in the midst of your Mission here in Chicago.

"Now the next Mission to which you go you get sick again, and you ask the doctor to help you. You are in such a miserable condition after he has been helping you that you stagger out of your hotel, and cannot even recognize your friends because the drugs which have been given to you make you stupid and insensible.

"Mr. Moody," I would say, "repent and turn to God! Set aside these doctors and these drugs, or the Devil will kill you, and kill you quickly."

I know something of the disease from which my brother suffers, for I am well acquainted with sickness. I have seen sick people in hundreds of thousands since 1876. In twenty-three years I must have seen very considerably over a million of sick people.

"Mr. Moody, I know from what you are suffering, if the statements of the symptoms in the papers are true. You can take from the hands of these doctors these infernal drugs that they give you, but when the Devil and the doctors have given you a little more digitalis, you will find that they have given you a dead heart, and you will fall dead in a twinkling.

"Why do you not turn to God, Dwight L. Moody, and believe that Jesus Christ is the same yesterday, today and forever; the same Saviour, the same Healer, the same Cleanser, the same Keeper?

"If you do, oh I shall be so glad for you to come and preach in Central Zion Tabernacle. (Applause.)

"If you do not, you will not preach anywhere long.

God Will Not Let You Fight His Work in Zion.

"You have done good work, but God marches on.

"If you do not understand Divine Healing, that is no reason why you should attack it. The witnesses to Divine Healing are too numerous for you ever to invalidate their testimony."

"Where are they?" says somebody.

I will show you them in a minute. I am like that Scotch chieftain who, when he was challenged as to where his men were, turned around and said, "Stand!" and an army of men arose from their hiding places. I say now, let every one who has been healed through faith in Jesus Christ, stand. (At least fifteen hundred persons arose.)

Were you healed through faith in Jesus, brothers and sisters?

Witnesses—"Yes."

Dr. Dowie—Did I do it?

Witnesses—"No."

Dr. Dowie—Did I charge you any money?

Witnesses—"No."

Dr. Dowie—Do you know of anybody I did?

Witnesses—"No."

Dr. Dowie—Is God your Healer?

Witnesses—"Yes."

Dr. Dowie—And you are His witnesses?

Witnesses—"Yes."

Dr. Dowie—Do you not think that you are hypnotized? (Laughter.)

Witnesses—"No."

Dr. Dowie—Do you work every day?

Witnesses—"Yes."

Dr. Dowie—Do you get wages?

Witnesses—"Yes."

Dr. Dowie—Do your masters or mistresses think you are hypnotized?

Witnesses—"No."

Varied Occupations of Zion's Witnesses.

Dr. Dowie—I see policemen here standing up. I know they are not hypnotized. I see railway men and I see bankers. I see lawyers, and I see engineers. I see tradesmen of all the trades, and especially of the constructive trades, hundreds of them, around me. It is simply a piece of impudence upon the part of any one to say that you are all hypnotized. If you were all hypnotized, you would all be asleep, and I do not think you are asleep.

Brothers and sisters, do we give God the glory?

Audience—"Yes."

Dr. Dowie—May God carry the witness of more than fifteen hundred persons now standing down to the bedside of Dwight L. Moody, and may God in His infinite mercy make that brother to repent, and turn to God alone for his healing. (Amen.)

He is a Christian, no doubt about it; but he has been a naughty boy lately, and he had to be spanked.

He has been telling God and His people that disease is not of the Devil. Will any one today say that the disease from which he now suffers, which interrupted his meetings at Kansas City, came from God?

Voices—"No."

Dr. Dowie—Yet according to his theory, it would come from God. It does not come from God. It comes from the Devil. Christ came to destroy the works of the Devil. May we all help each other in helping our brothers to destroy these and all other works of Satan, for Christ's sake.

Peter, the apostle, in the house of Cornelius, the centurion, said that all whom Jesus healed "were oppressed of the Devil." It is just the same today.

ZION'S WITNESS AGAINST THOSE THAT OPPRESS THE WIDOW AND THE FATHERLESS AND THAT TURN ASIDE THE STRANGER FROM HIS RIGHT.

INVOCATION.

Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, and profitable unto this people, oh Lord, my Strength and my Redeemer.

I declare Zion's Witness for God specially "against those that oppress the widow and the fatherless, and that turn aside the stranger from his right." The text I have quoted to you is from Malachi 3:5. If I would rank it with another passage, it would be the words from the passage of Scripture which I read to you in the Epistle of James, the last verse of the first chapter:

Pure Religion and undefiled before our God and Father is this, to visit the Fatherless and Widows in their affliction, and to keep himself unspotted from the world.

What is needed in these days is, above all things, Pure Religion; not a religion which is mixed up with Hiram Abiff, the Son of the Widow, his stinking bones under the Temple, and his mythical resurrection by King Solomon. All the abominations connected with that system are simply a part of the worship of Baal.

To this the churches have largely gone, especially the "Masonic" Episcopal Church, commonly called the Methodist Episcopal Church.

You saw the picture last week of that bishop who said that Methodism had nothing in common with Dowie's teaching. He had a goat under his right arm and a pig under the other. He also carried a basketful of drugs on his left arm, and had a society dog at his heels. You saw that church, didn't you?—"Masonic Episcopal Church," with a placard upon it, "Oyster supper tonight. Prayer meeting postponed. Admission, twenty-five cents." (Laughter.) That "Old Serpent the Devil," wearing a plug hat, was coming out of the church with a smile of intense satisfaction.

These cartoons are doing good work. They are making the Mah-hah-bones mightily mad. In their madness they are disclosing their real character. They threaten in their impotent rage. But God guards all in Zion.

Lawyers the Oppressors of the Widow, the Fatherless, and the Stranger.

There is no use whatever in mincing words in this matter. There is no question that today the widow and the fatherless in the United States of America are oppressed to a terrific extent by that class of men who are called lawyers. Today the greater part of the members of the legal profession are like vultures who scent the dead from afar and never go where there are roses or flowers or life. It is said that a vulture turns sick when it comes into a rose garden.

There are vast numbers of these horrid vultures of the law who scent the dead from afar. They swoop down, and in pretending to be the friends of the widow and the fatherless, they feed upon the dead, and upon the dead man's estate, until they destroy the life of the widow, until they blast the future of the fatherless.

If I were to tell you one-one-hundredth part of the true stories which I have heard in my life; if I were to tell you one-one-hundredth part of the tales which have been told me from week to week in the room where I see on Wednesdays the sorrowing who come for counsel and direction, I should have to write volumes.

These volumes would be connected principally with the horrible depravity of three professions: the ministerial, the medical and the legal.

I should have to tell you of how those who were nominally God's ministers, who professed to be kind doctors of medicine and of law, have closed their claws upon the home of the widow and the fatherless before the coffin-lid was closed. I should have to relate how they have stolen the heritage of the Widow, and starved and cursed the Fatherless.

I am not making statements which cannot be verified. They are verified in courts of law every week, every month, every year, not only in this country, but in nearly all others.

Jesus said:

Woe unto ye lawyers! for ye took away the Key of Knowledge; ye entered not in yourselves, and them that were entering in ye hindered.

If I were to tell you the stories which are connected with the turning away of "the Stranger from his right," and of the

robberies by these three professions, and especially the legal profession, who have been stealing from the foreigner who did not understand our language or our laws, I should have to tell you the story written with lamentation and woe within and without.

Sight Restored to an Aged Blind Lady.

I remember when I landed at the Golden Gate, San Francisco, I had a very great respect and love for your institutions. I was expecting that I should find things so much brighter and better than even under the British flag in Australia.

I was shocked within the very first month of my stay in San Francisco by the tales that were brought to me every day concerning those who had been robbed by processes of law in that city, not only in early times, but even at the time when I was there, 1888 and 1889. The political Boss of San Francisco at that time was a blind saloonkeeper named Buckley, and the Courts and City Council seemed to be a part of his political "machine." The history of California in its early days is especially full of crimes committed by lawyers who robbed the Widow, the Fatherless and the Stranger.

I shall never forget one day how that came home to me with tremendous power. A sweet little lady, richly dressed, with her mother, who was blind, leaning upon her arm, came up to me at the close of one of my services in the Grand Opera House. The younger one of the two said, "Doctor, this is my mother, the Donna Victor Castro."

The Donna said, "Oh, how I should love to see your face, Doctor. But I have listened to your voice, and I believe all you say, that Jesus Christ is just the same today. Lay your hands upon my head, and ask the great Father in heaven to bless me that I may see the face of my dear ones before I die; that I may see the bright sun once again; that I may read God's Word. Pray for me."

I prayed for her, and that night she saw the face of her kind son-in-law for the first time. She was surprised to find that he was a gray-haired man, although comparatively young.

I will never forget the intense joy of the Donna when she found that she had sight enough to see the face of one who had married her daughter, a very excellent man if he was a lawyer, because there are some lawyers who are not devils. The most of them are devils incarnate; thieves, liars, cheats, who, under process of law, are ready to do any iniquity, and for fees are willing to fight on any side, the right or the wrong, just as they are paid.

But there are some good ones, "counsellors" like Joseph of Arimathea, and like Samuel W. Packard, the "counsellor" of Zion in Chicago today.

We Have a Good Lawyer for Zion.

He is a man of God, but I wish he were in Zion altogether. I wish he were out of that "Valley of Dry Bones," the Congregational Church. Oh, it is dry! I lived there for years, and the "dust" nearly choked me.

It is one degree better than the Baptist valley, because that valley has only enough water in it to make it mud. (Laughter.) Ugh! you miserable Baptists! You know that you have gone to the Devil as an organization. God is through with you. He cannot use you. You are holding on to the money of men who steal like the Rockefellers. God Almighty will not bless money which has been stolen from the people.

The Donna continued to attend my service. Although she bore a noble Spanish title, she was an American lady. Don Victor Castro, her husband, was still living at the old Hacienda across the bay, near San Pablo, where his father before him had lived. He was the representative of the Spanish crown in California, long before the City of San Francisco had any existence.

The present site of San Francisco was called Buena Yerba at that time. Long before the United States had won its independence Don Victor Castro's father had come there, having been placed in charge of that coast by the Spanish king. He had vast possessions.

The Don when I knew him, in 1888, was an aged man of not far from eighty years old, and his father had died at an advanced age.

I was often pressed to visit the Don, and at last I went. He was very much interested. I found a thorough Spanish gentleman of the old school. Don is the Spanish word for duke. I had a fine and very pleasant visit in the very interesting old adobe house, with walls four feet thick, practically an old fortress, and spent many a pleasant hour listening to his wonderful stories of the olden time.

I said to him, "Don, come to my meetings and get converted."

"Well," he said, "will you come then and visit me and stay here for some weeks between your missions?"

I thought a minute and said, "Yes."

He began coming to the meetings. He became a very sincere Christian, took the Lord's Supper, and came out of the Roman Catholic Church, with which he had been identified, with his family, for centuries.

Terrible Tale of Robbery by Lawyers.

He gave me his full confidence when I became his guest. I never heard such a tale of robbery in my life. When I heard that tale of robbery by lawyers, by judges, by bribed juries, by District Courts and State Supreme Courts, my blood boiled.

A man who had owned hundreds of thousands of acres of land was robbed of all but the small parcel of ground of about ten acres upon which his home stood.

Lawyers like Carpentier, and judges like the man who was not long ago shot dead in the San Joaquin Valley when he was threatening Justice Field's life, were amongst the thieves.

As I listened to Don Victor, I found that American law would permit the stranger to be turned from his right, and protect the thief and the Oppressor.

The hospitable man had opened his heart and his home with the old Spanish love. Men told me that if ever you admired one of Don Victor's horses in the olden time, he would give it to you immediately, saying, "It is yours."

When I entered his home I remember how he bowed and said something in Spanish which I asked the Donna to translate. She said, "He is telling you that everything is yours. He is yours, the servants are yours, we are all yours to command."

That was in his heart. He loved to use everything to make people happy. That is the heart of a true Christian.

But he was robbed of his cattle, tens of thousands of head; robbed of his lands, and there was left just a little bit of land, about eight or ten acres.

When I heard the story I said to Don Victor, "How did you keep that?" "I will tell you how I kept that," he said.

"I said to my two sons, 'Take a rifle, each of you.' I loaded my rifle, and when they came with a legal process to steal my last land I went out to meet them. I said, 'It is enough. The man who enters with a legal process upon this land, I will shoot dead.' That process was withdrawn and never executed. If he had entered, I would have shot him, and when I had shot him dead, I would have gone and followed Carpentier and others, and shot them dead. I wanted to shoot no man, but I would have shot them dead. That is the only way I have kept this little bit of land out of hundreds of thousands of acres."

Oh, my God, how "the stranger has been turned aside from his right" in this land, from the Golden Gate at San Francisco to Hell Gate at New York; from the frozen North to the torrid South.

All Over This Land the Stranger Has Been Turned Aside From His Right.

Have you not kept the African from his right?

Voices—"Yes."

Dr. Dowie—Have you not denied him what you grant to the foreigner who knows less than he, who never bled for this land as the Afro-American has?

You permit the South to let him vote. Yet you know that in hundreds and in thousands of cases they never count his vote except as the very opposite to what he voted. You gave him the franchise. You gave him equal rights, and yet, before God, how you oppress him! You let men turn him aside from his right; let them hang him; you let them torture him; let them burn him; without any legal trial, even under this administration; not only years ago.

Ye who were strangers in the land, have you not turned aside the Indian from his right? Do you know the story of the Indians? Do you know the story that they can tell, of how they have been robbed of their fairest lands, and cheated? You have bought great possessions for a bottle of rum and a few trumpery trinkets. Your laws have protected the thieves. You have oppressed the Widow, the Fatherless, and you have turned aside the Stranger from his right.

As I look at this story of national wrongdoing, I cannot forget what God has decreed, that

Nations as Well as Individuals Must Reap What They Have Sown.

It was this awful sin of Israel in the time of Malachi which caused the curse to come upon them. It caused God to witness by that prophet against the sorcerer and the adulterer, and the false swearer and the oppressor of the widow and the fatherless, and those who turned aside the stranger from his right.

They would not hear, just as some of you will not hear. You do not want to hear. It touches you too closely. It hurts you. It makes you remember some of your own sins, some of your own oppressions. You are feeling it badly, and you are going out wounded. The Devil is taking some of you out.

I always preach moving sermons. (Laughter.)

I can tell in this house in a minute where a Methodist minister sits. I guarantee I will move him in ten minutes (laughter), in nine cases out of ten.

I know when I am moving a harlot. She cannot stand it.

I know when I am moving a thief.

I know when I am moving a sorcerer (pharmacist) or an oppressor.

This oppression of the widow and the fatherless and the stranger is not only by a nation or a class, but is a widespread individual sin.

Oh, how hard the lot of a Widow is!

Think of her when the grave is about to close over the husband of her youth, and the father of her children! She kneels there beside her dead. All the earth is so empty. The little ones look up into her eyes so dim with tears that she can scarce see them, and lay their heads upon her heart so heartbroken that she could almost wish that they and she could pass away together and lie in that grave.

Have ye no pity? Have ye none, though ye profess to be men and Christians? Should not that Widow and these Fatherless ones be the subjects of national and municipal as well as individual care; above all should they not be the care of the True Church of God?

The Church is Like the Unjust Judge.

The Widow and the Fatherless come and say to the apostate Church, "Avenge me of my adversary."

"What is your adversary, madam?"

"My adversary is that Accursed Liquor Traffic. Avenge me of my adversary, oh Church of the Living God. Lift up your standard and strengthen all your hands, draw your swords and fall upon this monster which has slain my husband, and avenge me."

The Church says, "Madam, you must be quiet. You must go away and pray. You must say, 'It is the Lord; let Him do what seemeth Him good.'"

You liar! You monster! who dare tell that woman it is the Lord! Is it the Lord?

Audience—"No."

Dr. Dowie—Does He license men to sell Liquid Fire and Distilled Damnation?

Audience—"No."

Dr. Dowie—You liars? It is the Devil.

Then again the Widow comes. She cries, "Oh, Church of God, avenge me of my adversary!"

"Who is your adversary, madam?"

"My husband was entrapped into one of these Dens of Death and hell, a harlot's house and a gambling hell, the two adjuncts of a saloon."

The Theatre, the Saloon, the Gambling Hell, the Brothel, Are Side by Side.

You go to the theatre and you will find that the saloon and the gambling hell and the house of her whose house is the gate of hell all lead out of that theatre. It is ever the Way to the Pit.

The Widow tells the Church that her young husband lies dead. There is a bullet through his brain. He put it there himself, because he had been misled. He had stolen the money of his employer. He had been seduced by liquor; seduced by the theatre; seduced by the harlot; seduced by the gambler. He had gone to the gambling hell, and he had lost all his own. Then he had lost all he could steal. Then, as he went out into the night, he was afraid to face it all, and he took a revolver and put a bullet through his brain.

She comes to the Church and says, "Avenge me of mine adversary!"

Again the answer is, "It is the Lord; let Him do what seemeth Him good."

Is it the Lord?

Voices—"No."

Dr. Dowie—Did God ever do that thing?

Voices—"No."

Dr. Dowie—Did He make the gambling hell?

Voices—"No."

Dr. Dowie—As the suffering one cries, should not the Church put all her armor on and go forth to strike that horrid thing?

The Legal Vulture.

Again the Widow cries: "Avenge me of mine adversary!" She tells you of the legal adviser who got her estate and robbed her. Now she has no bread for her children, no home, no friends.

Ah! But he stole her estate by law. He led her to sign papers. He led her on to do things. He has everything perfectly clear, so that the Courts cannot disbar him, or punish him in any way. She is hungry and cold, and the winter is coming on, and her children are starving and dying. Shameful Sin or Death are her only alternatives, if she cannot get Justice.

She cries, "Oh, Church of God, avenge me of mine adversary!"

The minister says, "Go away; it is the Lord; let Him do what seemeth Him good." And that lawyer is sitting in the Board of Management of that Masonic minister's Church, protected in his robbery, because he shares the plunder with its Treasury.

Is it the Lord?

Voices—"No."

Dr. Dowie—It is the Devil.

The Widow comes, and the Fatherless comes, and the Stranger turned aside from his right comes, and the Church has no place to receive them, and no effective help to give them.

May Zion Go Forth to Protect the Widow, the Fatherless, and the Stranger.

Oh God in the Heavens, wilt Thou not show Zion a way by which she can take the sorrowing, the broken-hearted, the Widow, the Fatherless and the Stranger to the heart of her Infinite Love in Christ? Show Zion the way. There is a way. I cannot do much, but looking back upon the things which in life I have wrought, there is nothing that gives me greater joy than the numbers of Widows and Fatherless whom I have been enabled by some knowledge of that which was the law and right to save from the claws of these villains and vultures.

Zion's witness must go on, and Zion must stand against these things. Zion must find the way: for the Church of God was sent into this world to show the Way for the sorrowing, and the sick, and the perishing; to find deliverance for all in Him who is the Way, the Truth, and the Life.

Friends, the Kingdom of God is divisible into three parts. Christ said through His apostle, "The Kingdom of God is Righteousness and Peace and Joy in the Holy Ghost."

Do you desire peace and do you desire joy? Do you wish, when life is over, to go with bounding steps into the presence of the King, hearing Him say, "Enter thou into the joy of thy Lord"?

Then, my brothers and my sisters, remember that unless you are in the fight for righteousness, unless you are standing with God against sin and against all uncleanness, unless you are determined yourselves to do right, no matter what it costs, you do not know God. You have never repented of sin, you have never been saved from sin, and you are not fitted to enter heaven.

Call.

If you will do right and rest in Christ's Righteousness, you will receive not only imputed but an imparted Righteousness; not only an imputed but an imparted Peace; not only an imputed but an imparted Joy. The Joy of the Lord will be your strength and mine. All who desire that Kingdom in their hearts, stand and ask God to bring it there. All who want Righteousness, Peace and Joy in the Holy Ghost, stand. (With but a few exceptions, the entire audience arose.)

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Take me as I am. Make me what I ought to be in spirit, in soul, in body. Give me

power to do right, no matter what it costs. Give me Thy Holy Spirit that I may do right to my fellow man; that I may repent, restore and do right in Thy sight. Give me Thy Holy Spirit that I may confess in Thy sight, and by Thy grace turn from my sin to Thee, my God.

From the wilderness and the swine-trough may I find a place in my Father's house, for the sake of "Jesus, the Lamb of God that taketh away the sin of the world." Give me power to live as a Witness against the Sorcerer, and the Adulterer, and the False Swearer, and the Oppressor of the Widow, and of the Fatherless, and of those who turn aside the Stranger from his right, and that do not fear Thee.

Put Thy love and fear in my heart. Help me to help others; to follow in the footsteps of Jesus, who went about doing good, and healing all that were oppressed of the Devil. Bless Zion everywhere, and this Witnessing Sermon to the ends of the earth, for Jesus' sake.

(All repeat the prayer, clause by clause, after Dr. Dowie.)

Did you mean it?

Audience—"Yes."

Dr. Dowie—Will you help each other to live it?

Audience—"Yes."

Dr. Dowie—Will you live it yourselves?

Audience—"Yes."

Dr. Dowie—Will you consecrate all you have and are to God?

Audience—"Yes."

Dr. Dowie—Do it, and do it practically.

PRAYER BY GENERAL OVERSEER.

Father in heaven, bless this meeting, and bless us in the further service tonight. Oh God, in the South Side Zion Tabernacle, help us to carry forward this witnessing until it touches the hearts of multitudes, until it touches the heart of the nation, for Jesus' sake.

The grace of our Lord Jesus, and the love of God, the fellowship of the Holy Spirit, abide in you, bless you, keep you, and all the Israel of God everywhere forever. Amen.

EVENING SERVICE.

South Side Zion Tabernacle.

The meeting was opened by singing Hymn No. 391:

Look, ye saints, the sight is glorious;
See the Man of "sorrows" now;
From the fight returned victorious,
Every knee to Him shall bow.

REFRAIN—Crown Him, crown Him, angels crown Him,
Crown the Saviour, King of Kings."

Dr. Dowie then read in the Inspired Word of God, first in the Book of the Prophet Malachi, in the third chapter; also in the eighteenth chapter of the Gospel according to St. Luke.

The tithes and offerings were then received.

Dr. Dowie delivered the following discourse:

INVOCATION.

Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, and profitable unto this people, oh Lord, my Strength and my Redeemer.

In the course of this series of addresses in Zion's Holy War, I have, during the last seven weeks, spoken publicly on an average of more than once every day.

I have spoken principally upon the words in the third chapter of the Book of Malachi and the fifth verse.

TEXT.

I will come near to you to judgment; and I will be a Swift Witness against the Sorcerers, and against the Adulterers, and against False Swearers; and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and that fear not Me, saith Jehovah of hosts.

I come again to that portion of the Witnessing which deals with "those that oppress the Widow, and the Fatherless, and that turn aside the Stranger from his right."

One of the greatest curses that can ever come to a land is that it shall be flooded with lawyers.

The creation of litigation is their business. One of them said to me a little while ago, when I was reproving him for something which was manifestly wicked, "You know, Doctor, we are called the Devil's Own." I said, "You are not miscalled, either." (Laughter.)

That is just what they are for the most part: the Devil's own, although there are many splendid exceptions.

One of the saddest things in connection with life as we see it today in this land is the curse which has come upon it through the vultures of the legal profession.

Written within and without, it is a scroll of lamentation and misery.

Those who profess to be the protectors, and profess to be the administrators and interpreters of justice, are in thousands of cases its betrayers.

My experience has been somewhat widely extended over a great part of the world by personal travel and stay, and I am in a position to speak as perhaps few men are concerning the oppressors of the widow, fatherless and strangers today.

When I landed on these shores at the Golden Gate in 1888 I had high hopes that my short residence in America, for then I expected it to be short, would result in great admiration for the free institutions, and the legal safeguards of this republic.

Good Laws and Justice Betrayed by Those Sworn to Protect Them.

I do not intend to bring a railing accusation against the land in which I dwell. I have hundreds and thousands of devoted friends in America, from ocean to ocean, and from north to south. Yet, if I say to you that it is a land where there are excellent laws, but where these laws are betrayed by the very men who are sworn as counsellors, attorneys, and by the nature of their oath are compelled to say that they will do justly, I would say the truth. If I say to you that the people are betrayed, and the laws destroyed and the administration of justice interfered with, and above all the widow and the fatherless and the strangers are oppressed, you know I would be saying the truth.

The Parable of the Widow and the Unjust Judge.

In the parable which I read to you in the eighteenth chapter of Luke, you have a story which is repeated continually in the so-called courts of justice in this land. The approach to a judge is made very difficult unless money is there to pave the way, to fee an eloquent tongue and to pay for time and talent. You may as well put up with it at the beginning and just let the thing go, because justice is not possible without a fight to get it.

Justice is not dispensed to the people freely, fully and heartily. The way to the judge is barred by a thousand petty, miserable obstructions, and by obsolete and wretched provisions as to what is and what is not evidence. The judge has to sit there bound by the cobwebs of legal precedents and unable to get at the matter because of the entanglement of the miserable whip of legal procedures.

Good common sense men could quickly settle matters. The disgraceful failure of the jury system is a curse. Bribery and the crass ignorance of the men who are selected to try cases, their prejudices being permitted to influence their judgments, make their verdicts in these cases perfect farces. Juries are bought and paid for while they are trying the cause. That is a matter of public record, there being a number of persons fugitives from justice in Chicago today because of their bribing juries.

I pass on from the judicial side of this matter to the ecclesiastical.

If the True Church of God Were Bold and Brave, the People Could Get Justice.

The Widow and the Fatherless tonight in thousands and tens and hundreds of thousands are poor, miserable, wretched and in the slums because their heritage has been stolen from them by lawyers. The Strangers have been turned aside from their right, and have been filled with hatred for American institutions. They have joined the ranks of the anarchists and would-be revolutionists. Yet, if the Church of God did its duty and was led by strong, resolute, loving-hearted men who are true to God, then the earth would be judged, even now, by the saints of God. The multitudes of people are crying out for justice which has fallen in the streets.

They are longing, after all, deep down in their hearts, for truth. They are seeking some power which can come in and right the intolerable wrongs which now exist.

No power can do it for us but God's. In no other way can it be done than through the Holy Catholic Church, the True Church of the Living God.

"I Believe in the Holy Catholic Church."

That Church is the only power which can do this in the world. I did not say the Roman Catholic. I did not say the Greek Catholic. I did not say the English Catholic. I said the Holy Catholic Church; that which is more than Rome, more than Greece, more than America, more than England—the True Church of the Living God.

Despite all that has been at strife with blessing, and all that has been rife with curses, that Church yet exists, and God will bring it forward into the Light. May He hasten it. (Amen.)

As in the parable,

Widows, Orphans and Strangers are Crying Aloud to God for Vengeance.

Shall not God avenge them? Doth He not hear the cry of the laborer whose hire is kept back by fraud?

He says He does, and that He will avenge them.

Does He not hear the cry of the widow and the fatherless and the strangers who have been robbed mostly under forms of law?

He does, and He will avenge them speedily.

Let me present you some of these widows and fatherless ones for a moment in their Appeal to the Church of God.

Do you see them?

I see them tonight in ten thousand homes, pale, heart-broken ere the coffin lid is closed forever over the dead they loved and have lost. Widows with their children are reaching out their hands to God tonight and crying, "Oh God, wilt Thou not cause Thy Church to avenge me of mine adversary?"

What is she crying for?

What is it? See! There in that casket is the husband of her youth, the man of her love. There is her whole heart. Who has stolen him?

Pile up the dead bodies tonight at the Gates of Chicago of those who have been slain by Alcohol.

Oh, there would be a ten thousand times higher pile than the heads of the dead princes which Jehu saw when he reined up his chariot at the gate of Jezreel and said, "Who slew all these?"

The traffic in liquid fire and distilled damnation, the accursed alcohol poison, has dug the graves of millions, and is digging the graves of happy homes in uncounted numbers tonight.

As she nears that bier with her fatherless children she is crying out, "Oh God, will not Thy Church arm its men and women in the whole armor of God, and send them out to fight this worse than dragon which has destroyed our dear one, not only slaying his body, but dragging his spirit down to hell amidst the damned?"

Heartless and False Answer of the Church to the Cry of the Widow and the Fatherless.

What does the Church answer to the widow and the fatherless when they cry from the side of their dead?

"Beloved, it is the Lord; let Him do what seemeth Him good."

Is it the Lord?

Voices—"No."

Dr. Dowie—Did God license that Traffic?

Voices—"No."

Dr. Dowie—Did God give that man a license to sell the accursed liquor which destroys spirit, soul and body? That poison sent that man drunk from a saloon, followed by a thug.

In order to get his week's wages the criminal drew him into a dark place. When he fought for the bread for his children, for the little money that he had earned with his toil, he got a bullet through his brain. He lay there drunk, unable to protect himself. Having gone through the gate of hell, on the way to his home he found his bed in hell, and that is now his spirit's home.

Did God do it?

Voices—"No."

Dr. Dowie—Shall not God answer this cry which comes from stricken mothers, broken-hearted fathers, from the widow and the fatherless, against that horrid traffic which fills the graves and the insane asylums, and the orphan asylums and the jails, and provides victims for the gallows?

Is there no answer?

The answer is this, that

The Church of God Must Not Have Within Her Ranks a Man or a Woman Who Touches, Tastes or Traffics in That Accursed Poison of Hell.

Zion has none. If I knew of one member of all this audience of thousands of this Church who ever drank, much less sold, alcohol, I should summon him at once and say, "Put your whisky bottle or your beer mug there and kneel down and ask God to help you to drink it for His glory; to sell it for His glory." Is there one man who could do it?

Voices—"No."

Dr. Dowie—What you cannot pray over, you cannot do in Zion. Thank God for that. (Amen.)

The Widow and the Fatherless are crying out to God because of other oppressions.

See! Here is a widow. She has come, and she is crying out to God and to His Church, for her husband or her son is lying dead tonight, a bullet through his heart. Tell me who killed him?

Damning Work of the Filthy Theatres.

Oh, he simply went to the theatre. He listened to the lips of painted harlots who were seducing his heart.

He found that from the theatre there were three gates.

One led to the house of her whose house is the very gate of hell. The dead are there.

Another led to a saloon.

Another led to a gambling hell.

He passed through each, and sank into the arms of Death and Hell.

The harlot's house led into the saloon, or the saloon to the harlot's house, and from thence to the gambling hell, where he spent his substance in riotous living, late nights, and frequent drunkenness.

Now the frenzy has seized him, and to retrieve his losses, night after night, he feverishly plays his cards and takes his chances, and has before him the vision of great success.

No; it is gone! Tonight he has no money except what he can steal. He has stolen it. It is his children's. It is his wife's. It is his employer's. It it somebody's. He has stolen it, and he risks it. He throws it. Last chance! *Gone!* GONE!!

He goes out into the darkness. The revolver is at his ear. He blows his brains out.

His dead body is taken home.

It is the work of that Trinity of Hell—the Saloon, the Theatre, and the Gambling House.

The widow cries tonight, "Avenge me of mine adversary," and the minister comes to comfort her. He kneels down and prays. He says: "Whom the Lord loveth He chasteneth. It is the Lord. He doeth what seemeth good in His sight."

Is it the Lord?

Voices—"No."

Dr. Dowie—Is it the Devil?

Voices—"Yes."

Dr. Dowie—Has the Church no answer except a lie?

Lying Inscription Upon a Tombstone.

I met a weeping mother in a cemetery. She was bending over the grave of a dear daughter, and I saw her throw herself prostrate upon that grave and weep.

I went up and looked at the inscription:

"THE LORD GAVE, AND THE LORD HATH TAKEN AWAY."

I looked at the mother and recognized her. I said, "Madam! Arise!"

She looked at me.

"Sit right up, madam. Did you write that inscription there?"

"I did."

"Do you know me?"

"Oh yes," she said. "I know you now. Oh, can you comfort me, Doctor?"

"How shall I best comfort you? Shall I comfort you with the lie which you have written there, or shall I comfort you by telling you the Truth and by leading you to God through Repentance for your Sin?"

"Oh," she said, "tell me the truth."

I said, "I knew Mary."

"I know you did, Doctor."

"I watched over her."

(I came back to that city, after some years of absence, and I was strolling in the cemetery looking at the inscriptions, not thinking that I should meet any of my old people, when I saw this broken-hearted woman throw herself upon the grave.)

Mary was a dear, sweet child, and oftentimes I used to say to her mother, "Now be careful. You are wealthy. You love Society. Mary is beautiful. She will grow into a lovely woman. Be careful. Do not sell her birthright for a miserable mess of Society's pottage. Let her grow up the noble woman that she will grow. She does not want to go to the dance."

"Oh," said the mother, "you are rather extreme. We do not think like you about dancing, and I cannot promise you."

"Then," I said, "some day over your dead I shall remind you of this."

"Oh," she said, "what a horrid prophecy."

I said to her there in that cemetery, "Madam, do you remember what I told you?" And it came back to her.

The Devil's Victory Over a Beautiful Girl.

No one had told me how she had died. But I knew that she had become a Society *Belle*, and had developed serious lung disease.

The story was so plain. Mary did not want to go to the ball; Mary did not want to go to the dance. She loved the Lord, and she desired above all things to serve Him. But the ambitious father and mother wanted Mary to shine in the "best society," as they called it.

They forced her into the ballroom. They forced her to permit men whose bosoms were studded with diamonds, but whose hearts were foul with sin, to pass their unclean arms around her. Their arms had embraced the harlot, and the parents knew it was so rumored; but wealth and social rank closed their ears and blinded their eyes.

Mary danced, and as she danced her passion arose.

Her lover brought her the wine cup, and she tasted it. She saw the opening scene of a newly-discovered paradise.

She danced and her bosom was aglow with strange emotions. Her heart beat faster, and she listened to words which had never come to her pure ears before. It seemed strange that she did not repel them with indignation; but the dance, the wine cup, the flattery and the excitement of passion made Sin to lose its hatefulness. And so she listened, and the Tempter appeared beautiful as an angel of light.

She danced, and one night when the mother took her home —it is sad to tell it—but Mary was drunk. Mary had drunk more wine in that night than she had in all her lifetime.

She was drunk. She laughed; she talked; she chatted. Mother had to put her fingers in her ears to keep out the horrid things which the drunken child was saying.

Mary threw open her breast to the cold morning air. She would not wear wraps. The chilly air struck her beautiful form.

The next day Mary said when she awoke, "Mother, where was I last night? What did I do? Did I dance with that son of the mayor? Mother, do not tell me that I let him put his unclean arms around me. Mother, was I there?"

"Yes, dear, you were there, but I shall not let him touch you again."

She put down her head. Her heart was broken. The shame of it came to her, the dim remembrance of foolish word . She was stricken with remorse, and her sickness developed into consumption.

But she went again and again to the ball; for mother took her to another and another. She became reckless in pursuing pleasure. She seemed to get better now and then. But in less than a year Mary lay upon her deathbed. She died without any real sign of restoration to God. But He knows.

She had danced her life away. Her so-called Christian father and mother who had driven her into the shambles of the Devil put upon her gravestone:

"THE LORD GAVE, AND THE LORD HATH TAKEN AWAY."

As I sat with her mother there that day, I said, "Mother, the Lord gave her to you, and the Devil took her away." The woman bowed her head and said, "It is true. It is true. Shall I ever have forgiveness? Shall I ever have forgiveness?" Then in a new grief she cast herself upon the ground, and cried, "Mary, Mary, I killed you."

That mother lives today, but none of her other children have ever gone to the dance.

The Church Does Not Protect the Youth.

When these Marys die the minister comes in and says: "It is the Lord: let Him do what seemeth Him good." They write that inscription on the gravestone. They tell the same lie that Job told when he said the Lord gave and the Lord hath taken away, because the Book says the Lord gave and the Devil took away.

But has the Church no answer for the Widow and the Fatherless hearts? Those whose hands are stretched out for their darlings which that very Church has helped to drive to the Devil?

A few weeks ago a party was held under the auspices of a Church to get money. They dressed as ghosts. One of them is in the grave today, and they wrote upon her tomb:

"THE LORD GAVE, AND THE LORD HATH TAKEN AWAY."

The widowed mother and the fatherless children are weeping over that grave today, but it was the so-called Church which called her forth to do the damning work which killed her that Halloween night.

Was it the Lord who did it?

Voices—"No."

Dr. Dowie—I plead tonight that the apostate Churches are the Oppressors of the Widow and the Fatherless, and are turning aside the Stranger from his right.

Oppression of the Widow and the Fatherless in the Courts.

Do you see this Widow?

She comes up to this judge's judgment seat with her children, and looks into his face. All her husband's estate is gone, and these children are penniless. There is no money for lawyers, and she has gone into the court herself.

"Judge, my husband died worth ten thousand dollars, and these children are starving. Avenge me of mine adversary."

"Why do you not bring your case to this court in a proper manner? Why do you not have a lawyer? I am not here to listen to you. You must be represented by counsel."

"Judge, I have no money. Avenge me of mine adversary."

"You must go and get somebody to take up your case. I cannot listen to you."

"Judge, will you not let me tell you that I am hungry? That I am dying? That my children are starving?"

"No; I have nothing to do with a case like that. Go!"

She goes, but the cry of her children is in her ears. At the banquet that night she is at the door. She rings the bell. She wants to see the judge. The judge sends out to see who it is. It is this woman.

"Drive her away!"

But through the halls her cry rings out, "Avenge me of mine adversary. Oh Judge, give me justice. Give me justice."

"Drive her away!" The next day as he leaves his house to go to the judgment seat she is there, and her pale face is there, and her cry, "Judge, avenge me of mine adversary."

"Drive her away!"

She goes back, and in his dreams and his visions that night he hears the cry, "Avenge me of mine adversary."

She has gone to the Church first. The Church cannot help her. The Lawyer has stolen her money. The Judge is a partaker with the thief and has been bribed to hold his peace. He has taken part of the spoils.

But shall not God avenge her?

Voices—"Yes."

Dr. Dowie—Shall God forever let it be so?

Voices—"No."

Dr. Dowie—God will avenge them speedily.

The Stranger Turned From His Right.

All over this land how the stranger has been defrauded.

Dr. Dowie then related the story of the Spanish nobleman robbed of his California estates by lawyers, substantially as given in the previous report.

He then continued: A certain lady, the widow of a certain gentleman, was traveling in that neighborhood. She stopped and was received with all the courtesy of a Spanish don. As he was receiving her, he never told her that it was her husband, an American general, who had stolen his most precious things during the war.

He set her down to his table, and put upon that table the beautiful remnants of his gold and silver plate. They began telling stories of how they had some beautiful things in their Eastern home which the General had taken during the war. One lady said, "Some of them are cloth of gold capes and beautiful gold vases and other costly things with V. C. upon them."

The dear old don could not stand it any longer. He bowed, and said, "Madam, will you look at what is upon that spoon in your hand?"

"Why," she said, "it is the same 'V. C.'"

"Yes, and all those things were stolen."

The lady rose up, as if she were choking, and went out.

That is a story of today.

God is Hearing the Cry of the Stranger Turned From His Right.

Do you think that God is not hearing the cry of the stranger who is turned aside from his right? Look at the stranger from Africa, whom you brought here and sold and bought like a chattel. Has he not been turned aside from his right?

Voices—"Yes."

Dr. Dowie—They are shot, hanged and burned alive today with more than the tortures of the Inquisition. The President at Washington expresses his regret, but he does not punish the murderers. Would they not be promptly punished if they murdered a Senator?

Will not God avenge these poor African strangers, vilest of criminals though they be, who are turned aside from their right, to have a fair trial and a judicial sentence?

Voices—"Yes."

Dr. Dowie—He will avenge them speedily.

I warn the land in which we dwell. I warn the Church. I warn the State. I warn you as part of that great body politic that we must do our part to create a conscience in this land that will care for every Widow and every Fatherless one and protect every Stranger. Although I know not what awaits us, yet I do know that in the days to come, God will show Zion the way to do something very practical. (Amen.)

We are doing it according to our light now.

I oftentimes think on a Wednesday afternoon in Central Zion Tabernacle, as one after another comes to me with their griefs and their sorrows, seeking for my decision and direction as God's minister, that it more resembles a judgment seat than anything else. Many and many a time I exert the influence and the power in my hands to lay hold of the wretches who are stealing and destroying and bring them to Repentance. I make them do justly. I threaten them with the strong arm of the law, if they will not yield to the persuasions of the Gospel.

Why should I not? Does not the law of the land and the law of God require that the widow, the fatherless and the stranger shall be protected?

Voices—"Yes."

Dr. Dowie—The day is fast coming when the earth must be judged by those who are good and holy.

It is written, "The Saints shall judge the earth."

Call.

Righteousness, Peace and Joy are the three divisions of the Kingdom of God.

All who desire that Righteousness and Peace and Joy, stand and ask God for it.

All who desire to be righteous in God's sight, stand. All who desire to be unclean, sit still. All those who desire to do right, and have the Peace and Joy of God, stand. (With a few exceptions, the entire audience arose.)

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Take me as I am. Make me what I ought to be, in spirit, in soul, in body. Give me power to do right, no matter what it costs. Give me Thy Holy Spirit that I may be strong to confess; to restore; to do right to all whom I have wronged. Forgive me for Jesus' sake, and give me Thy Holy Spirit that my spirit, soul and body may be clean in His Name.

(All repeat the prayer, clause by clause, after Dr. Dowie.)

Dr. Dowie—Did you mean that?

Answer—"Yes."

Dr. Dowie—Will you do it?

Voices—"Yes."

Dr. Dowie—May God help you.

The meeting was then closed with the following

PRAYER AND BENEDICTION.

Our Father, hear the cry of the very poor tonight who cry unto Thee out of their poverty and their distress; strangers whose right has been turned away. Hear the cry of the widow and the fatherless in Thy holy habitation, Thou Husband of the widow, Thou Father of the fatherless, and stretch forth Thy hand to save. May Zion go forth determined to win men and women to Thee, to help, with all the God-given powers, that they may be saved, healed and cleansed, and get to heaven for Jesus' sake.

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 Christ; faithful is He that 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.

We quote from the letter of a professor in an English College this extract:

Your LEAVES OF HEALING represents a very important side of Christianity—a side which has been altogether ignored to a very large extent by most bodies of churches.

Certainly the power of Jesus Christ is and ought to be exerted over spirit, soul and body as its Saviour in each domain. We cordially welcome the signs of LEAVES OF HEALING.

ZION'S BIBLE CLASS.

CONDUCTED BY DEACON DANIEL SLOAN.

BIBLE LESSON FOR FRIDAY, DECEMBER 22d, 8 P. M.

Tithes Are God's Due.

1. *In true worship the tithe is not withheld.*—Gen 14:17-24.
   What will one withhold from God when all is believed to come from Him?
   Must not the tithe be paid only to the God-honored servant?
2. *In obeying God the tithe sustains His work.*—2 Chron. 31:5-10.
   Would there ever have been church debts if tithes had been paid?
   Does not tithe-paying take a burden of care from a true minister?
3. *In God's unchanging character the obligation of tithing yet remains.*—Mal. 3:6-12.
   Do not Christians in this generation rob God?
   Will not robbers of tithes want to argue about their religious integrity?
4. *If God is the Giver of every blessing, tithe-paying is a joy.*—Lev. 27:26-34.
   Is it not a sin to take God's portion and use it otherwise?
   Is there not a penalty imposed upon those who withold tithes?
5. *In true living with God, necessary tithing is a consequent part.*—Deut. 14:21-27.
   Does God expect all to be honest in systematic tithe-paying?
   Is there not one place only where God would have tithes go?
6. *In holy relations tithes are used to the glory of God.*—Num. 18:25-32.
   Should one be afraid to pay the tithe to him whom God honors?
   Is not the responsibility of the right use of tithes to be left with God?
7. *In sacred worship tithes express obedience to God.*—Deut. 26:12-19.
   Is a person truly obedient to God who does not tithe?
   Does not God always bless richly when obeyed in all things?
8. *In full consecration tithes are paid throughout life.*—Gen. 28:16-22.
   Is a person to begin tithing and then afterwards leave off?
   Can any vow with God be broken and His blessing still follow?

The Lord our God is a Tithe-Demanding God.

BIBLE LESSON FOR SUNDAY, DECEMBER 24th, 1:30 P. M.

The Administration of God's House.

1. *Theocracy never injures, but Democracy ever ends in schism, rebellion and ruin.*—Judges 21:24, 25.
   Can a man in his faith and practice be a law unto himself?
   Is not God now alone our King ruling over a Kingdom without end.
2. *God, not the people, has the right to choose who shall rule in Church affairs.*—Acts 28:28-31.
   Has a Church any right to vote for who is to be its pastor?
   Is not the pastor to watch over the flock, and not the flock the pastor?
3. *No shepherd can obey God's command as long as dictated to by the flock.*—John 21:15-17.
   How can a shepherd do what God commands if ruled by the sheep?
   Would churches now be without faith if fed by God's feeding?
4. *It is dangerous to reject the authority with which any man sent of God speaks.*—Matt. 10:40-42.
   When a man sent of God speaks, dare a Church refuse his words?
   Would not churches today treat Christ as they now do him whom He sends?
5. *A man with authority as a servant of God wants no dictation from men.*—Luke 9:2-6.
   Can a man keep power with God and be mastered by men?
   How can one know when a man is sent from God?
6. *The people must obey God's sent servants who preach an unchanging Gospel.*—Heb. 13:7-17.
   Is not a Church to follow the servant God sends?
   Must they not obey his rules submissively and in confidence?
7. *To rule for self in ministry is a sure sign God is dishonored.*—Matt. 20:20-29.
   When a man seeks ease and preferment, is he God's man?
   Is not to be a minister to be a hardworking, self-sacrificing man?
8. *The servant of God speaks with an authority that brings people to repentance.*—2 Tim. 2:20-26.
   When a man apologizes for the truth presented, what does it show?
   To speak with authority and yet with love, is it not to be used of God?
9. *God will always send true shepherds when His people turn from sin and get right with Him*—Jer. 3:12-17.
   If a people turn to God from sin, will He give them good pastors?
   Will God ever send true servants into worldly churches?
10. *Let God reign and the people rejoice, but legislation and voting is of the flesh and brings discord.*—1 Cor. 3:1-9.
    When people begin to like and dislike God-sent men, what then?
    Does the system of getting and keeping preachers by votes produce a spiritual people?

God's Holy People are an Authoritatively-Administered People.

Study Zion's Bible Class Lesson Daily. At family prayers let each member **read a** division of a lesson, the leader afterward asking the questions noted, receiving the **answer** in Scripture language with the particular verses used. An unfinished lesson can be continued at the next prayer season. **Arrange in your home regularly some evening or Sunday afternoon a meeting,** inviting in a few neighbors and friends, and with them study the lesson according to the plan above suggested, and recount to them the work God is doing in Zion. **Above all, read carefully when all alone the scripture cited in each lesson,** marking a line around the same in your Bible, praying ever that God may bless the Word read to your own heart and life and enable you to speak it faithfully to others to their own good or admonition. **Ever obey God and His Word will come with increasing light.**

ALL-DAY AND ALL-NIGHT ASSEMBLIES WITH GOD IN ZION---1899-1900.

GENERAL OVERSEER'S OFFICE
...ZION...
3201 MICHIGAN AVENUE,
CHICAGO, U. S. A.
December 8, 1899.

TO ALL WHO LOVE GOD AND ZION:

Beloved in Jesus:

It gives me joy to say, in His Name,

"Come ye, and let us go up to the Mountain of the Lord;
And He will teach us of His Ways, and we will walk in His Paths:
For out of Zion shall go forth Instruction."

Prepare your hearts for a Blessing.
Let all Evil be repented of and put away.
Purity is the Grace which is waiting to bless thee at the Door of the New Year
Bring a Blessing, and you will get a still Greater Blessing.
"The pure in heart shall see God."
We are looking forward with Divinely-given Confidence to the most Glorious Year in all the History of Zion since Apostolic Times.
"All things are now ready."
Come: for the Feast is spread.
All Heaven attends at God's command to bless you in spirit, soul and body, for Time, and for Eternity.

Faithfully your friend and fellow-servant in Jesus,

John Alex. Dowie

General Overseer of Christian Catholic Church.

LORD'S DAY, DECEMBER 31, 1899---MONDAY, JANUARY 1, 1900.

6:30 A. M. Consecration Gathering for All-Day with God in Zion Hall of Seventies
9:00 A. M. United Gathering in Zion Hall of Seventies of all Zion's Junior Seventies in Chicago.
11:00 A. M. Meetings in all Zion Tabernacles in Chicago, led by Overseers and Elders.
3:00 P. M. United Gathering in Central Zion Tabernacle, 1621-1633 Michigan Avenue.
Sermon by General Overseer. Subject:

Christ Is Conqueror.

Reception of New Members into Church Fellowship.
Ordination of New Officers.
Communion of the Lord's Supper.
8:00 P. M. Service of Song, led by Elders Graves and Excell.
9:30 P. M. Preliminary Prayer Exercises of All-Night with God, led by Overseers Piper, Wilhide, and Mason.

No Unconverted Persons will be Permitted to remain after 10:15 P. M.

10:30 P. M. Opening Exercises of All-Night with God, led by General Overseer, John Alexander Dowie.
11:00 P. M. Sermon: Past, Present and Future in Zion.
11:30 P. M. Communion of the Lord's Supper.
Midnight Song by General Overseer, "Pray, Brethren, Pray!"
Greetings at the close of Communion.
Announcement of Site of Zion City, display of Map of Location, and Picture of Coming City.
Song: "Go Forward, O Zion!"
Distribution of Cards with Motto for 1900.
Adjournment for Refreshments in Refectory for one hour.
2:00 A. M. Prayer for All Officers and Members of the Christian Catholic Church in Zion throughout the World.
3:00 A. M. Prayer for the Sinful, the Sick, and the Sorrowing who have sent Requests.
4:00 A. M. Prayer for Zion in Asia and Australasia, and the First Messengers of Zion about to go forth to China, Japan, New Zealand and Australia in a few days.
5:00 A. M. Questions and Answers. (*All questions of persons who are not members of the Christian Catholic Church must be first submitted in writing.*)
6:00 A. M. Prayer for Unsaved Relatives: for Special Guidance, etc.
6:30 A. M. Prayer for Zion City, and Announcement concerning Gift to God of One Million Dollars.
7:00 A. M. Hallelujahs, Doxology, and Benediction.

Monday Evening, January 1st.

New Year's Evening Reception by General Overseer in Zion Home, from 7:30 to 10 P. M.

Tuesday, January 2d.

Farewell Gathering in Central Zion Tabernacle to Zion's Messengers to Asia and Australasia, Elder and Evangelist Viking, and Overseer and Elder Wilhide, led by General Overseer, from 8 P. M.

Wednesday and Thursday, January 3d and 4th.

A series of Special Gatherings and Conferences in Central Zion Tabernacle, at 3 and 8 P. M. daily.

Friday, January 5th.

Grand Reunion and Rally of Zion Senior Seventies in Hall of Seventies, led by General Overseer, at 8 P. M.

CHRIST IS ALL AND IN ALL.

NOTES OF THANKSGIVING TO ZION'S GOD

Extracts From The General Overseer's Correspondence

Compiled by O. J. Sprecher, Private Secretary

ONE of the strongly emphasized points of teaching in the Christian Catholic Church in Zion is that "the unseen is more real and powerful than the seen."

The General Overseer constantly witnesses in a very powerful manner to the reality and presence of sin, sickness, disease, death, and the powers of hell. He goes further, and with Scriptural and inspirational authority presents the truth concerning the originator and promoter of these evil things, the Devil.

He not only does this, but in a most powerful and inspiring manner he declares and proves to the ministry and membership of the Church, and to the world, that God lives, and is caring for His people.

It has been a wonderful inspiration to those associated with him to see how valiantly he has stood in the front of Zion's Holy War, amid the sneers, the calumnies, the curses, and even the blows of the enemy, with no thought of retreat. Again and again he has said and written, "God lives! We will win! Zion will go on!"

We have not seen all, but we have many, many times witnessed how in faith, mostly in silence, he has lifted his heart to God for the sinful, sick, weary and sorrowful ones who have cried for God's mercy, while the battle against himself as General Overseer and God's work in Zion was at its height, and the power of "the unseen" has been manifested.

God has answered, granting protection and guidance to Zion.

The testimonies of those saved, healed, blessed, and kept by the power of God have come to Zion in such numbers that we cannot begin to find space for them in LEAVES OF HEALING.

We record a few to the glory of God.

Blessing Comes When Apostate Denomination is Given Up.

FALLS CITY, NEB., October 20, 1899.

DEAR DR. DOWIE:—It is now about three years since I received my first blessing from God in the way of healing. God led me to Zion and drew me closer to Jesus through Zion's teachings.

God wonderfully and graciously healed me permanently of chronic constipation, hemorrhoids, and other internal diseases.

I have fully given up my old Church, the United Brethren, and am now a member of Zion, having lately sent in my application, with one of my daughters, whom God blessed as soon as the step was taken.

She had been very, very sick for three months, and although we prayed, and sent requests for prayer several times, the answer did not come until she thoroughly severed herself from the Church and entered Zion.

May God bless you with long life in His service, is my prayer.

Your Sister in Jesus, MRS. S. M. SAYLOR.

The daughter referred to in the above writes the following testimony:

DEAR DR. DOWIE:—I wish to add my testimony as to the power of Jesus to heal.

I had been suffering for nearly three months with nervous trouble and a misery in my head, which at times I could hardly endure.

I sent to you for prayer and had our Elder here pray for me. I also had the minister of the Brethren Church come and pray for me two different times. There was no good result.

I thought I had met all conditions, but there was no relief.

I then thought there was only one more thing that I could do, and that was to leave my Church. I fully surrendered and came out of my Church and sent my application to the Christian Catholic Church for membership.

While I was writing the letter I felt that my healing had already begun, and from that very moment I kept on gaining until I was entirely healed. Today I can say I am entirely healed of the trouble.

I thank you very much for your prayers. May God richly bless you in your work.

Your Sister in Christ, ANNIE SAYLOR.

Instantly Delivered from Pain and Speedily Healed of a Severe Burn.

The following wonderful story is told in a letter from L. A. Higley, 5751 Drexel Avenue, Chicago, a student at the University of Chicago and a member of the Christian Catholic Church in Zion:

DEAR DR. DOWIE:—Your kind letter was received a short time ago. I have been well and working just as hard as ever for several days.

On Thursday, October 26th, I was caught in a chemical explosion in the chemistry building of the University of Chicago. I was completely enveloped in a mass of flame. My hair was burned to a crisp all over my head; my eyebrows were burned bare to the skin, and of course my face was burned all over.

The backs of my hands were also badly burned. In a few minutes large blisters formed and the pain became intense. The pain was so great I did not know what to do with myself.

I remembered that I had been blessed by God in my past life, and especially quite recently.

So I knelt down and prayed that God would relieve me of my pain.

In less than five minutes the pain had so subsided that I was quite comfortable, and it never returned.

That night I slept seven hours.

On the third day my face began to peel and in a few days I was well enough to go to work. During this time my faith was in God, and He soon healed me.

Another man was burned in the same way, but those who saw us just after it occurred said that he was not hurt as much as I was. He suffered much pain for several days, and I am told that he is still confined to his room.

Your son, Gladstone, visited me twice. I appreciated his kindness very much. It does seem to me that I was especially blessed.

How I wish that more people would learn to trust God for everything. The blessings which come from so doing cannot be told, they must be experienced.

A year ago I could not have received healing as I did just now. I did not know how to seek it.

I thank you for showing me the way. You have enabled me to unlock some of the valuable treasures of the Bible.

May God spare your life for many years.

Spiritual and Physical Blessings Through Elder Fockler's Ministry.

288 EAST THIRD STREET, MANSFIELD, OHIO, September 6, 1899.

DEAR BROTHER IN CHRIST:—I feel impressed to write a few words of praise and thanksgiving to God for what He has done for me.

I had poor health for sixteen years. I had a bad cough. The doctors told me at different times that I had consumption, that my right lung was very bad.

Four years ago this last spring I had the grip, and it left me with a pain in the back of my head. I would suffer untold agony at times and would be unconscious by spells. Medicine did me no good.

When Elder Fockler came here one year ago I attended his ministry and heard the teaching of Divine Healing. I was then led into a new light, and I was not disappointed in the results.

A great change came to both soul and body.

I found the word of Jesus true, "According to your faith be it unto you."

He is now my Saviour, Cleanser, and Healer.

I praise God for cleansing from all sin and for healing of disease.

Instead of calling on the earthly physician, I call on the Great Physician.

We take LEAVES OF HEALING. It is a welcome visitor in our home. We receive great benefit in reading it.

I praise God that my husband and I were led into Zion.

I praise God that He sent a fearless man like Elder Fockler to Mansfield.

Your Sister in Christ, MRS. ANNIE TREACE.



JUNIOR SEVENTY WORK.

Seven Pointers.

Ordered. Objective Points.
Object. Outline Studies.
Outlook. Other Ways.

Our { Master's Motto and His } —Luke 2:49.
Our { Mother's Message. } —John 2:5.
Our { Method.—Luke 2:46.

ORDERED—

Four Classes. . . . Assemble the people,
Full Chorus. . . . the men and
Family Complete. . the women and
the little ones, and
the stranger that
is within thy gates.

OBJECT—

That they may . . { HEAR,
and that they may { LEARN,
and . . . . . { FEAR the Lord thy God,

and observe to do all the words of this law; and that their children, which have not known, may HEAR, and LEARN to FEAR the Lord your God, as ye live.—Deut. 31:13.

When our sons shall be as plants grown up in their youth:
And our daughters as corner stones hewn after the fashion of a palace.—Ps. 144:12.

OUTLOOK—

For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, and giveth seed to the sower and bread to the eater; so shall My Word be that goeth forth out of My mouth: *it shall not return unto Me void*, but it shall accomplish that which I please, and *it shall prosper* in the thing whereunto I sent it.—Isa. 55:10, 11.

OBJECTIVE POINTS—

"Talk." "Teach." "Write." "Nurture." "Train."

And these words, which I command thee this day, shall be upon thine heart: and thou shalt Teach them diligently unto thy children, and shalt Talk of them.
When thou sittest in thine house,
And when thou walkest by the way,
And when thou liest down,
And when thou risest up.
And thou shalt bind them for a sign upon thine hand,
And they shall be for frontlets between thine eyes.
And thou shalt write them upon the door posts of thy house, and upon thy gates.—Deut. 6:6-9.
Train up a child in the way he should go,
And even when he is old he will not depart from it.—Prov. 22:6.
Nurture them in the chastening and admonition of the Lord.—Eph. 6:4.

OUTLINE STUDIES (EXODUS)—

Oppressed people.
Out of Egypt.
Over the Red Sea.
Ordering of the Tabernacle.
Outfit for the Tabernacle.
Over the Tabernacle a cloud.
Onward to Canaan.

I will bring you out from under the burdens of the Egyptians.
I will rid you out of their bondage.
I will redeem you with outstretched arms.
I will take you to Me for a people.
I will be to you a God.
I will bring you in unto the Land.
I will give it you for an heritage.—Ex. 6:6-8.

OTHER WAYS—

SATAN { The power of the air.—Eph. 2:2.
SATAN { The power of darkness.—Col. 1:13.
SATAN { The power of death.—Heb. 2:14.

HAS { Power to Bind.—Luke 13:16.
HAS { Power to Oppress.—Acts 10:38.
HAS { Power to Cast into Prison.—Rev. 2:10.

HIS Power to be destroyed.—I John 3:8; 1 Cor. 15:26.

Our { Master's Motto and His } —Luke 2:49.
Our { Mother's Message. } John 2:5.
Our Method.—Luke 2:46.

Master's Motto. . . { Wist ye not that I must be in My Father's house?—Luke 2:49.

His Mother's Message. { His mother saith unto the servants, Whatsoever HE SAITH UNTO YOU, DO IT.—John 2:5.

THEY FOUND HIM—

His Method { Sitting.—Luke 2:46.
His Method { Hearing.—Matt. 17:5.
His Method { Asking questions.—Luke 2:47.

HAIL to the brightness of Zion's glad morning!
Joy to the lands that in darkness have lain!
Hushed be the accents of sorrow and mourning;
Zion in triumph begins her mild reign.
Hail to the brightness of Zion's glad morning;
Long by the prophets of Israel foretold;
Hail to the millions from bondage returning;
Gentiles and Jews the blest vision behold.

Acknowledgment and Request.

The undersigned is very much obliged to many friends who not only read but responded to his request. However, he is not yet satisfied, and repeats it to such friends who *overlooked* this important question. Please take some pains for the spread of these glorious Truths among Hollanders by furnishing the names of Dutch friends or acquaintances to

EVANGELIST N. FOS,
Zion, 1207 Michigan Avenue, Chicago.

Dankbetuiging met Verzoek.

Met veel dank bericht ondergeteekende de ontvangst van ingezonden Adressen. Evenwel vraagt hij dringend aan lezers die zijn verzoek over 't hoofd zagen om eenige moeite te willen doen tot verspreiding dezer kostbare waarheden, waarvan de uitgave groote onkosten veroorzaakt.

Gelieve daartoe Adressen van Hollanders opgegeven aan

EVANGELIST N. FOS,
Zion, 1207 Michigan Avenue, Chicago.

LEAVES OF HEALING.

Two Dollars will bring to you the weekly visits of the "Little White Dove" for a year. 75 cents will send it to a friend for fifteen weeks; $1.25 will send it for six months; $1.50 will send it to your minister, or to a Y. M. C. A., or to a Public Reading Room, for a whole year. We offer no premiums, except the premium of doing good. We receive no advertisements, and print no commercial line or cheating enticements of unscrupulous thieves. LEAVES OF HEALING is Zion in wings, and we keep out everything that would distract the reader's mind from all except the Extension of the Kingdom of God, for which alone it exists. If we cannot send forth our Little White Dove without soiling its wings with the smoke of the factory and the dirt of the wrangling market place, or compelling it to utter the screaming cries of the loathsome vultures in the ears of our readers, then we will keep our Dove at home.

CHEERING WORDS FROM ZION'S GUESTS

NOTES FROM ZION HOME.

THE regular Praise and Testimony Meeting held in Zion Home, Saturday evening, November 25th, was conducted by the General Overseer.

After the usual opening exercises, the States represented were enumerated and found to be twelve in number, as follows:

Illinois, Iowa, Michigan, Missouri, Mississippi, Nebraska, New York, Ohio, Oregon, South Dakota, Washington, and Wisconsin.

The following foreign countries were also represented:

Australia, Austria, Canada, China, England, Japan, and Scotland.

The meeting was then thrown open for testimony.

MRS. J. E. STEWART, Gilbert, Iowa, said: "Five years ago I was raised up from a nine years' siege of nervous prostration, after having the sentence of death passed upon me three times by different physicians. God gave me such strength as I had never had at any time in my life. The first knowledge I had of Divine Healing I was led to embrace it. It came through the publications of the Christian Alliance. I began to seek to follow their teaching, but I became dissatisfied because we were advised to remain connected with the churches. It seemed to me a life of compromise. More recently we became familiar with the work of Zion and subscribed for LEAVES OF HEALING last August or September, and it was not long before my husband and myself made up our minds to separate ourselves from the Church that we had been connected with. Trials came in upon me like a flood a few weeks since, and I began to be anxious and fearful lest I should not do right myself. My husband was taken away and I began to feel anxious, and then I had a touch of the return of the prostration. I thought I would leave at once for Zion, and I came here for help in every way. I wanted to get in right relation with God, and I felt sure my strength would come back. I have been baptized and made application for membership in the Christian Catholic Church, and since I have been here I have greatly fallen in love with Zion and feel happy that I could cast in my lot with her, and I shall go away greatly strengthened by being one of Zion."

A. L. POTTS, 1248 South Woodley Avenue, Chicago, said: "I have in mind this evening two remarkable cases of God's protecting care of my own home. The last case occurred just a few days ago. My wife's mother is with us, and not being acquainted with the kind of stove polish we had, was putting some of it on a red-hot stove. It ignited, and she lost her presence of mind and began to rush about. My wife in the next room heard the commotion and came immediately to see the flame coming up on mother's dress. She took her apron and put the fire out. My mother was not injured in the least.

"A couple of months ago my wife put the baby to sleep and laid her in the buggy and rolled it out in the kitchen. After a few minutes I asked her to bring me a drink of water. She said, "Just as soon as I bring the baby in." She went out and put her hand on the buggy. She heard a cracking and looked up and saw the plaster falling. She gave the buggy a quick jerk and that moment a large piece of the plastering fell down just where the buggy was. We thank God for that protection. If my wife had gotten the water before she got the baby that section of plaster would have fallen on the child. I thank God for His protecting care in my home."

ATTORNEY DAVID COWAN, Kendall, Michigan, said: "I thank the Lord very much for His loving kindness to me. About the beginning of April last I was stricken suddenly with paralysis. I could neither speak nor feed myself. I was for three or four months in that condition. Now I have been restored to some extent in my speech and in my body."

Dr. Dowie—Our brother has been brought back from the very gate of death. He was very, very ill. I am exceedingly glad to hear his voice.

MRS. MARIA BRIEGER, Austria, said: "I am so glad the Lord has permitted me to come across the Ocean from Europe to Zion. I have received so much blessing in spirit, soul and body in Zion that I have very much to thank God for. I have been healed of bad indigestion which I had for over fourteen years. I have been healed from limping, caused by a stiff limb."

G. S. HONG (China), Zion Home, said: "Last Wednesday night I was very sick. Evangelist Fisher prayed with me, and I was healed. I thank God for Zion. I am preparing for the work of Zion in China."

MRS. W. F. MATTHEWS, Zion College Students' Home, said: "While we were away this summer I received a letter from my friends trying to show me that I was wrong in coming into Zion. I asked God to show me if I had done wrong. The next morning a letter told me that I was to take charge of the Students' Home. I felt very thankful to God for that evidence. But Satan tempted me with the fear that I could not stand the work. God showed me my duty, and He has given me strength to do it, and I love to be in Zion."

THE regular Praise and Testimony Meeting held in Zion Home, Saturday evening, December 2, 1899, was conducted by the General Overseer.

After the usual opening exercises, the States represented were enumerated and found to be sixteen in number, as follows:

Delaware, Illinois, Indiana, Iowa, Maryland, Massachusetts, Michigan, Mississippi, Missouri, Nebraska, New York, Ohio, Pennsylvania, South Dakota, Tennessee, and Wisconsin.

The following foreign countries were also represented:

China, Austria, England, Japan, and Scotland.

The meeting was then thrown open for testimony.

J. A. COLSON, Mills Center, Wis., said: "I have received many blessings since I came to know LEAVES OF HEALING. When I read it and compared it with my Bible, I knew it was the Word of God. I have received remarkable healing through my own prayers. Last spring I was healed of pneumonia. Two weeks ago a drop of whitewash fell into my eye. It felt like fire. I prayed the prayer of faith and received immediate relief."

MISS NELLIE CHANDLER, Madison, Wis., said: "I had been sick for three years, the result of an injury to my spine in a railway accident. When I came to Zion I was unable to raise my arm or lift a pitcher of water without causing pain in my head and eyes. I could not read or sew. I first heard the teaching in Zion Tabernacle No. 1. After I had been in the prayer-room the second time I was freed from those terrible spinal headaches. I went into the Home November 21st, and on December 3d I had strength enough to go into the printing house and take charge of the subscription department of LEAVES OF HEALING. I received perfect healing of my spine.

"All this happened three years ago.

"Four weeks ago last Thursday I was very suddenly stricken down with very severe fainting spells.

"Sunday night I had two very severe hemorrhages. My uncle, whom I was visiting, became very much alarmed, telegraphed for my mother and sister, and sent for a physician. I had not taken any medicine since my healing five years ago. The physician came and injected something in my arm. They gave me a teaspoonful of medicine. It came up quicker than it went down. I would not take any more. I wanted to send to Zion, but they were so alarmed they did not know what to do.

"The next morning my sister came, and she telephoned for an Elder. Elder Viking came and prayed for me, and I had strength enough to dress. In about an hour I came to Zion Home in a cab. When I came I could not speak more than a word or two at a time. I am now gaining rapidly."

N. L. COLSON, Mills Center, Wis., said: "I have been wonderfully blessed since I came to Zion last Thursday. It takes a better head and a better tongue than I have to thank God enough for LEAVES OF HEALING."

The General Overseer here read a letter he had just received from J. Gordon Douglas, of Edinburgh, Scotland, which manifested much interest in Zion's Forward Movement and in our General Overseer's plans concerning work in Great Britain.

C. A. GAY, Coldwater, Mich., said: "Three years ago while I was in Sturgis, Mich., Mrs. Rehm, who had been healed of stone cancer in Zion, gave me a copy of LEAVES OF HEALING and two copies of A VOICE FROM ZION. In the spring following an Elder came to Muskegon, where I was then living, and was praying with the sick and asking God to heal them. I had suffered from a very badly sprained ankle from the time I was sixteen years old. From that time I had worn bandages and supporters of every kind. At the time of prayer I instantly gave up the use of bandages, and from that time until this have never had anything on my foot but the shoe and stocking.

"Last April prayer was offered for my wife, who has been an invalid for twenty years. She has never taken medicine, used a supporter, or had a doctor in the house since. Before that she was constantly taking treatments and wearing surgical appliances."

M. P. SATTERWAITE, Wilmington, Del., spoke in behalf of his wife of the blessing she had received on November 22d. At the time appointed for prayer, Dr. Dowie prayed in Chicago and Zion in Philadelphia prayed. For the first time in over a year Mrs. Satterwaite could breathe a deep, long breath, could raise her head erect, and could extend her arms. She had been a sufferer for some time from an internal cancerous tumor. In answer to prayer she was able to be brought to Zion, where she expects a full blessing and healing, having given up all drugs and remedies.

Mrs. Satterwaite, who was present and greatly enjoying the meeting, uttered a few words of gratitude for the great improvement in her condition.

MRS. MARY JANE WILLIAMSON, Cassadago, N. Y., said: "I was taken very sick and was treated by a doctor. He could be of no use to me. He said I could not live if I did not take morphine. After I heard Zion teaching I gathered up all the medicine and morphine and threw it into the stove. I came here Tuesday. The Lord is blessing me. My hearing is somewhat better. Coming to Zion is enough to make anybody well. To hear Dr. Dowie talk is enough to make anybody well. My body is better, and I am greatly blessed in spirit."

MRS. ORPHA J. WOODWORTH, Lamoille, Ill., testified to having been healed of fits of forty or fifty years' standing, of a growth in her side, and of severe internal troubles.

OWEN OPPERMAN, Lexington, Ill., said: "I was formerly a Dunkard. I came to Zion last October and then I was convinced fully that I had found something better than I had previously known, and I decided at once to enter Zion. I am receiving many blessings. I cannot take time to tell all.

"One of my pupils became sick about two weeks ago. He had one and a half miles to go home. I did not want to send him. I prayed secretly, but the Lord did not hear. Then I said to the pupils that we would ask God to make him well, referring to some of the passages of Scripture, how Jesus promised to heal those who called upon His Name. I asked them if I should not pray. They all assented. We all prayed together, and in a few minutes the little fellow asked where his lesson was and went to work.

"Soon after that a little girl began crying with a sore throat. I thought possibly it might be diphtheria, and thought it was better to send her home.

"When I sent the child home the pain came back to the little boy, and I felt that I had made a mistake. The Lord could have healed the little girl's throat, even though it were diphtheria.

"At noon I prayed the Lord to forgive me, and I asked Him to heal the little boy and that He would soon send the little girl back to us. When I called up the school I related to them how I felt, and asked them should we pray for the little boy and girl. The little boy was still crying. We prayed. Then I went to my work.

"Presently I looked up and the little boy was playing. In a minute or two he said, 'I am well now, Teacher.' We prayed that the little girl might be sent back, and in less than an hour she was back, quite well, and happily at work."

MRS. C. A. HOY, Funkstown, Md., said: "I am thankful to be in Zion. All three of our family have received blessing in various ways. Our little boy was cured of croup through the prayers of Dr. Dowie. Last January I was healed of pneumonia and lung trouble. The doctors claimed that I was going into consumption. I had had pneumonia three times."

DEACON J. C. FARNFIELD, Cleveland, Ohio, said: "I thank God for LEAVES OF HEALING and for Zion. We have abundant reason in Cleveland to thank God for Zion, for God is answering prayer and blessing and healing more than ever before.

"A young lady who was baptized two weeks ago last Sunday by Overseer Piper was almost totally blind, and had to wear the strongest kind of glasses. She had been educated as a medical missionary, so you see she had a great deal to forget. She came two weeks ago for prayer. She was disappointed in not having Overseer Piper pray for her, and Elder Bouck had gone to help Brother Kennedy in his fight at Orrville. But she made up her mind she would go into the prayer-room in spite of the Devil. I prayed with her, having charge of the meeting in the Elder's absence, and the following Sunday she came up and gave up her glasses to be hung on the walls of Zion. She said, 'I can never begin to tell of the blessing I received on Friday night, not only for my eyes but for every part of my body.' And she is giving God praise and honor."

GOD'S WORK IN ZION.

"The Truth Shall Make You Free."

The following from a letter to the General Overseer puts in concise form the experience of many now living godly lives in Zion:

One of my brothers asked me what good Dr. Dowie had done me. I said, "He called me a liar, a thief and a murderer. I am glad he did. He told me the truth."

The Prayer of Faith Saves the Sick.

340 WEST EIGHTY-SEVENTH STREET, CHICAGO, October 9, 1899.

DEAR DR. DOWIE:—The prayer of faith which was offered by you in my behalf, for the healing of stomach and liver trouble, God our Heavenly Father heard and answered.

I thank you very much for your kindness.

Your Sister in Christ, MARY L. PENCE.

ZION'S FINANCIAL INSTITUTIONS



ZION CITY BANK.

AND THE Kingdom and the dominion, and the greatness of the Kingdoms under the whole heaven, shall be given to the people of the saints of the Most High: His Kingdom is an Everlasting Kingdom, and all dominions shall serve and obey Him.—Daniel 7:27.

THE PRESIDENT'S MESSAGE is an able document, clear and frank. He reminds Congress of its duties and responsibilities, and suggests remedies for some of our threatened evils. He serves notice on the Political Flirts that the Gold Standard is to be maintained and strengthened.

OUR NATION is safe when it follows the advice of our God-fearing men and its people pay their debts in honest dollars.

HOW WONDERFULLY God has preserved this Nation from the dishonest methods of corrupt political parties and designing politicians.

WE ARE thankful that in times of peril God has raised up and placed in the presidential chair such men as Washington, Lincoln, Grant, Garfield and McKinley.

WE PRAISE GOD for the men who know how to pray and whose prayers for the Nation are answered.

PRAISE waiteth for Thee, O God in Zion: and unto Thee shall the vow be performed.—Psalm 65:1.

WE ARE receiving money from parents and friends who wish to make substantial Christmas presents. One brother has three Bank Books, each containing a credit. The children will be delighted when on Christmas morning they pull a Zion City Bank Book out of their stockings, and wonder who has been so thoughtful. We quote from a letter received this week from a distant State:

Please find money order to be placed to the credit of my nephew for a Christmas present.

This is one of the many we hope to receive.

WE NOTE with pleasure the tendency among God's people in Zion to save. We believe this is as much a duty as to work and provide for our loved ones. The law of increase is plainly set forth in God's Word.

ZION LAND AND INVESTMENT ASSOCIATION.

WHAT TO DO TO BECOME A SHAREHOLDER.

FIRST. Be satisfied that Zion is of God, and that this greatest project of the Nineteenth Century has the marked approval of our Heavenly Father.

SECOND. Send for copies of the Articles of Agreement, which are to be signed by each Shareholder.

THIRD. Read the Agreement carefully, to understand just what the relations are between each Shareholder and the Association.

FOURTH. Decide early and invest your money wisely in this most wonderful work of God.

FIFTH. Remember that shares are $100 each and draw interest at the rate of six per cent per annum, payable in January and July of each year.

SIXTH. Also remember that our General Overseer is personally responsible for every share of stock in this Association, which is thus secured by all the properties of Zion, including the land to be purchased.

SEVENTH. Send in your remittance for one share, or any number of shares, along with the executed Articles of Agreement, and certificate of stock will immediately be forwarded to you.

EIGHTH. Remit by Bank Draft or Check, Post Office or Express Money Order, making the draft or order payable to the Association, and mail with the Agreement to Zion Land and Investment Association, 1300 Michigan Boulevard, Chicago, Ill.

NINTH. Pray God to make the investment one of great blessing to you, spiritually as well as financially. We believe He will do it.

TENTH. Pray for our General Overseer. Pray for us.

GREAT are the responsibilities involved in this most wonderful undertaking.

LETTERS are being received telling of the persecutions many are compelled to endure because of their opposition to the abominable curse of vaccination.

ZION CITY will be a place of refuge for God's People, who will there be set free from this detestable practice.

Zion soon will take her flight
To Zion City now in sight,
Where God her Ruler and her Guide
Will reign Supreme, whate'er betide.



IT WAS ONLY a piece of Zion literature, tossed by the wind, in the pathway of a young mother as she walked, weeping, from the grave of her only child.

She paused, and the face of our General Overseer looked up from the printed page at her feet.

As she gazed, it seemed to say with its kind smile, "Don't weep. He is taken care of better with God, in the heavenly fold, than he could have been with you."

She was a stranger in a strange land, and a dark shadow had fallen upon her life; but, as she thought of other words she had heard from his lips, hope sprang up in her heart, and she has received through Zion teaching the courage to begin life anew for God.

The Little White Dove Carries Hope to the Heart of an Invalid in India.

A letter from India says:

For the first time yesterday I saw your paper entitled LEAVES OF HEALING.

I write to ask you to pray for me, and perchance God may be merciful to me and restore me to health and strength.

I have been suffering from rheumatic gout for the last five years.

I am sorry to say that the medical treatment I received left me perfectly helpless four years since. I am in the same state still.

Many are searching the Scriptures to see if the position which Zion takes in regard to the paying of tithes is in accordance with God's Word. Any candid investigator will see that it is.

God cannot pour out the fulness of blessing upon us as a people until we obey this command.

Before us is a letter from a gentleman in Wisconsin, who encloses his tithes, saying:

I thank our Heavenly Father for the health He has given me, enabling me to earn money that I might have this much to give Him towards the advancement of His Kingdom here on earth.

I wish to thank Dr. Dowie for the teaching that I have had through LEAVES OF HEALING, which has caused me to trust God for health.

I have done more work the past season than I did in the two summers previous. To our Heavenly Father I give all the glory.

The letter which follows is from the Island of New Zealand. The writer says:

DEAR DR. DOWIE:—Your General Letter demanding the resignation of those who were not paying their tithes was the means of our deciding to apply for fellowship.

We have begun paying our tithes since reading that paper, being convinced that your Message was from God and consistent with the Bible. We are sending our applications for membership in the Christian Catholic Church by this mail.

We have received many blessings in our home through your teaching. We have had no medicine in our home for over three years and have not required any. Our household numbers twelve, and several healings through the power of Jesus have taken place in it.

Thanking you for your valuable teaching, we trust that God will ever increase, bless and guide you and Mrs. Dowie in your efforts to help mankind.

We give another testimony to the blessing which Zion teaching is in the homes where it is accepted:

SHELBYVILLE, IND., November 24, 1899.

DR. AND MRS. DOWIE:—I filled out my application for membership in the Christian Catholic Church a month ago, and I now send my tithe.

I have been reading LEAVES OF HEALING for two years.

I thank you for your good teaching, for it has made new life in my family.

Through your teaching and my prayers I have had two wonderful healings, and my family have also been healed.

Yours in Christ, MRS. D. F. HERSHBERGER.

We give the following letter written to our General Overseer:

AINSWORTH, IOWA, October 29, 1899.

DEAR DR. DOWIE:—On the 27th my mother sent a request to you to pray for me, and especially that I might be able to use my hands to write, a privilege I have long been denied by the Devil.

I know you have prayed, for now I am writing.

A few days ago I attempted to write. I wrote just two words and both my hands swelled and became very painful, and so weak for about twenty-four hours that I could scarcely lift them to my head.

We know a little of your work and teaching. We have gotten it in LEAVES OF HEALING, enough to make us intensely desirous and prayerful for more. I have never had the privilege of meeting, or even seeing, any one who had been at Zion.

I have been an invalid for fifteen years. It is now one and a half years since I have taken a drop of medicine. I am trusting God alone.

Thanking you for your prayers, ANNA TEDFORD.

P. S.—We read the Chicago *Daily News* and are pained every day when we read what it says of you and your work. But we comfort ourselves with the text: "All that would live godly in Christ Jesus shall suffer persecution."

I was sick, and ye visited Me: I was in prison, and ye came unto Me. . . . Inasmuch as ye did it unto one of these My brethren, ye did it unto Me.—Matthew 25: 36, 40.

We quote from the letters of a sister who has been distributing Zion literature in a city in Minnesota. She writes:

I have been very busy the last four days. I only commenced this work on the street last week. I had done much by mail before, but this was new to me.

I thought at first I would only go one day in the week, but after the first day I felt I could not stop—I must keep going.

When I began to look into it I found they were in great need of Zion's teaching. On every hand they were in the condition described in Ezekiel 34.

I distributed five hundred pieces of literature in four days, and only two rejected it.

I visited two hospitals and they were so glad to get it. I went to every sick room.

I learn that it created quite an excitement at the M. E. Hospital—this "*queer teaching*." They were reading and asking one another what it meant.

How glad I was that I knew Jesus the Healer and that I could say that He had borne my diseases and my sins.

As I went over to another hospital I thought, "I am only one. I cannot do everything, but I can do something; and what I can do I ought to do, and by the grace of God I will do."

At another date the writer says:

I have visited the jail. It was a dreadful dark and gloomy day outside, and inside we could hardly see.

They just grabbed for the books, when I brought them to their reach.

One young man said he was sorry he was bad, and said he would be glad to read what I gave him.

They were all afraid they would not get their share. We did not lose but one of the leaflets, and a very nice-looking young girl tore it up right before our eyes and never looked at it.

We like the Messages to Chicago four and five very much for street work.

Dear reader, are you doing all that you can to carry the Full Gospel of Salvation, Healing and Holy Living to the people? The highest approval of the Saviour was given to the one who poured out her precious box of ointment in His service, for she had done what she could.

We thank all who have helped us through the past week to send Zion's teaching to the perishing.

Zion Literature Sent Out From a Free Distribution Fund Provided by Zion's Guests and the Friends of Zion. Report for Week Ending December 2, 1899.

2364 Rolls to	United States.
1708 Rolls to	England.
845 Rolls to	Scotland.
337 Rolls to	China.
363 Rolls to	Hotels in Italy and France.
117 Rolls to	Y. M. C. A., Europe.
780 Rolls to	Various Foreign Countries.

Total number of rolls for the week, 6994.



"LO, THESE SHALL COME . . . FROM THE LAND OF SINIM."

"Sing, O Heavens; and be joyful, O Earth."—Isaiah 49:12, 13.

ZION IN THE ORIENT.

By REV. G. L. MASON, B. A., B. D., Overseer of the Christian Catholic Church in China.

"UNTO ME who am less than the least of all saints is this grace given, that I should declare" among the Chinese the unsearchable riches of Christ in Salvation, Healing and Holy Living for all who truly repent and believe and obey.

Deeply conscious that in myself I am nothing, I humbly ask all Zion people everywhere to trust God in my behalf for needed grace of wisdom, faith, and patience to exercise aright the oversight of the beginnings of the work of the Christian Catholic Church for God against the Devil's greatest stronghold of paganism.

STUDY THE MAP, that you may pray intelligently.

On the east and south two thousand miles of sea coast; on the west the Himalaya range, roof of the world; between, all varieties of climate from latitude eighteen degrees to forty-two degrees; broad rivers and lakes, fertile plains, wooded mountains; grains, fruits, metals; all material things needed by man—these have China proper, a land half as large as the United States, the "central kingdom," the "flowery land," fair and fertile—

"Where every prospect pleases,
And only man is vile."

A THOUSAND WALLED CITIES and more are there which are not shown on this map.

Pray now, dear reader, that into each of these, as well as those great cities marked on the map, Zion may go proclaiming Divine Life in Christ, Divine Health, and Holy Living. Study the map. Learn the names of some of these cities.

Begin to pray regularly for some of these cities by name, that God will there establish the Christian Catholic Church.

EVERY FOURTH MAN on earth wears a cue and speaks a Chinese language. When God permits more of the Chinese to be born than of any other race, surely it is for a wise and holy purpose.

There are more people in China than in the whole of Europe, more than in all Africa, and nearly four times as many as in all North America!

THE ANGLO-SAXONS OF THE ORIENT they are called—thrifty traders, patient toilers, tireless, plucky, polite, good-humored. They are also deceitful, compromising and sensual.

The Defiler and Destroyer is rampant, working through Foot-binding, Tobacco, Opium, Strong Drink, Disease, Gambling, Lust, Western Drugs, Pork and other unclean food, and through universal Poverty, the result of official extortion and of undeveloped resources.

Only the old-time apostolic holy living and utterly fearless preaching of Zion can root out these evils and plant instead the Garden of the Lord.

DEMON WORSHIP is the religion of China. The Chinese in most cases *suppose* that they are paying homage to departed human spirits. The natives regard them, usually, as selfish, greedy, evil beings, who must be bribed or flattered.

The Holy Spirit in 1 Corinthians 10:20 declares, "But I say, that the things which the Gentiles sacrifice, they sacrifice to demons *and not to God.*"

This truth smashes the little theories of comparative religion and of reformation through ideas and ideals, and culture, up-to-date theories of men who do not quite know whether or not there be any personal devil. Zion teaching is back-to-date and is "mighty before God to the casting down of strongholds."

"THE THREE RELIGIONS" of China are, first Confucianism, the worship of Confucius, with a system of frigid rules of political and social morals, utilitarian, materialistic, and lifeless; second, Taoism, a mixture of priestcraft, astrology, magic, idolatry and diabolic spiritism; third, Buddhism, a system of vegetarian self-righteousness connected with the worship of an ascetic East Indian monk and other gods.

One may hold and practice all these religions at once, and be an all-around rascal. Heathen religion and morality have no necesssary connection.

ANCESTRAL WORSHIP is the most sacred and deeply-rooted cult, the one universal religion, Satan's perversion of the noble instinct of filial love.

The worshiper supposes that his departed ancestors come to receive their homage and to smell the incense and the offerings of food.

In reality, evil spirits receive the worship, for in many cases, through mediums, they imitate the voice and manner of the departed, and give evil counsel to the living such as only evil spirits would give; for instance, to cheat and to gamble and to reject the teaching of Christ.

THE VICES OF EUROPEANS are copied by the Chinese more readily than their virtues. To Western residents in China who are ensnared in Satan's net Zion will offer the almighty strength of Jesus, the living, loving, changeless Deliverer from evil. Those Westerners in the East, who are already, amid abounding corruption, living pure and faithful lives, will find in the Christian Catholic Church the power of the Holy Spirit reproducing the primitive faith, the primitive hope, the primitive charity. Such spirits will sooner or later find their way into Zion.

BRETHREN, pray for Elder C. F. Viking and Evangelist Viking, his wife, who, after spending several weeks in Japan, hope to arrive in Shanghai about March 15th. Their address will be care of Edward Evans.

PRAYER ANSWERED FOR TWO LITTLE GIRLS.

God Heals Those Who Trust Him.

On October 26, 1899, Mrs. M. A. Schallere, 1632 Guy Avenue, Wichita, Kan., sent the following testimony and request for prayer:

DEAR BROTHER IN CHRIST:—Please pray for my dear daughter Beulah, who wrote to you for me while I was in the Catholic Hospital, very low with typhoid fever. God heard prayer at that time.

We telegraphed you last Sabbath to pray for Mrs. Jones' little girl.

Mrs. Jones is my neighbor. The child was almost at death's door and all the neighbors were talking about Mrs. Jones for not giving the child medicine.

But she held on to God in faith and the child is spared. Glory to God.

On November 17th Mrs. Schallere wrote the following note of praise:

DEAR DR. DOWIE:—I am so rejoiced to write and tell you that my dear daughter Beulah, for whom I asked you to pray October 26th, is well. Praise God.

It is marvelous how the Lord answers your prayers.

Mrs. Jones' little child is perfectly well.



WE GIVE over almost this entire department, this week, to an interesting account of the persecution of Zion in Mansfield and Elder Cyrus B. Fockler, and their final complete victory.

There are some points in connection with this account which are worthy of note as indicating the spirit which prompted these persecutions of God's people. That spirit was one of envious hatred, which was the spirit of murder.

Elder Fockler had gone in and out among the people of this city with an untarnished reputation as a minister of God, yet he was locked up in a cell, like a murderer, when there was not even a warrant for his arrest, much less a serious charge against him.

In utter defiance of law, and at the risk of a suit for heavy damages against the city of which he was chief magistrate, the mayor refused to accept bail for the release of the man of God until he had spent an entire night in a cell. When he did allow bonds to be given, he set them as high as he dared, in the hope that they might not be met.

Three most ridiculously false charges were manufactured against Elder Fockler. Two of them were at once thrown out by the judge when they came before the grand jury.

Thus, it will be seen, this wholly innocent man was denied privileges which are granted to every criminal.

Many other things, as set forth in Elder Fockler's account of the affair, show the same spirit of fierce intolerant hatred, which has characterized the persecutors of God's children in every age.

But we joyfully record the complete vindication of Elder Fockler and the "Jubilee" of Zion in Mansfield.

CHICAGO.

The week in Chicago has been marked by great activity along the lines of regular evangelistic work in the proclamation of the Gospel of Salvation, Healing and Holy Living.

Except on the Lord's Day, the General Overseer has turned the meetings in the various Zion Tabernacles over to the Elders and Evangelists, devoting himself to the transaction of a great deal of office business and to work on LEAVES OF HEALING.

God has been with the Elders and Evangelists in their meetings, and their work has been blessed to the saving and healing of many of the sin-stricken and disease-smitten.

The tax on the capacity of Zion Printing Works has increased to such an extent that it has been found necessary to organize two forces of hands, one for day, the other for night. A splendid new Miehle press, which prints sixteen pages of LEAVES OF HEALING at one impression, has been set up in Zion's Press Room and is ready to begin its task of multiplying the Voice to Zion and God's People in Every Land by millions upon millions.

Central Zion Tabernacle.

460-465 Michigan Avenue.

Last Lord's Day, the first in the last month of this year, was, as is the custom in Zion, the occasion of the reception of new members, the ordination of new officers and the observance of the sacred ordinance of the Lord's Supper.

These were preceded by an eloquent address by the General Overseer, "Zion's Cry in the Midnight Hour."

About one hundred new members were given the right hand of fellowship by the General Overseer on behalf of the Church.

The following nine new officers were ordained:

Overseer for China—

GEORGE LAMARTINE MASON.

Elders—

HARVEY DENGLER BRAKEFIELD.

CHARLES JOHN JENSON.

MRS. EMMA KEELER MASON.

Evangelists—

MRS. MARY ELIZABETH BRAKEFIELD.

MRS. BETTY CAROLINE LONDAHL VIKING.

Deaconess—

MRS. MARY MATILDA CLEMONS.

Deacons—

JOSHUA THOMAS.

AUGUST FREDERICK MUELLER.

Then, in a spirit of deep devotion and earnest prayer, over two thousand Christians supped with their Lord according to His command.

Large blessings continue to follow the regular Evangelistic and Divine Healing meetings held in this Tabernacle.

North Side Cottage Meetings.

Rev. James R. Adams, Elder-in-Charge.

The cottage meetings on the North and Northwest Side are now organized and conducted regularly by the Elder-in-Charge, as follows:

SUNDAY AT 9:30 A. M.—Junior Seventies, at the residence of Brother Kwald, 73 Walton Place, near Rush Street.

MONDAY AT 7:45 P. M.—Full Gospel meeting at the residence of Brother G. W. Smale, 1204 Milwaukee Avenue, near North Avenue.

TUESDAY AT 7:45 P. M.—Full Gospel meeting at the residence of Brother W. T. Dunbar, 593 West Ohio Street, near Robey Street.

FRIDAY AT 7:45 P. M.—Full Gospel services at the Elder's residence, 338 North State Street, near Elm Street.

The meeting place in each case is the second flat up.

God is wonderfully blessing these little Gatherings. Many people are keenly interested. The attendance steadily increases. God will give victory.

MANSFIELD, OHIO.

Rev. Cyrus B. Fockler, Elder-in-Charge.

In LEAVES OF HEALING, Volume VI, Number 5, page 151, we gave our readers a very brief résumé of the persecution of Zion in Mansfield and the imprisonment of Rev. Cyrus B. Fockler, Elder-in-Charge, closing by quoting the handbill distributed in Mansfield announcing "Zion's Jubilee" over the victory in the Common Pleas Court, before Judge Wolfe.

This meeting was held on Wednesday evening, November 22d, in Zion Tabernacle, Mansfield.

Elder Fockler has sent us a stenographic report of that Jubilee, detailing the most interesting proceedings. We regret that we cannot publish a full account of this meeting, but will give a few of the most important points.

Evangelist E. B. Kennedy, who had just finished a very successful series of special meetings at Orrville, Ohio, was present and assisted in the joyous service.

Elder Fockler delivered the principal address of the evening, giving an outline of the case.

After a few introductory remarks he referred to some letters of congratulation he had received, among them the following clever letter from his attorney:

MANSFIELD, OHIO, November 21, 1899.

ELDER FOCKLER, Mansfield, Ohio.

Dear Sir:—I understand that your Church expects to hold a special service this evening to give thanks to the Great Physician, the Divine Healer, the True and Living God, on account of your deliverance from the hands of a Board of Health which undertook to regulate the conscience and religious belief of some of our best citizens instead of looking after contagions, pig stys, and the various nuisances that smell to the heavens in this our beloved city.

I most certainly want to congratulate you upon your deliverance, and especially do I want to congratulate you upon the good sense that not only you but your entire congregation displayed during the time you were under "bond."

When I consider the $7500 bond, the crazy indictment that a lawyer of even small ability could drive a "load of hay" through, the numerous delays as to your trial, the absolute abuse and cruel insults to which you and your people were subjected, I most certainly want to commend you as a worthy example of charity, forbearance and Christian patience.

I very much doubt whether I, good Lutheran that I am, if I had been "bonded," hounded and persecuted as you were, would have acted as did you. I really think I might have sworn some, and done some very unchristian acts.

Still, it is well to be charitable, and probably it may be just as well to say that my good friend the health officer made a mistake. He is a doctor, and you know when a doctor makes a mistake the people generally get together and bury it; if you doubt this, I respectfully refer you to Mansfield Cemetery.

As for our mayor, he is such an all-around good fellow that it may be his $7500 bond was just a joke; at any rate it has made many a lawyer laugh and wonder what kind of a bond he would fix for some poor fellow who had actually committed a real crime, such as stealing chickens or taking a dose of quinine with suicidal intent.

As for the newspapers, well, they don't know much about religion any way, and absolutely have so little faith that they mistrust their very selves.

Judge Wolfe, however, has settled the question, at least in Mansfield, that we may worship as we please, trust God to heal us of our infirmities, as well as to take the sugar-coated pills of the Homeopath or the great big bitter dose of the Allopath.

Again I do congratulate you upon your complete victory.

Respectfully, A. A. DOUGLASS.

Elder Fockler then read a clipping from a Cincinnati paper, announcing Zion's victory in Mansfield, and the "Jubilee."

Elder Fockler then outlined the entire history of his arrest, imprisonment, trial and final triumph.

Briefly stated, the facts in the case were as follows:

On Friday August 4, 1899, I was called to the home of Brother Calver in Mansfield, to pray for Mr. Calver himself and for his little son Clarence.

Mr. Calver was relieved and the boy seemed to be getting on nicely. I went there a few times afterward, and everything seemed to be going well.

On Tuesday afternoon, August 8th, while I was conducting tent meetings at Shelby, Ohio, the following telephone message came:

Come at once. Clarence is dying. Come by rail or carriage.

I went the next morning by rail. When I entered that home, I was inexpressibly shocked to see a table by the child's bedside with bottles, etaspoons, glasses and other accoutrements of these miserable poisoners, the doctors.

In a short time I had a brief conversation with Sister Calver, in which she told me that a supposed officer of the Humane Society had made an investigation. Then Craig, the health officer, came and insisted that the child be given medicine.

By the bringing in of two officers, who threatened to take them to prison, the father and mother were frightened into allowing the doctor to administer medicine. The mother wept as she told me the story.

I telephoned to Overseer W. Hamner Piper, at Cleveland, who was then the Overseer of the Christian Catholic Church in the State of Ohio, and asked counsel from him.

He said: "Go and see those parents; ask them whether it is still their desire to trust God fully. If it is, discharge the doctors and throw out the medicine. Then go to the mayor of the city and ask for protection against their removing the child (which they threatened to do). If they fail or refuse to give you protection, wire me at once."

I did as he directed.

The parents declared their determination to trust God alone, and, after prayer, I threw out the medicine.

Then I went to the mayor and asked for protection.

With a fearful oath, he said, "We will give you no protection, but we will have a lot of you people arrested."

I learned afterward that they intended arresting Overseer Piper, if he came.

That afternoon an officer came to Brother Calver's house, and I went over there.

He was feeling the child's pulse and asking questions. He soon seemed to be in a fever heat of passion. He finally asked who taught them not to give medicine, and when they said, "Elder Fockler," he arrested me without a warrant and took me to jail.

Instead of taking me to the mayor's office, they took me into the corridor of the jail, searched my pockets, and locked me in a cell. Four other prisoners were loose in the corridor, and when I protested against being locked in the cell, I was told that it was the mayor's orders.

That night I sang and prayed, and heard the Zion people singing outside the jail.

The next morning I held a service among the prisoners, and they seemed very much interested.

I was informed that a large body of people had tried in the night to bail me out, but that the mayor said, with a vile oath, that he would not accept any bond.

I waived examination before Mayor Brown upon three affidavits, which were hurriedly drawn up that morning. The first of these charged me with wilfully causing that child "to suffer unjustifiable physical pain and mental suffering" and with causing "said child to be endangered and its health to be injured, and its life to be endangered by commanding, ordering and persuading, by wiles and certain pretended religious rites and threats, the parents of said child to refrain from obtaining the services of a physician for said child, or administering to it any medicine."

The second affidavit charged that I "did unlawfully and wilfully torture, torment and punish" the child.

The third trumped-up charge was that I "did knowingly and wilfully obstruct J. H. Craig in the execution of his office; he, the said Craig, then and there being health officer of the City of Mansfield, Richland County, Ohio."

The bond was then fixed by Mayor Brown at $2500 on each affidavit, or $7500, in the hope, as the Lutheran minister expressed it, that we would not be able to give it.

But securities were furnished and I was released.

Then followed the siege of lying by the daily press, the *Shield* leading off.

When the case came before the grand jury, I understand that Judge Wolfe was petitioned by a number of citizens to charge the jury to find an indictment against me. He charged the jury not to consider at all the charges of neglect and cruelty, but to investigate the charge of resisting an officer. On that charge an indictment was found, and the bond fixed at $200.

After that there was delay after delay. Finally, in order to hasten things, my attorney prepared a demurrer, and Judge Wolfe heard the case on the demurrer. After taking six weeks to investigate, he gave the decision in my favor.

Elder Fockler then read the decision in full. The most important points of this document are: First, the clause which states that as no contagious disease was charged, nor was it charged that the child was neglected by its friends, the officer of the Board of Health was not within the line of his duty, and thus not protected by his official cloak, and any resistance did not constitute the offense of resisting an officer.

Another important clause reads:

The health officer, as appears from the indictment, delegated to another physician in good standing, but in no wise legally connected with the health department, except as so sent to administer medicine, so prescribed by the health officer. The acts of resistance are charged as against such delegated physician, who personally attends, and thus indirectly it reaches the conclusion that the defendant resisted the health officer. This dilutes the resistance quite too far to satisfy the demands of Section 6908, R. S., so far as it affects the first doctor.

Elder Fockler then pointed out that, although he might easily have mulcted the city for ten or twenty thousand dollars damages on account of unlawful imprisonment, he did not do so.

He then described how the Board of Health took charge of the Calver home, after his arrest, and furnished two nurses for the sick child, while in that very city there were cases where people were actually in want and sickness and no nurses were furnished, although it was the duty of the Board of Health to furnish them.

He then introduced Mr. Calver, who briefly outlined the case from his standpoint. He told how at first the officers

came and frightened them into allowing them to give medicine to their child; but afterward they decided to trust God and throw the medicine away. He stated that when the officer read the statute to him and his wife, he read in the words "deprive of medicine," which do not occur in the law.

God has restored the child to health.

Mrs. Calver confirmed her husband's testimony, and the meeting was closed with a few remarks by Elder Fockler.

SELLWOOD, OREGON.

Zion has many faithful members and friends in many parts of the far-away State of Oregon, the rich resources of which are being rapidly developed.

A. G. Brockwell, Conductor of the Gathering of the Friends of Zion at Sellwood, sends greetings to the General Overseer, on behalf of the Gathering, expressing sympathy for him in the persecution to which he has been subjected. At the same time they thank God that Zion is counted worthy of persecution.

Mr. Brockwell reports many bitter enemies to God's work in Sellwood, but rejoices in a steady progress, with some healings and conversions.

DETROIT, MICH.

Rev. S. H. Stokes, Elder-in-Charge.

Zion in Michigan continues to Go Forward in every portion of the State where work has been opened. From Detroit, Elder Stokes, writing on November 16th, sends the following notes:

Zion in Detroit, Port Huron, Milan and Woodslee say: "I will bless the Lord at all times: His praise shall continually be in my mouth."

We rejoice for many blessings and victories in our work. God is leading the battle against sin and disease.

We have had the joy of seeing men, women and children saved, healed, cleansed and kept by the power of God.

We thank God for pleasant Zion Tabernacles at Detroit, Port Huron and Milan.

God has blessed us much in our baptismal services. I have baptized nine at Port Huron, seven at Milan, and thirteen at Detroit.

Several have been healed by the power of God.

One remarkable healing occurred at Detroit. A colored lady who has had a painful disease in her legs for many years was healed. On November 4th she put on a pair of shoes for the first time in ten years. She walked out to her front gate and back into the house again. She was happy in the Lord.

On November 5th she walked two and a half blocks to our Zion Tabernacle, partook of the Lord's Supper with us, and spoke of her blessings.

For two years the sister did not go to bed, her suffering was so great. She always slept sitting in her chair.

The first night after we laid hands upon her in prayer she slept all night. She said, "I was just scared when I woke up and saw that it was daylight. I got up and dressed myself and went out doors. That scared my husband, for he could not understand how it was. I told him that the Lord had healed me."

We thank God for our General Overseer, and for Zion.

We greatly rejoice that we can denounce every sin, and hold out to the people the good things which our Heavenly Father has promised in His Word, having all of Zion backing us.

We find that the Devil gets mad very quickly when we speak of the sin of Secretism.

We are Going Forward.

TOLEDO, OHIO.

Rev. William J. Stith, Elder-in-Charge.

The Rev. W. Hamner Piper closed his work as Overseer in Ohio, which has been most successful, with a very lively four-days' mission in Toledo. How God blessed that series of meetings in the new Zion Tabernacle the following letter from Elder Stith joyously relates:

Zion in Toledo has been enjoying a feast of good things.

Special services were begun November 12th, with marked blessing in a general uplifting of the Church, accompanied by a number of healings.

Bad weather prevailed on Tuesday and Wednesday, and a power of the Evil One seemed to oppress nearly every member of Zion in one way or another. But they found refuge in the "secret place."

On Thursday came better weather, and also Overseer Piper, who began a four-days' mission, which was wonderfully blessed of God.

To say that Zion's heavy-weight dealt some telling blows would be putting it rather mildly. Nearly every evil, from the pig to the Freemason, felt the weight of the sledge-hammer blows. The pig squealed, the Masons scowled, and the devils howled, while the stinkpot, disgusted with his picture, went away with a sound tingling in his ears: "He stinks and stinks and stinks and stinks."

Confessions were made and some put away their tobacco and drugs, as well as other filth and muck. It was a first-class scrubbing time, to the great delight of Zion's people.

We had the joy of receiving a good Baptist brother, who had come from Newport News, Va., to make us a visit and get a taste of the good things of Zion. He filled out his application for membership and will assist us in some special meetings at Monclova and other places. He will be the first one to be baptized in our new baptistry.

MINNEAPOLIS, MINN.

Rev. C. J. Sindall, M. D., Elder-in-Charge.

From Minneapolis as a center, Elder Sindall carries on the work of Zion, with the manifested approval of God, in several places in that part of Minnesota. The work in Minneapolis is especially encouraging and the pleasant Zion Tabernacle there has been recently repapered and repainted.

Elder Sindall writes of the following healings:

Mrs. Christina Lindberg, of Salem, Minn., came to Minneapolis for medical treatment. She had been sick for about two years.

I was called to see her, prayed for her, and had the joy of seeing her healed when I prayed. She has called to see us since and is very happy.

Mrs. Knudson, of Blooming Prairie, came forty-six miles to our meetings in Kenyon, Minn. She had been sick for six years with heart disease.

I prayed for her, and she was healed then and there, by God. Four weeks later, when I again visited Kenyon, I was told that she was perfectly well.

Another woman at Kenyon was also instantly healed.

Our meetings here are increasing in interest and in number. We hold our meetings more frequently and with added attendance.

God is blessing Zion in Minneapolis.

VANCOUVER, B. C.

Rev. R. M. Simmons, Elder-in-Charge.

The following telegram was received on December 5th by the General Overseer:

VANCOUVER, B. C., December 5, 1899.

REV. JOHN ALEX. DOWIE,
1201 Michigan Avenue, Chicago.

George Armor Fair announced preach Market Hall, Vancouver, next Sunday. R. M. SIMMONS.

To this the General Overseer made the following reply:

CHICAGO, December 6, 1899.

REV. R. M. SIMMONS,
501 Hastings Street, Vancouver, B. C.

God will deal with him.

He will only disgust the people, as he did in Philadelphia.

He has no following there or here.

Zion stronger, purer, and growing hourly.

Zion in Vancouver must obey direction in sixteenth chapter Romans, seventeenth to twentieth verses.

General Overseer sends love and his confidence in your obedience.

Send copy of this to Brooks. JOHN ALEX. DOWIE.

These telegrams speak for themselves. Zion has no concern as to what this traducer and wicked person can do or say. He has been expelled from membership and from eldership, and Zion, both in Philadelphia and Chicago, goes forward stronger and purer for his expulsion.

Perfect Deliverance in Answer to Prayer.

Writing at Milford, N. Y., on October 29, 1899, Mary J. Taylor says:

My letter of September 21st reached you on the the 25th. The next day I received a blessing, but not fully. I told my niece my letter had reached you, for I felt better. Wednesday morning about 11 o'clock I received a perfect deliverance, for which I am very grateful and give God the glory.

I am sending LEAVES OF HEALING to all who will read it. I could not do without it.

I thank God for sending Dr. Dowie to this Continent. May God spare his life and bless him daily with a double portion of His Spirit, is my daily prayer.

PRAYER A PERFECT CURE FOR TOBACCO HABIT.

ZION, CHICAGO, December 7, 1899.

DEAR GENERAL OVERSEER:—We have known Brother Hann for many years and when he was an inveterate user of tobacco, and have met him almost weekly since, and have noticed with joy and thanksgiving to God his gradual return to better health and a fuller life in God.

We give God all thanks for his wonderful deliverance, and pray he may be kept by the power of God from sin and sickness, faithful till Jesus come. J. THOMAS WILHIDE.

Testimony of Eli H. Hann, 3750 North Fifteenth Street, Philadelphia, Pa.

I was nineteen years old when I first commenced to smoke. I never was allowed to do anything of the kind when at home. I knew better than to smoke before my parents. I smoked very strongly for seven years. When about twenty-six years old, I promised my wife to quit smoking, but never said anything about chewing, so I began to chew.

I chewed for thirty-six years. I quit chewing on October 25, 1898; that was the last time I had any tobacco in my mouth. I would not have quit, but I got a terrible cough, and got so nervous that I could not pick up a saucer of coffee without taking both hands, and scarcely could get it to my mouth then without spilling it. Since I have quit smoking and chewing my nervousness has gone away, and my cough does not trouble me unless I take cold.

In those thirty-six years I am satisfied that it cost me as much for tobacco as it did for flour to raise my family of ten children, three dying when young. The time when I commenced to chew was during the war, when tobacco was very expensive, and I chewed a little over a pound a week.

Through Elder Wilhide's teaching I was convinced that it was a sin, and that it was the tobacco that caused my trouble. Elder Wilhide prayed for me, and I praise God that the power was given me to quit the dirty habit.

I am satisfied that tobacco causes much trouble. My sons smoke, and some time ago we took one son to the hospital, suffering from the effects of smoking cigarettes.

I thank God for the teaching of Zion. ELI H. HANN.

God Hears Prayer for One Suffering with Scarlet Fever.

Writing at Madison, Wis., under date of November 14, 1899, Caryle Parsons says:

DEAR DR. DOWIE:—Your kind letter was received Sunday. I wish to thank you for your prayers, which I believe God heard and answered.

For three days I had had a very sore throat, a high fever, and was covered with a scarlet rash.

On Friday, a little after noon, I fell asleep and slept over an hour. When I wakened I felt certain that you had prayed for me, for it was such an unusual thing for me to sleep during the day.

I am now feeling perfectly well and am up and around.

I am very anxious to return to school, but I do not think the teachers will permit it yet, as it might expose others. I will let it rest with the Lord.

Please accept my little offering, which I hope may help to do some good in its own little way.

ZION'S HOLY WAR

Program from Sunday, December 10, to Friday, December 15



THE REV. JOHN ALEX.

DOWIE

GENERAL OVERSEER OF

The Christian Catholic Church

WILL DELIVER ADDRESSES AS FOLLOWS:

Central Zion Tabernacle.

1621-1633 Michigan Avenue.

Sunday, December 10th, 3 P. M.—"Who Controls the Newspapers—God or the Devil?" To be followed by the Ordinance of Believers' Baptism by Triune Immersion.

Monday, December 11th, 7:45 P. M.—"The Hypocrisy of Many 'Religious' Newspapers."

West Side Zion Tabernacle.

Corner Madison and Paulina Streets.

Sunday, December 10th, 10:30 A. M.—"Zion's Witness Against the Modern Scribes of the Daily Press.

Wednesday, December 13th, 7:45 P. M.—"The Associated Thieves of the Daily Press."

South Side Zion Tabernacle.

6426-6434 Wentworth Avenue.

Sunday, December 10th, 7:45 P. M.—"Christ Against the Vipers of the Press."

Thursday, December 14th, 7:45 P. M.—"The Shameful Prostitution of the Daily Press."

North Side Zion Tabernacle.

Corner Belden and Lincoln Avenues.

Friday, December 15th, 7:45 P. M.—"The Need of Press Censorship, and of an Honest Newspaper."

COMING EVENTS

"Bad Books and Bad Pictures Exposed as the Enemies of the Home, Church and Nation."

Dr. Dowie will deliver an Address on this subject in Central Zion Tabernacle, on **Lord's Day, December 17th, at 3 P. M.**, and will continue with a Series of Addresses in all the Zion Tabernacles during that week.

A THREE MONTHS' HOLY WAR

Against the Hosts of Hell in Chicago, During October, November and December, 1899.

The General Overseer of the Christian Catholic Church,

Assisted by more than Forty Elders, Evangelists, Deacons and Deaconesses, is conducting a series of special attacks upon

The Devil's Kingdom of Darkness and Death

The fighting during the first two months was fierce, but God gave Zion Glorious Victory.

THE THIRD MONTH'S BATTLES ARE NOW ON.

Meetings conducted by the General Overseer, or by Elders and Evangelists from Zion, are held throughout the week as follows:

Central Zion Tabernacle.

1621-1633 Michigan Avenue.

Lord's Day—Morning, Afternoon and Evening at 11, 3 and 8 o'clock.
Every Week Day—Noon Prayer Meeting from 1 to 2 o'clock.
Every Evening except Saturday, 7:45—Evangelistic Meetings.

Zion's Hall of Seventies.

1300 Michigan Avenue.

Lord's Day Morning, 9 o'clock—Zion's Junior Seventies; afternoon at 1:30, Zion's Bible Class.
Thursday Evening, 7:30—Zion's Senior Seventies.
Friday Evening, 7:30—Zion's Bible Class.
Every Day, 6:30 a. m.—Meeting for Consecration and Prayer.

SOUTH SIDE ZION TABERNACLE, 6426-6434 Wentworth Avenue.
WEST SIDE ZION TABERNACLE, Corner Madison and Paulina Streets.
NORTH SIDE ZION TABERNACLE, Corner Lincoln and Belden Avenues.

Lord's Day—Morning at 10:30, evening at 7:45.
Every Evening except Saturday, 7:45—Evangelistic Meetings.

SIONSKY STAN (Bohemian Zion Tabernacle).
722 West Nineteenth Street.

Lord's Day—Morning at 10:30, evening at 7:30.
Every Evening at 7:30—Evangelistic Meetings.

ZION TABERNACLE, Oak Park, Ill.
Corner of Lake and Marion Streets.

Lord's Day—Morning at 10:30.
Every Evening except Saturday, 7:45—Evangelistic Meetings.

ZION TABERNACLE, Hammond, Ind.
57 State Street.

Lord's Day—Morning at 10:30.
Every Evening except Saturday, 7:45—Evangelistic Meetings.

Special All-Day Gatherings on Christmas and New Year's Days.

ALL SEATS FREE. ALL WELCOME. FREE-WILL OFFERING.

CHRIST IS ALL AND IN ALL.

OBEYING GOD IN BAPTISM.

"Baptizing Them Into the Name of the Father and of the Son and of the Holy Ghost."

Five Thousand Four Hundred and Seventy-Six Baptisms by Triune Immersion Since March 14, 1897.

Five Thousand Four Hundred and Seventy-Six Believers have joyfully followed their Lord in the Ordinance of Believers' Baptism by Triune Immersion since the first baptism in Zion Tabernacle, on March 14, 1897.

Baptized in Zion Tabernacle from March 14, 1897, to March 14, 1899, by the General Overseer	3070	
Baptized by Elders	149	
Total baptized in Zion Tabernacle		3219
Baptized in places outside of Chicago by the General Overseer	65	
Baptized in places outside of Chicago by Elders and Evangelists	166	
Total baptized outside of Chicago		231
Total baptisms for two years		3450
Baptized in Zion Tabernacle from March 14, 1899, to September 14, 1899, by the General Overseer	367	
Baptized by Elders	481	
Total baptized in Zion Tabernacle		848
Baptized in places outside of Chicago by the General Overseer	55	
Baptized in places outside of Chicago by Elders and Evangelists	659	
Total baptized outside of Chicago		714
Total baptisms in six months		1562
Total baptisms in two years and six months		5012
Baptized in Zion Tabernacle by the General Overseer:		
September, 1899, Vol. 5, No. 49, page 964	52	
October, 1899, Vol. 5, No. 51, page 1004	33	
November, 1899, Vol. 6, No. 6, page 128	48	
Baptized in Zion Tabernacle by Elder Mason	38	
Baptized in Zion Tabernacle by Overseer Wilhide	26	
Baptized in Zion Tabernacle by Elder Cabeen	17	
Baptized in Zion Tabernacle by Elder Holmes	17	
Baptized in Zion Tabernacle by Elder Viking	7	
Baptized in Zion Tabernacle by Elder Speicher	17	
Baptized in Zion Tabernacle by Elder Graves	14	
Baptized in Zion Tabernacle by Elder Excell	26	293
Baptized in Maryland by Overseer Wilhide	7	
Baptized in Ohio by Elder Pence	10	
Baptized in Ohio by Elder S. Mott	8	
Baptized in Ohio by Elder Fockler	3	
Baptized in Ohio by Elder Basinger	6	
Baptized in Ohio by Overseer Piper	20	
Baptized in Ohio by Evangelist Kennedy	12	
Baptized in Iowa by Deacon Crane	7	
Baptized in Plymouth, Ind., by Elder Haight	2	
Baptized in Plymouth, Ind., by Elder Reiff	2	
Baptized in Nebraska by Elder McFarlane	5	
Baptized in Michigan by Elder Stevens	9	
Baptized in Michigan by Elder Stokes	17	
Baptized in Michigan by Elder Hayden	4	
Baptized in Belvidere, Ill., by Evangelist Fisher	5	
Baptized in Washington by Elder Simmons	1	
Baptized in Washington by N. W. Fletcher	1	
Baptized in Washington by Evangelist Brooks	2	
Baptized in Vancouver, B. C., by Elder Simmons	14	
Baptized in Victoria, B. C., by Evangelist Brooks	1	141 453
Grand total baptized since March 14, 1897		5470

The following-named believer was baptized at New Whatcom, Wash., Saturday, November 4, 1899, by Elder R. M. Simmons:

Clark, Agnes G. ..... 842 Garden Street, New Whatcom, Wash.

The following-named two believers were baptized at Vancouver, B. C., Lord's Day, November 19, 1899, by Elder R. M. Simmons:

Rowan, Mrs. Emily ..... 415 Keefer Street, Vancouver, B. C.
Tyson, May ..... Vancouver, B. C.

The following-named two believers were baptized at Detroit, Mich., Monday, November 20, 1899, by Elder S. H. Stokes:

Sloan, Miss Sarah F. ..... Yelverton, Ohio.
Wilson, Mrs. Margaret I. S. ..... 97 Lafayette Avenue, Detroit, Mich.

The following-named seven believers were baptized in Mizpah Church, Baltimore, Md., Wednesday, November 22, 1899, by Overseer J. T. Wilhide:

Frech, Miss Kate ..... 605 North Fremont Street, Baltimore, Md.
Immler, Mrs. Minnie ..... 206 St. Peter Street, Baltimore, Md.
Lee, Joseph P. ..... 1702 Hopkins Avenue, Baltimore, Md.
Lee, Mrs. Maggie ..... 1702 Hopkins Avenue, Baltimore, Md.
Lemmert, August ..... 603 North Fremont Street, Baltimore, Md.
Lemmert, Mrs. Barbara ..... 603 North Fremont Street, Baltimore, Md.
Street, John M. ..... 1702 Hopkins Avenue, Baltimore, Md.

The following-named three believers were baptized at Vancouver, B. C., Tuesday, November 28, 1899, by Elder R. M. Simmons:

Helm, Eugene ..... Vancouver, B. C.
Moody, W. E. ..... Vancouver, B. C.
Waldron, Thomas F. ..... Vancouver, B. C.

The following-named four believers were baptized at Litchfield, Mich., Lord's Day, December 3, 1899, by Elder M. Hayden:

Chupp, John ..... Jonesville, Mich.
Chupp, Mrs. Mary Naomi ..... Jonesville, Mich.
Ward, Charles Henry ..... Jonesville, Mich.
Ward, Mrs. Martha Jane ..... Jonesville, Mich.

The following-named five believers were baptized at Vancouver, B. C., Lord's Day, October 8, 1899, by Elder R. M. Simmons:

Atkinson, William ..... 31 Hastings Street, Vancouver, B. C.
Parsons, Frank ..... 305 Fifth Avenue, Mt. Pleasant, Vancouver, B. C.
Parsons, Robert ..... 305 Fifth Avenue, Mt. Pleasant, Vancouver, B. C.
Vincent, Mrs. Mary ..... 1331 Richard Street, Vancouver, B. C.
Walker, Mrs. Nellie ..... 408 Cordova Street, Vancouver, B. C.

The following-named nineteen believers were baptized in Central Zion Tabernacle, Wednesday evening, December 6, 1899, by Elder George L. Mason:

Burnett, James ..... 239 East Indiana Street, Chicago, Ill.
Cline, C. E. ..... Stanberry, Mo.
Colson, Jerusha A. ..... Mills Center, Wis.
Colson, Nathaniel L. ..... Mills Center, Wis.
Faulks, Herbert ..... Waupaca, Wis.
Gay, C. A. ..... Coldwater, Mich.
Hewett, Bertha ..... 3613 Lincoln Street, Chicago, Ill.
Jensen, Ellen ..... Ogdensburg, Wis.
Johnson, Bertha ..... 2307 Wentworth Avenue, Chicago, Ill.
Salser, Irma ..... Fremont, Ohio.
Salser, Rudolf ..... Fremont, Ohio.
Shoudice, Mrs. Jane ..... Spey Postoffice, Ontario, Can.
Schneider, Xarrer ..... West Pullman, Ill.
Smith, Ola F. ..... Valparaiso, Ind.
Smith, Mrs. Helen A. ..... 1922 Columbus Avenue, Boston, Mass.
Washington, Bessie ..... 3019 La Salle Street, Chicago, Ill.
Werbös, Gust. ..... Knox, Ind.
Worline, Henry Carey ..... Marion, Ohio.
Worline, Alta Curtis ..... Marion, Ohio.

AND I will take you one of a city, and two of a family, and I will bring you to Zion: and I will give you shepherds according to Mine heart.

Zion Divine Healing Home.

Situated on the Finest Boulevard in Chicago.

Fire-Proof Construction.

Within One Block of the Illinois Central Railroad.



ZION HOME, Michigan Avenue and Twelfth Street.

Morning and Evening Praise and Prayer Daily.

Special Lectures on Monday, Wednesday and Friday, with Healing Services thereafter.

IS NOT A HOSPITAL, NOT A HOTEL, NOR IS IT A PUBLIC MEETING PLACE.

It is simply what its name implies, a "Home" for the accommodation of the Lord's children who seek God's Way of Healing through Faith in Jesus Christ.

It is also a temporary home for God's children who are not sick, but who desire to avail themselves whilst in Chicago of the privileges of Zion for a longer or shorter time.

No Alcohol, Tobacco, or Medical Poisons of any kind used or permitted.

Conducted by the REV. JOHN ALEX. DOWIE and MRS. DOWIE.

TERMS TO GUESTS will be forwarded on application.

Daily morning and evening prayer and instruction are also given, and the rooms are visited as often as necessity requires by ministers and colleagues.

Guests only are permitted to attend the meetings in Zion Home.

Situated on the finest Boulevard in Chicago.

Special Assemblies for Teaching and Healing Three Times in Week.

Morning and Evening Praise and Prayer Daily.

ZION is very attractive to all who come, and we rejoice in the sacrifices we have made to prepare it for God's children as a place of quiet Teaching and Healing in the Name of Jesus.

ZION is within one block of the Park Row Terminal Depot of the Illinois Central Railroad. It is within one block of Wabash and Cottage Grove Avenue Cable Cars, one block and a half of the Elevated Railway, and two blocks from State Street Cable Cars, connecting with all points of the city and suburbs.

He sendeth His word and healeth them.

PATIENCE

LEAVES OF HEALING

I am the Lord that healeth thee.

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

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

EDITED BY THE REV. JOHN ALEX. DOWIE.

VOLUME VI. NUMBER 8. CHICAGO, DECEMBER 16, 1899. PRICE FIVE CENTS.

GOD'S WITNESSES TO DIVINE HEALING.

HEALED WHEN DYING OF CONSUMPTION.

I AM COME THAT THEY MIGHT HAVE LIFE. These words of Jesus are exemplified in this Witness.

Death had marked her for its victim.

So far as all human power was concerned, she was upon the very verge of the grave. Physicians, drugs, patent nostrums, and special "treatments" had all been tried, and all had proved worse than useless.

The physicians declared their powerlessness and predicted her early death.

She had suffered for fifteen years with the slow, insidious but relentless destroyer, Consumption, with many terrible complications.

Her left lung was said to be entirely devoured by the parasites of tuberculosis.

She was in despair.

The Devil, who had afflicted her throughout long years of agony, he who has the Power of Death, was about to complete his victory.

But Jesus is the Conqueror of Death.

He came to destroy the works of the Devil, of which Death is the climax.

Through His servant He sent the Little White Dove to this dying woman.

It brought a Message of Divine Hope and Divine Life.

Death was conquered; for she began to look to Jesus.



MRS. ELIZABETH REYNOLDS.

Within a week after she had received the Message, she came to Zion Home.

There faith began to come by hearing the Word of God faithfully taught by Zion's Elders and the General Overseer.

She made a genuine Repentance of past sins, and vowed to God to make right, so far as possible, the wrongs she had done.

Then God's conditions were fulfilled and faith became a sweet, joyous assurance.

In the twinkling of an eye Divine Life flowed through her body when Dr. Dowie, God's servant in Zion, laid hands upon her in prayer.

The dread disease Consumption, which no human remedy can cure, was gone.

The many complications were instantly healed and strength came to her very rapidly. Within two weeks she was at work.

But the crafty enemy, through procrastination and fear, beguiled her into neglecting to keep her vows to God and to make confession and set right sins against others.

She was again brought low by disease.

Prayers were offered for her, but in vain. God could not answer while her "neighbor had aught against" her.

The Holy Spirit pointed out

her duty and, in answer to prayer, gave her strength to do it. Instantly the assurance of God's blessing filled her spirit.

As she went on her journey to perform her vow, she again felt the healing power of Jesus in her body.

From that time on her healing was rapidly completed.

Chronic neuralgia, catarrh of the head, terrible affliction of the eyes and deafness, from all of which she had suffered, were at an end.

She was once more a well woman.

Since then, God has kept her by His power.

In ever-increasing strength and joy she goes about her daily tasks, praising God for His goodness.

The weak, sick, helpless, hopeless, dying consumptive has become a strong, healthy, joyous woman, full of that Life which Jesus said He came to give.

May God grant that many dying ones who read her beautiful testimony, carried to the ends of the earth on the wings of the Little White Dove, may fulfil God's conditions and, like her, find in Jesus an abundance of Life. A. W. N.

WRITTEN TESTIMONY OF MRS. ELIZABETH REYNOLDS.

Extracts from Notes of Thanksgiving to Zion's God, LEAVES OF HEALING, Volume V, Number 22, page 412.

Healed of Lung Disease and Other Troubles.

Mrs. Elizabeth Reynolds, of Shelbyville, Illinois, says:

"I write you, as I feel in duty bound to testify to what God has done for me.

"I fail to find words to express my gratitude to God for healing my body. But far more highly than this do I value the blessings which have come to my spirit.

"I had been an invalid over fifteen years when I came to Zion Home with the hope of being healed of my diseases.

"I had suffered so much and had so much trouble and sorrow that at times I would get discouraged and did not trust God as I should, but drifted farther from Him.

"But I thank my Heavenly Father that He has raised me up and has blessed me in spirit, soul and body.

"I had been taught that my afflictions were sent on me by God and that I should therefore endure them.

"When I gave myself wholly into God's keeping, and resolved to give up everything else, God blessed me, and I was so happy.

"I was then in Zion Tabernacle. I was suffering terribly with pain in my head. When I submitted myself wholly to God, my suffering stopped instantly.

"Hereafter I will take God as my Healer.

"Dr. Westervelt, who treated my diseases for fifteen years, said that I was as badly a diseased person as he ever knew; that I was diseased through and through, and that medicine no longer did me any good.

"For over three months before I came to Zion Home I could not lie down. I had to prop myself in a sitting position, and did not get much sleep that way.

"Dr. Westervelt and Dr. Eddy said five years ago that my left lung was gone. I could not feel any breath through that lung.

"When my left lung was so bad, I had abscesses, and at times would spit mouthfuls of blood.

"I also had abscesses on my right lung. Dr. Eddy said there were cavities in my right lung. I know there was one large cavity before I was healed, it pained so much, and was so sore.

"Now my lungs are strong, and do not hurt me at all. I can lie down and sleep soundly.

"Before I was healed I had no appetite. But when my healing began my appetite began to return, and when I was entirely healed I had a keen appetite. I am gaining right along.

"Having seen the light, I could not remain in darkness any longer. So I withdrew from the Church of which I had been a member for over fifteen years, and became a member of the Christian Catholic Church.

"The fifth day after arriving at Zion Home I had evidence that I would be healed and took off my womb-supporter that I had been compelled to wear for two and a half years. I was all right without it.

"I discarded my medicines and all other treatments."

She further states that she will abstain from the use of swine's flesh, and will obey God and trust Him.

Some who professed to be her friends have already turned from her.

She thanks God for the happy faces and the Spirit of God she finds in Zion Tabernacle. The sister had just heard of Zion Home a few days before she came there.

TESTIMONY OF MRS. ELIZABETH REYNOLDS.

Extract from Report of Meeting held in Central Zion Tabernacle, Lord's Day Evening, November 26, 1899.

Mrs. Elizabeth Reynolds, 14 East Sixteenth Street, Chicago, said:

"I thank God that I am able tonight to stand and testify to healing and keeping power.

"But for God healing me, through faith in Jesus, I could not stand before you tonight. I am sure I would have been in my grave.

"In February last I came to Zion Home. I had heard of Divine Healing and of Zion only two or three days before.

"Doctors had given me up and said medicine would no longer do me any good. I was rapidly growing weaker with consumption, and could not have lived more than two or three months at the longest.

"The doctors said, five years before I came to Zion, that my left lung was entirely gone. I suffered great pain. There was a large cavity in the right lung.."

Elder Viking—How many doctors examined you?

Mrs. Reynolds—"Four doctors; Dr. Westervelt most of the time for fifteen years."

Elder Viking—Where does he live?

Mrs. Reynolds—"Shelbyville, Illinois."

Elder Viking—Could you walk when you came to Zion?

Mrs. Reynolds—"Yes, sir; but I was very weak. Some times I would have to hold to something to support myself. I could not lie down at night. I had to prop myself up in a sitting position."

Elder Viking—How long did you stay in Zion?

Mrs. Reynolds—"A week and a half."

Elder Viking—What was your condition when you left Zion?

Mrs. Reynolds—"I was feeling perfectly well. Two weeks and a half after I came to Zion I was working."

Elder Viking—Did Dr. Dowie heal you?

Mrs. Reynolds—"No, sir. God healed me. Dr. Dowie prayed for me, and I firmly believed God would heal me.

"I was healed instantly of displacement of the womb.

"My lungs did not pain me after my healing.

"I felt a little weak, but was able to lie down. I went to sleep at ten o'clock that night and slept all night. I slept well after that."

Elder Viking—Were you healed the first time Dr. Dowie prayed with you?

Mrs. Reynolds—"I was healed instantly of the womb trouble. An instant after the weak lungs did not hurt.

"I was deaf in my right ear; entirely deaf at times. I was healed of that, too."

Elder Viking—Do you give God all the glory?

Mrs. Reynolds—"Yes, sir."

Elder Viking—Do you belong to Zion?

Mrs. Reynolds—"Yes, sir."

Elder Viking—What Church did you belong to before?

Mrs. Reynolds—"The Christian Church."

Elder Viking—Were they all Christians in that Church?"

Mrs. Reynolds—"No, sir. I was not wholly converted myself there."

Elder Viking—Do you think that only changing churches would convert a person?

Mrs. Reynolds—"No, sir; not that. The Spirit of God must do that."

Elder Viking—Repentance for all sin and faith in the Living God.

Mrs. Reynolds—"I worked two months after my healing and was happy. But there were some things I should have made right, and I did not make them right at once. I kept thinking of them and saying I would make them right, but did not do it, and that would not do."

Elder Viking—You don't have any lung trouble now?

Mrs. Reynolds—"No, sir. For two months after my healing I got along nicely, but I did not use my strength wisely. Through not putting right those things which I knew I ought to, I was sick again and was near death's door for several weeks.

"When I was asked if there was something else keeping me back, the Devil made me say, No.

"But I made all those things right with God and man, and I got the blessing again and have been well since."

Elder Viking—Did you bring any medicine with you into Zion?

Mrs. Reynolds—"Yes, sir. My trunk was packed, and I intended to go to Tennessee. I thought the climate there would help me. I had my medicine ready to take along."

Elder Viking—You threw the medicine out after getting to Zion?

Mrs. Reynolds—"Yes, sir."

Elder Viking—Did Dr. Dowie prescribe any medicine for you?

Mrs. Reynolds—"No, sir. After my healing I went back home where I had always lived, and my father said no one but an insane person would talk as I did. I had told of my healing, and the Devil being the author of

disease, etc. Some of my relatives said they would try and put me in an insane asylum.

"I thank God I am of a sound mind, and the Spirit of God is in my heart, and that would prove it is the truth.

"I thank God for all His blessings and for Zion."

LETTER OF MRS. ELIZABETH REYNOLDS, BRINGING TESTIMONY TO PRESENT.

5601 WASHINGTON AVENUE, CHICAGO, ILLINOIS,
December 13, 1899.

REV. JOHN ALEX. DOWIE.

Dear General Overseer:—There are a few things which I might mention in connection with my testimonies heretofore given.

As stated, I suffered for fifteen years. I might say I never had a well day or even hour in that time.

For the greater part of my life I lived near Shelbyville, Illinois.

Fifteen years I was treated by Dr. Westervelt. He said that medicine no longer did me any good.

I had also consulted Drs. Collins and Eddy of that city. Dr. Eddy told me that there were cavities in my right lung. Dr. Collins said, "If you will go to a climate where the air is lighter, you will live longer and feel better. I cannot say that medicine will cure you."

Five years ago I was told by some of my friends that Drs. Westervelt and Eddy had told them that my left lung was gone. It had pained me nine years. Then the pain stopped, and I could not feel any breath passing through that side.

I took several bottles of "Scott's Emulsion of Cod Liver Oil." It did me no good whatever. It affected my stomach so that I could not eat.

I took a great many other kinds of patent medicine. None of them did me any good.

They injured my stomach.

I learned of Zion Divine Healing Home through a friend of mine, whose aunt had been reading LEAVES OF HEALING.

I spoke to Mrs. Dr. Collins, wife of the Dr. Collins referred to, telling her I had heard of Zion Divine Healing Home, Chicago, and that I was going there. She said she thought it would be well for me to go, but also said, "You will have to pray there. You will have to earn what you get."

She said they were subscribers to LEAVES OF HEALING, and that there was "much good in them."

She gave me the front page of one copy of LEAVES OF HEALING, so that I might easily find the Home when I got to Chicago.

Dr. Collins also thought it would be a good thing for me to come. He wrote a letter to you, stating my circumstances and recommending me to you, and said he earnestly hoped I would be healed of my diseases of "long standing."

He said, also, in that letter, "Do all you can for her, and God will reward you."

When I saw Dr. Collins this last summer, he said, "You have derived benefit. It certainly did you good to go. I never saw you looking so well."

When I was treated by him, he was both a minister and a doctor.

I arrived in Zion Home about midnight, February 8th of this year.

It was an extremely cold night. I was so sick I could scarcely hold up my head.

The following Friday I attended a teaching meeting and laying on of hands in the Assembly Room of the Home.

I was so sick that morning that I do not think I would have gone to the meeting had not one of the maids of the Home encouraged me.

In that meeting I found that I had come to the Home without any real faith, and had nothing but hope. Through this meeting I got some faith.

In the days immediately following I meditated upon God's Word and consecrated myself to Him.

The next Monday you took the meeting in the Assembly Room.

That morning when I entered the room the assurance that I would be healed came to me very plainly. It seemed as if the Spirit of God were hovering near. I cannot tell how happy it made me feel. Strength seemed to come to me then.

I listened to your teaching, and my faith increased as you taught. When you laid your hands on me a thrill went through every fiber of my body, and I realized I was healed. I felt strong. All pain left me.

That afternoon I took off a supporter which I had been wearing for two years and a half. I felt no inconvenience whatever, nor any anxiety about it. I was healed.

The next day, while on my way to Zion Tabernacle, the Devil gave me neuralgia. During that service I renewed my consecration to God, and a great blessing came to me.

As I prayed it seemed as if a great light came around me, and my trouble seemed to go just like a dark cloud being carried away.

About two weeks and a half from the time I went to Zion Home I went to work for my living.

I remained well and happy two months.

I knew there were some things which I ought to confess and put right with my fellowmen. I vowed to God that I would do those things, but I kept putting them off, trying to make myself feel that it was not necessary to confess to men.

I overworked some and caught cold, and through this, and not fulfilling my vows to God,—mostly the latter—He permitted me to get sick again.

I do not believe the consumption returned, but it seemed as if every muscle and nerve and even my brain were affected. I was very sick for several weeks, and was very near death.

Several of the Elders came and prayed with me, and I got better, so that I could attend the services in Zion Tabernacle; but I did not get perfect deliverance until later.

The Elders seemed to realize there was something hindering an answer to their prayers. Some of them stopped in the middle of their prayers and asked me if there was not something keeping me back. I knew there was, but I said, "No."

I found that I was not going to get the complete healing again until I made the confessions which I had promised God I would make. I vowed again to Him that I would do it.

I did not want to go back to my home to do this, but I finally made up my mind to do so, and I said, "God helping me, I will go."

When I got ready to go a calmness came to my spirit. While on the cars, going to my home, I prayed to God, asking Him to give me the needed strength and courage to go ahead. I felt that God with me and with Zion's prayers behind me I ought not to fear what was before me.

In about two hours, while on the train, my fever left me. I felt very hungry. I had suffered from fever at times for weeks and did not really care to eat.

I went on to my home, made the confessions, and I again got the assurance I would be healed. I began to get stronger, I then returned to Chicago, and my healing came rapidly again.

I can breathe through both lungs now. I do not cough, and can rest well.

I attended the meetings in Zion Tabernacle a few times, and was prayed for there.

On the 6th of last October I went to work again, and have been working ever since. God has wonderfully sustained me, and I am getting stronger every day.

God has also healed me of chronic neuralgia and catarrh of the head, which affected my eyes.

Before coming to Zion I wore glasses continually. My right eye pained me so that it seemed sometimes as if the ball would burst. It was very, very weak, considerably smaller than the left eye, and it was somewhat sunken in my head.

God has healed me of that trouble. My right eye is now equal in size to the left eye. I do not wear glasses at all, and can read and sew well.

I feel that I have been truly converted through the teaching and prayers in Zion. He is keeping me day by day, and I thank Him for Zion and its teaching.

I cannot express my gratitude for all that has come to me through Zion. I feel that God has spared my life because he has a mission for me.

I mean to devote my whole life to His service.

I thank God for you and your ministry, and for all your kindnesses to me.

May God spare your life, strengthen you, and shield you from all danger, is my daily prayer. With Christian love, I am

Faithfully yours, (MRS.) ELIZABETH REYNOLDS.

Baby Boy Healed of Scarlet Fever. Father Gives Himself to God.

214 EAST TWENTY-SEVENTH STREET, TACOMA, WASH.

DEAR BROTHER IN CHRIST:—I wrote to you some time ago to pray for my little boy. I believed him to be coming down with scarlet fever. It was on Sunday.

That night he had a very high fever. I had to get up in the night with him.

I prayed that it might go away, but it seemed to grow worse.

My husband, who is an engineer, was called out about 4:30 A. M. He went to the baby's bed and came and told me the fever was gone. I said, "Well, I thank the Lord for it." He said, "So do I."

He was not a Christian then, but God was after him and so was the Devil. He told his fireman about the little fellow being healed, to which the fireman replied, "It is nothing but a cold. One of my little ones was sick with a cold all night, but was all right this morning."

When he came home he thought that was all that ailed the baby. But in a few days he showed scurf all over his skin.

His papa had to acknowledge it was more than a cold. He has given his heart to God now. Praise God! Pray that he may be true and grow in grace.

I had a letter from my mother today, saying my little brother whom you prayed for was healed at the same time. She, also, is better and wished me to thank you for your prayers.

May God bless you very much. MRS. EDITH SPRAGUE.

General Overseer's Appeal for Zion's Forward Movement

-- and --

A New Year's Gift to God.

GENERAL OVERSEER'S OFFICE
...ZION...
1201 MICHIGAN AVENUE,
CHICAGO, U. S. A.

November 18, 1899.

To the Officers and Members of the Christian Catholic Church in all parts of the World, and to All Friends of Zion:

BELOVED BROTHERS AND SISTERS IN JESUS CHRIST OUR LORD:

"Grace unto you, and Peace, be multiplied."

In the Eleventh Hour of the last year but one of this century, I send forth this Appeal from Zion.

Triumphant everywhere, Zion can point to Victories which God has wrought, such as are without precedent in any age since the first apostles lived on earth.

The Everlasting Gospel, once for all delivered to the Church by her Lord, has once more been plainly set forth in all its simplicity and power, by the Eternal Spirit working through Zion and its consecrated messengers.

The Past is Glorious.

The Present is Victorious.

The Future is hastening to the Final Triumph of Zion's King.

I call in His Name for Gifts to be laid at His feet and used for His service in the Extension of the Kingdom of His Father by the Salvation, Healing, and Cleansing of sin-stricken and disease-smitten humanity in every clime and nation through all the Earth.

I CALL FOR A NEW YEAR'S GIFT OF ONE MILLION DOLLARS.

You can answer that call, each according to his several ability.

If each one will do that fully, then Zion's Storehouse will have meat for many workers, and I shall be enabled to put many Powers into operation which are now unused because of the lack of service, or sacrifice, on your part.

Bring the Whole Tithe into the Storehouse.

Bring your largest possible Offering also into the Storehouse.

God will pour you out a Blessing that there shall not be room enough to receive it.

I want this Gift to God for the following purposes, among others:

(1) For the Training and Sending forth of Zion's Messengers to All Nations.
(2) For the Work in Chicago.
(3) For the Work in Zion City to be begun in 1900.
(4) For the Preparation and Printing and Sending-forth of LEAVES OF HEALING, a Voice to Zion and God's People in Every Land, in many languages.
(5) For the Work of Zion's Seventies in all the Great Cities, first of America, and, then, of every Continent.

God has given me a Right to ask this from you in Jesus' Name.

The Holy Ghost has witnessed for me that I am God's Messenger.

The Holy Ghost has witnessed for Zion that it is God's Planting.

The Holy Ghost has witnessed that we are fitted by Him for the Work.

The Holy Ghost calls upon you, not only for Large Gifts from your Plenty, but for Sacrifices from your Sufficiency.

Do not send a single cent grudgingly, or from fear, or by any constraint: for "the Lord loveth a Cheerful Giver."

Send the Money into Zion, Chicago, either by Registered Letter, Bank Draft, Postal Money Order, or Express Order, made payable to myself.

Send it in, if possible, not later than Christmas, and, if not, send it in so that it may reach me before the last, or on the last, day of the year, so that I may be able to announce the Million at the All-Day and All-Night with God on Lord's Day, December 31st, and Monday, January 1st, 1900.

I have no other need for life, or time, or strength, or money, but to do my work as the Messenger of God's Covenant.

That work I shall do with every Power with which He may intrust me, until I draw my latest breath on earth, and go to my reward in heaven.

I fear no criticism from apostate churches, or from envious and unreasonable people, who will persistently misrepresent my words, my actions, and my motives.

God is my Judge.

Zion is my Witness over all the earth.

Hence I say, "The King's Business requireth haste."

Therefore, see to it that ye do this thing, lovingly, generously, and quickly.

In the Great Harvests which we shall reap on earth, we shall rejoice together; and in "A New Heaven and a New Earth, wherein dwelleth Righteousness," we shall rejoice forever with our King.

I am, faithfully your friend and fellow-servant in Jesus,

John Alex. Dowie

General Overseer of the Christian Catholic Church.

A NEW YEAR'S GIFT TO GOD FOR WORK IN ZION.

.....

THE REV. JOHN ALEX. DOWIE,
General Overseer of the Christian Catholic Church,
Zion, 1201 Michigan Avenue, Chicago, U. S. A.

Herewith I enclose you by.....the
(Say here whether by Draft or otherwise.)

sum of....., as my contribution to the work of God committed to your care, to be applied as you may decide, in answer to your Appeal of November 18, 1899.

Name in full.....
(Say whether Mr., Mrs. or Miss.)

Address in full.....
(Stating Street No., Town or City, State or Country.)

ALL-DAY AND ALL-NIGHT ASSEMBLIES WITH GOD IN ZION---1899-1900.

GENERAL OVERSEER'S OFFICE
...ZION...
1201 MICHIGAN AVENUE,
CHICAGO, U. S. A.
December 8, 1899.

TO ALL WHO LOVE GOD AND ZION:

Beloved in Jesus:

It gives me joy to say, in His Name,

"Come ye, and let us go up to the Mountain of the Lord;
And He will teach us of His Ways, and we will walk in His Paths:
For out of Zion shall go forth Instruction."

Prepare your hearts for a Blessing.

Let all Evil be repented of and put away.

Purity is the Grace which is waiting to bless thee at the Door of the New Year.

Bring a Blessing, and you will get a still Greater Blessing.

"The pure in heart shall see God."

We are looking forward with Divinely-given Confidence to the most Glorious Year in all the History of Zion since Apostolic Times.

"All things are now ready."

Come: for the Feast is spread.

All Heaven attends at God's command to bless you in spirit, soul and body, for Time, and for Eternity.

Faithfully your friend and fellow-servant in Jesus,

John Alex. Dowie

General Overseer of Christian Catholic Church.

LORD'S DAY, DECEMBER 31, 1899—MONDAY, JANUARY 1, 1900.

6:30 A. M. Consecration Gathering for All-Day with God in Zion Hall of Seventies

9:00 A. M. United Gathering in Zion Hall of Seventies of all Zion's Junior Seventies in Chicago.

11:00 A. M. Meetings in all Zion Tabernacles in Chicago, led by Overseers and Elders.

3:00 P. M. United Gathering in Central Zion Tabernacle, 1621-1633 Michigan Avenue.
Sermon by General Overseer. Subject:

Christ Is Conqueror.

Reception of New Members into Church Fellowship.
Ordination of New Officers.
Communion of the Lord's Supper.

8:00 P. M. Service of Song, led by Elders Graves and Excell.

9:30 P. M. Preliminary Prayer Exercises of All-Night with God, led by Overseers Piper, Wilhide, and Mason.

No Unconverted Persons will be Permitted to remain after 10:15 p. m.

10:30 P. M. Opening Exercises of All-Night with God, led by General Overseer, John Alexander Dowie.

11:00 P. M. Sermon: Past, Present and Future in Zion.

11:30 P. M. Communion of the Lord's Supper.
Midnight Song by General Overseer, "Pray, Brethren, Pray!"
Greetings at the close of Communion.
Announcement of Site of Zion City, display of Map of Location, and Picture of Coming City.
Song: "Go Forward, O Zion!"
Distribution of Cards with Motto for 1900.
Adjournment for Refreshments in Refectory for one hour.

2:00 A. M. Prayer for All Officers and Members of the Christian Catholic Church in Zion throughout the World.

3:00 A. M. Prayer for the Sinful, the Sick, and the Sorrowing who have sent Requests.

4:00 A. M. Prayer for Zion in Asia and Australasia, and the First Messengers of Zion about to go forth to China, Japan, New Zealand and Australia in a few days.

5:00 A. M. Questions and Answers. (*All questions of persons who are not members of the Christian Catholic Church must be first submitted in writing.*)

6:00 A. M. Prayer for Unsaved Relatives: for Special Guidance, etc.

6:30 A. M. Prayer for Zion City, and Announcement concerning Gift to God of One Million Dollars.

7:00 A. M. Hallelujahs, Doxology, and Benediction.

Monday Evening, January 1st.

New Year's Evening Reception by General Overseer in Zion Home, from 7:30 to 10 P. M.

Tuesday, January 2d.

Farewell Gathering in Central Zion Tabernacle to Zion's Messengers to Asia and Australasia, Elder and Evangelist Viking, and Overseer and Elder Wilhide, led by General Overseer, from 8 P. M.

Wednesday and Thursday, January 3d and 4th.

A series of Special Gatherings and Conferences in Central Zion Tabernacle, at 3 and 8 P. M. daily.

Friday, January 5th.

Grand Reunion and Rally of Zion Senior Seventies in Hall of Seventies, led by General Overseer, at 8 P. M.

CHRIST IS ALL AND IN ALL.

Reveal Thy word and healeth them.

LEAVES OF HEALING

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

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

EDITED BY THE REV. JOHN ALEX. DOWIE.

Entered at the Postoffice, Chicago, Illinois, as Second Class Matter.

Subscription Rates.		Special Rates.	
One Year	$2.00	100 Copies of One Issue	$1.00
Six Months	1.25	36 Copies of One Issue	1.00
Three Months	.75	To Ministers, Y. M. C. A.'s and Public Reading Rooms, per annum	1.50
Single Copies	.05		

For foreign subscriptions add one dollar per year for postage.

Subscribers desiring a change of address, should give present address as well as that to which they desire LEAVES OF HEALING sent in the future.

Make all Bank Drafts, Express Money Orders or Postoffice Money Orders payable to the order of JOHN ALEX. DOWIE, 1407 Michigan Avenue, Chicago, Ill., U. S. A.

Telephone L. Long Distance Telephone South 682. Cable Address "Zion, Chicago."

All communications upon business must be addressed to

MANAGER ZION PUBLISHING HOUSE,
1407 Michigan Avenue, Chicago, U. S. A.

CHICAGO, ILLINOIS, DECEMBER 16, 1899.

TABLE OF CONTENTS.

Leaves of Healing, Saturday, December 16, 1899.

GOD'S WITNESSES TO DIVINE HEALING—
Mrs. Elizabeth Reynolds, ... 225-227
GENERAL OVERSEER'S APPEAL, ... 228
ALL-DAY AND ALL-NIGHT WITH GOD IN ZION—
Program, ... 229
EDITORIAL NOTES—
Reply to Prof. Grauer's Lying Letter to a Missionary in Japan, 230-232
Reply to Misrepresentations by the New York *Independent*, . 232-234
Concerning Week of Witness Against the Press, ... 234-235
Dr. Buckley's Admirable Position Regarding Secretism, . . 235-236
Zion's Work in the Orient, ... 236
Concerning Zion City, ... 236-237
RAILROAD RATES FOR ALL-DAY AND ALL-NIGHT, ... 237
CARTOON—
Zion's Witness Against Those Who Leave God Out, ... 238
A VOICE TO ZION AND GOD'S PEOPLE IN EVERY LAND—
Testimony—Zion Captures Ancestral Swords from Japan, . . 239-241
Sermon—Zion's Witness Against Those Who Leave God Out, 241-243
Sermon—Zion's Cry in the Midnight Hour, ... 243-246
ZION'S BIBLE CLASS, ... 246
NOTES FROM ZION'S HARVEST FIELD, ... 247-249
ZION COLLEGE, ... 250
ZION'S FINANCIAL INSTITUTIONS, ... 251
ZION LITERATURE MISSION, ... 252
NOTES OF THANKSGIVING TO ZION'S GOD, ... 253
CHEERING WORDS FROM ZION'S GUESTS, ... 254
ZION'S JUNIOR SEVENTIES, ... 255
BAPTISMS, ... 256

EDITORIAL NOTES.

"BE GLAD, YE CHILDREN OF ZION."

REJOICE in the Lord your God,
For He giveth you the former rain
In just measure,
And He causeth to come down for you the rain,
The former rain,
And the latter rain in the first month.

ALL ZION is Looking Forward and Going Forward.

REJOICING in God for all the former blessings, we are looking for "the latter rain in the first month" of the last year of the century, and throughout all that wondrous year, in which God will prepare Zion for a still mightier work.

IN MOUNT ZION shall be deliverance,
As the Lord God hath said,
And in the remnant whom the Lord shall call.

THE BITTERNESS of the scribes and Pharisees of Jesus' day continues in their spiritual lineage of this time.

The same hatred and unreasoning prejudice is manifested by the professors of the theological seminaries of this city, as by those attached to Herod's Temple in Jerusalem.

WE RECEIVED a few days ago a letter from the Rev. J. R. Armstrong, of Tokio, Japan, who is now a member of the Christian Catholic Church in Zion, and earnestly awaiting the arrival of a missionary from the Scandinavian Alliance Mission to take his place, so that he may come to our headquarters in Zion for a time.

Our brother begins his letter as follows:

This is to notify you about the sending of my tithe into the Storehouse.

God convinced me just about the time our applications for membership were sent in last summer, that it was my duty and great privilege to bring my tithe before our High Priest and Advocate on High.

I feel it should have been sent in then, but I was influenced to wait a while, and resisted the impression of the Spirit.

I might have waited yet for some time, but letters from America, written for the purpose of prejudicing us against Zion, caused me to fully follow out my first impression, and I feel happy in obeying God.

Several letters of discouragement from Chicago and other parts of America, and also from Europe, have reached us, and of course in condemnation of Dr. Dowie.

Not one letter of encouragement has come yet, except from Mr. and Mrs. B——, of Mito, Japan.

One letter I enclose, from my old teacher in English, the Rev. O. C. Grauer, Professor of History of the English Language in the Chicago Theological Seminary, and also a member of the Board of Directors in this Scandinavian Alliance Mission, whom I believe to be very well meaning, although greatly mistaken concerning your person and your work.

I do not believe he has taken pains to look into the matter personally. I think he is led to give his judgment from what he has heard by the statements of your enemies and by reading the newspapers, of which he sent me some clippings, among them the dirty sermon of Frank DeWitt Talmage.

But none of these things can move me, because the convictions that Zion is right and raised up by God, just for this time of deadness and many delusions, both in the churches and in the world, and for the preparation of the true children of God for the Lord's coming, have surely come from God, through the guidance of the Holy Spirit, our Comforter and Guide, and are in full harmony with the teaching of the Holy Scriptures, both the Old and the New Testaments.

Such letters, therefore, have only helped to make me more firm for Zion, and created an intense longing for the time when we shall have the joy of being in full fellowship with her and to fight under her standard.

WE REJOICE that God so graciously in this case, and in scores of others, by the Holy Spirit, gives Zion the victory

AND NOW we think it well to publish the scandalous mass of lying which Prof. Grauer has seen fit to send forth to Japan.

CHICAGO THEOLOGICAL SEMINARY.

INCORPORATED IN 1855 AS

"THE BOARD OF DIRECTORS OF THE CHICAGO THEOLOGICAL SEMINARY,"

FISK HALL, 81 ASHLAND BOULEVARD.

BOARD OF INSTRUCTION.

F. W. Fisk, D. D., LL. D., President.	O. H. Gilbert, Ph. D., D. D.	Andrew N. Fox.
	Graham Taylor, D. D.	R. A. Jelliffe, B. D.
G. N. Boardman, D. D., LL. D.	E. C. Harper, Ph. D., Librarian.	O. C. Grauer.
S. L. Curtis, Ph. D., D. D.	W. B. Chamberlain, M. A.	F. Risberg, S. M. C.
G. B. Willcox, D. D.	W. D. Mackenzie, M. A.	M. E. Peterson.
H. M. Scott, D. D., Secretary.	Carl A. Paeth.	

October 16, 1899.

REV. J. R. ARMSTRONG.

My Dear Brother:—Since hearing a letter read from you in reference to your adoption of John Alexander Dowie's doctrines of Divine Healing, I have thought considerably of you and have wanted you to be a little informed as to a side of that man's life and work which you, of course, cannot see over there in Japan as we can see it here.

I send you, under separate cover, a paper, and clippings which I have gathered from papers, concerning the unchristlike side of the man's life.

It seems to me it would be a pity to give up such a work as yours to espouse a cause such as Dowie leads.

I do not doubt that there is truth in scriptural teaching concerning Divine Healing, but I have no confidence whatever in the method of Dowie, *because he heals, or rather tries to heal, for money*, and has none of that meek and loving spirit of Jesus, who went about doing good, freely and lovingly, but did not use dirty, slanderous talk.

If God has really given him the gift of healing, why don't he use it freely?

We have taken no official action in our meetings of the Board of Directors of the Alliance Mission.

But we are *all unanimous in condemnation of Dowie*, and in the hope that you will reconsider your seeming decision to give up your work and join Dowie's forces.

If you believe in Divine Healing, we cannot object to that; but why give up your work to practice it?

If God has given you this gift, why not use it where you are?

Surely there must be need of it there.

You certainly do not need to join Dowie in order to receive that power, if there is any truth in the doctrine.

People are forsaking Dowie here and getting their eyes open to see his true character, and are getting disgusted with his conceit and hypocrisy.

You would be greatly disappointed were you to come here and see things as we see them.

Don't hastily throw up a work into which the Lord has put you, and let years of experience and seed-sowing be lost.

Be careful lest you be misled.

May the Holy Spirit be truly your Guide, and bless you.

Take plenty of time to test the matter.

Yours in the blessed Service of Jesus, O. C. GRAUER.

AND NOW, Prof. Grauer, your letter having come back to us from Japan in the manner we have stated, let us deal with you, in the Name of the Lord, as you deserve.

First. What do you know personally regarding either ourself or the Christian Catholic Church in Zion? We have never seen or met you, so far as we know. You are not known by our people as a candid investigator, or in any degree as a person who is acquainted with the work at all.

Your assumptions of knowledge are simply based upon the scandalous lies of the press, which have been again and again exposed as such before thousands and tens of thousands of people, and in the pages of LEAVES OF HEALING.

You well know that not one single charge that has been made against us has ever been proved, and that despite all the cries of "Fraud" we have gone on doing the work and winning multitudes to God.

If you were acquainted with this work you would know that tens of thousands of persons have received spiritual and physical blessing, and that testimonies to that effect are constantly being given in the work as it goes on from day to day.

You know, Prof. Grauer, if you are acquainted with the work, that you lie when you say, "I have no confidence whatever in the methods of Dowie, because he heals, or rather tries to heal, for money."

Again and again we have challenged this lie, and we challenge it once more in your case.

Prove a single case in which we have ever asked for any money for praying for the sick.

It cannot be proved, because such a thing never happened, either in Zion Home or in any of the Zion Tabernacles, or in any Mission that we ever conducted in this or in any land.

It is a calumny continually repeated by professing ministers of the Gospel like yourself, and is utterly and wholly without foundation.

We defy you to produce a single proof of that shameful charge.

Second. As to the spirit in which our work is conducted, you cannot judge. The statement that we use dirty and slanderous talk is as false as the rest.

We use plain speech, but have neither besmirched with mud nor belied with slander any man or woman, knowingly, in our life.

We have defended ourself against the dirt and slanders of such wretches as you, who, acting like assassins, stab us in the dark, and send statements to the ends of the earth, intending to ruin our reputation. When we are fighting poisonous reptiles, we cannot treat them as we would turtle doves.

Our own dear people in tens of thousands throughout the world can best testify as to the spirit of love in which we have conducted the work. God knows we have lived a life of self-denying love, and His people in hundreds of thousands know that we have loved them and poured out our life for them without money and without price.

You know, and all in this city know, the intense love which our people in Zion have towards their leader; so that it may be said with truth that there are thousands of them who would willingly give their lives to save him from injury or death. This has been proved by the way in which they have protected him from imminent death by receiving severe blows and grievous wounds which were intended to accomplish his destruction.

Surely such devotion as is shown by our loved people on every Continent is an evidence of the spirit in which the work has been conducted: for "Love begets love," and such conduct as you describe could beget nothing but contempt and abhorrence.

That love has been our reward throughout all our ministry, and there are thousands and tens of thousands in Australia, New Zealand, Scotland, and elsewhere, who were personally blessed through our ministry whose love and whose sacrifices are only limited by their opportunity to manifest it to the uttermost.

They know how we have loved and lived for them, and your accusation is a scandalous fabrication.

Only God's own Love in our heart could have made it possible for us to do the work to which He called us, and in which He has so abundantly blessed us.

YOU ASK the question, "If God has really given him the Gift of Healing, why don't he use it freely?"

Our answer is that we have done so, that we are doing so, and that we never did anything else. We have obeyed the command of the Lord: "Freely ye have received; freely give."

YOU SAY that the "Board of Directors of the Scandinavian Alliance Mission" are "all unanimous in condemnation of Dowie."

What does this Board know of us? They know nothing except what you know, and that is only what you and they have clipped from the Gutter Press of Chicago, whose vilifications have brought upon it the contempt of the whole community.

But why did the Board of Directors of the Alliance not take pains to find out the facts?

SURELY the fact that the Church has grown in less than four years from five hundred members to not far from forty thousand, is in itself an evidence that God is blessing the work.

Surely the fact that thousands of Roman Catholics and Lutherans, who were utterly ignorant of conscious regeneration, have been saved and baptized, is some evidence that God's blessing is upon the work.

Surely the fact that in Chicago alone we have baptized, since 1894, at least seven thousand persons, is some evidence that God is blessing the work.

Surely the fact that thousands upon thousands have testified to their healing of all kinds of diseases, through faith in Jesus Christ our Lord, and still maintain that testimony, is some evidence that God is blessing the work.

Surely the fact that we are sending forth nearly a thousand earnest workers as Zion Seventies, who by much self-sacrifice go forth from house to house, to minister, "without money and without price," to sick and sorrowing and poor, is some evidence that God is blessing the work.

Surely the fact that we have planted Branches of this Church, which are doing similar work in all parts of the United States, in Canada, and on every Continent, throughout the present year alone, is some evidence that God is blessing the work.

Surely the fact that multitudes confess that they have been saved from sin, from disease, and from the power of hell, and that they are now living godly and pure lives, and have happy homes, is some evidence that God is blessing the work.

PRAY, PROF. GRAUER, will you tell us what kind of evidence will satisfy the Board of Directors of the Scandinavian Alliance Mission, and the Professors of the Chicago Theological Seminary?

Pray, give us in the same vigorous language as that in which you have slandered us, a statement as to the kind of proof that you require, so that we shall be under no mistake, and perhaps we can accommodate you. We shall endeavor to do so.

BUT MEANWHILE, Prof. Grauer, know that Zion is utterly indifferent as to the opinion of the Board of Directors of the Scandinavian Alliance Mission, who are "all unanimous in condemnation of Dowie."

You now also know that this missionary, whom you had hoped to retain, has put your letter into our hands, and shown his determination to "join Dowie's forces," notwithstanding all your arguments and all your masses of lies.

THERE IS one thing more, Prof Grauer, for which we will deal with you before we close.

You say, "People are forsaking Dowie here, and are getting their eyes opened to see his true character, and are getting disgusted with his conceit and hypocrisy."

Who are these people, Prof. Grauer?

Do you mean the thirteen so-called "seceders" of whom the vile Chicago Press has made so much, who meet in a little cottage in the suburbs of this city, led by a would-be adulterous person named La Grange? He was expelled from our membership and ministry because of his determination to pay attentions to a young lady who was a member of this Church. He told a series of falsehoods concerning his wronged wife, whom he even said was a willing party to his application for a divorce, when the facts are on record in the divorce court of Chicago to the contrary. He also besmirched her good name by the vilest of charges, for which he had not an iota of proof.

Are these the people who are "forsaking Dowie?"

Then we rejoice. If you admire such persons, then we say, "Birds of a feather flock together."

YOU ARE a disgraceful and wicked person, Prof. Grauer. It grieves us greatly to think that the Congregational body, with which we once had such loving association, has in its ministry, and in one of its seminaries, so shameful a traducer and so mean and dastardly an ecclesiastical assassin, who stabs in the dark with a poisoned dagger.

But you do not stand alone. This is all of a piece with the action of the scribes and Pharisees and doctors of the law in the apostate churches of today, which Zion contends against, and which are decaying and dying on every side. How could it be otherwise when they have such elders as you?

WE VERY deeply regret the necessity to write in this manner, but it is imposed upon us by the scribes and Pharisees of today, who send forth continually such hypocritical and false assertions as that with which we have just been dealing.

But it is our conception of our duty to God and to His people that we should make plain the real character of the opposition to which we and the work of God in Zion are continually exposed.

LET OUR readers note that we have not gone out of our way to attack Prof. Grauer, but we have simply defended ourself and Zion against his utterly unprovoked attack.

WE HAVE no personal knowledge of the Rev. J. R. Armstrong, of Tokio, Japan, beyond his very admirable letters to us. These breathe a spirit of high and holy devotion to God, as do similar letters from many missionaries who are setting their faces Zionward from all parts of the field.

THE FACT IS, these attacks are inspired by envy and by the very recklessness of despair. These miserable blind leaders of the blind are at their very wits' end to know how to check the progress of Zion abroad, having utterly failed to check it at home.

Mr. Armstrong is not the first graduate of the Chicago Theological Seminary to enter the Christian Catholic Church in Zion, and he will not be the last.

THE EVIDENCE, in fact, of a great exodus of the best and noblest members, ministers, and missionaries of the denominational churches at home and abroad is multiplying on every hand.

AS THE YEAR draws to a close, the attack of Prof. Grauer, of the Congregational Theological Seminary in Chicago, is reëchoed by the miserable foe of Zion who edits "the religious department" of *The Independent*, in New York.

IN ITS ISSUE of December 7th, page 3314, *The Independent* has a most shameful article on the "Christian Catholic Church."

It begins with these words: "This Church is passing through troublous times."

These are the only true words in the article. Most gloriously is the Church *passing through*, and indeed most gloriously has it *passed through*, the troubles of these times, as even its enemies witness.

BUT THE LIES which follow these seven true words in the short article referred to are so numerous that to expose them fully would take much time and many pages of this paper. We shall, however, enumerate some of them.

First. We deny as utterly false that the General Overseer and the Christian Catholic Church are the "same thing," for the General Overseer is only one man, and the Christian Catholic Church is established upon every Continent of the world, and within less than four years numbers not far from forty thousand members.

That Church has among its officers and members large numbers of men and women of independent minds and noble characters, not only in the humbler ranks of life, but amongst the purest and best educated Christians in America and elsewhere. It is simply a misrepresentation for the editor to use that expression; for while the Church supports loyally, and follows loyally, the leader whom God has chosen, and whom they have freely elected to follow, there is no lack of personal independence, but the very contrary.

WE DEFY *The Independent* to prove that any one has ever lost his sense of religious responsibility before God by belonging to the Christian Catholic Church. Indeed it is one of its most striking features that this is developed and exercised in a

degree that no other Church in America can equal. The General Overseer is only too glad to encourage this in every possible way.

NEXT, the editor declares that "the General Overseer has been challenged by one of his subordinates to give an accounting of the funds."

Why did not the editor at the same time state that this same subordinate came up from Philadelphia, falsely pretending to be a delegate of the Branch there, and to have been authorized to call for the resignation of the General Overseer, when the fact was he represented no one except himself and the Devil?

Why does not the editor of *The Independent* also tell the further fact, that when he returned to Philadelphia, having been instantly removed for his shameful conduct, he found that the Branch, with the exception of two or three members, was unanimous in condemnation of him; and that Conferences of the Christian Catholic Church, attended by thousands in Chicago, unanimously confirmed the General Overseer's action?

Why does not the editor of *The Independent* also tell the further fact that this deposed Elder has no congregation anywhere, and can get none, so far as the members of the Christian Catholic Church are concerned, and that when he attempted, after extensive advertising, to get a meeting in Philadelphia to hear an "Exposure of Dr. Dowie" in a large public hall there were only sixty present, less than six of whom had been connected with this Church, whilst at the same time Zion Tabernacle in Philadelphia was crowded to the doors with a large audience at the Lord's Table and the Installation of his successor, whom we had just sent down to take his place?

THIS ARTICLE also declares that this deposed Elder was treated most unjustly; that he had forwarded to Headquarters in Chicago all the tithes and offerings, and that no help in return was sent from Headquarters.

This is a deliberate lie, which even that deposed Elder would not for a moment dare to state; the fact being exactly the contrary, that large sums were sent from Headquarters and that the tithes and offerings to the amount of several hundreds of dollars within one month were retained by him, while he had the audacity to send the cards to Headquarters and the impudence to say that the General Recorder could acknowledge the tithes but that he would keep them. This fact alone was one of the proofs of the wickedness of the deposed Elder, although it was not the immediate occasion of his removal.

AGAIN, the editor of *The Independent* states that this deposed Elder and wife and friends "put a considerable sum into Dr. Dowie's various investments, but began, however, to have some doubts, and called for an accounting."

Both these statements are lies. The sum invested was small, and they never dared to call for an accounting.

AGAIN, the editor says that "the deposed Elder proposes to see if he can get hold of his investment, but considerable doubt is expressed as to his success."

That again is a falsehood, because the moment that this deposed Elder expressed any doubt as to the safety of his investment in Zion Land and Investment Association, he was immediately informed that upon presentation of his certificates of stock at Zion City Bank, Chicago, they would be redeemed at their par value, with six per cent interest from the time of the investment, although the Association could have retained these investments for many years, so long as it paid the interest.

We also publicly offered before three thousand persons to buy up all the stock, on the same terms, of every dissatisfied investor, and we published this offer in LEAVES OF HEALING for November 4, Volume VI, Number 2, page 49.

The fact is, that every cent which that deposed Elder and his wife and some members of his family invested was immediately and gladly paid back to him.

The further fact is that, apart from him and his family, not a single investment has been withdrawn by any member of the Christian Catholic Church in Zion. On the contrary, the investments have grown and are growing steadily and rapidly.

AGAIN, the editor states that "Dr. Dowie has been up before the courts for the maltreatment of the sick."

That is a positive lie, without a single iota of foundation, for we have not been summoned before any court at any time, in any place, for maltreatment of the sick.

AGAIN, the statement is made by this editor that "the charges of malpractice have been increasing, and a physician who was with Dr. Dowie for some time has withdrawn in disgust and gives some serious testimony as to the number of deaths under Dr. Dowie's treatment."

That paragraph also is a falsehood. So far as the charges of malpractice increasing are concerned, the only charges of malpractice that were made were brought against some of our officers, and the indictments were thrown out with contempt by the grand jury, which found a "No bill." None of them have been proven, nor any punishment of any kind inflicted, except in a low "justice shop" where a fine of $100 was inflicted, but this contemptible decision was immediately appealed. There is not the slightest likelihood of that case ever coming to trial, all the other and more important cases connected with it having been abandoned.

AS TO the physician whom this editor says has "withdrawn in disgust," he is the same person to whom we have already referred. He was expelled for cause, and for the shameful cause already stated, namely: the endeavor to get a divorce from his wife on other than Scriptural grounds.

We will also tell this editor that this deposed elder, and ex-physician, was a Congregational minister, belonging to the New York District; that his name is John H. La Grange, and that his wronged wife lives in Saugerties, New York.

HIS STATEMENT is a wicked falsehood, because the number of deaths in Zion has been incomparably below not only any hospital in existence, but very much below the average death rate of this city, notwithstanding the fact that so many come to Zion even in the very last stages of their sickness.

The editor of *The Independent* has no authority for such a statement beyond the lying assertions of the continually exposed Chicago daily press.

Again we repeat, no charges of malpractice against Zion have ever been proven, none were ever made against ourself, and the charges are not increasing, for none are being made.

AGAIN, this editor says that "the Chicago mob seems to have been aroused by the widespread conviction that the method practiced by the Doctor and his faith treatment was dangerous to life."

Why does not the editor tell what this Chicago mob was composed of? According to their own statements the mob which attacked the West Side Zion Tabernacle in this city on Wednesday evening, October 18, 1899, was composed of over three thousand medical students and doctors.

Does *The Independent* really desire to vindicate the murderous actions and purposes of these lawless ruffians?

Why does he not tell that the mayor and police of the city were upon our side, and that the riots were suppressed by the

severest application of the policemen's batons upon the heads and bodies of these poor, miserable, half-crazy students and doctors?

Why does he not record the fact that the authorities, who had arrested and punished scores of these medical anarchists, gave public warning that they would be in any future outbreak treated as outlaws, and severely punished?

THE ASSERTION that this mob was "half-crazy" is not a rash expression, for the editor of *The Independent* knows that in his own city, Dr. Crothers recently read a paper before the New York State Medical Association, containing the results of nine years' investigation into the habits of doctors. In it he states that twenty-one per cent of the medical men of the United States were alcoholic victims and morphiomaniacs, many of them suffering from suicidal and homicidal mania.

WHY DOES not the editor of *The Independent* state the facts instead of a mass of falsehoods concerning us and Zion? He has LEAVES OF HEALING in his office every week. If he reads it he knows that he has stated falsehoods in this article. It is to his eternal disgrace that he should send forth such a mass of falsehood against us all over the world.

WE DO NOT fear honest and faithful and truthful criticism wherever it is justified, but we do protest in the Name of the Lord Jesus Christ, and of common honesty, against such shameful misrepresentations as if they were well established facts.

We publicly call upon the editor of *The Independent* to publish these Editorial Notes as our reply to his article, and to dare to tell his readers the truth as disclosed by these facts.

AGAIN, we say that our heart is sore that we should have to thus reply to malicious falsehoods in a so-called "religious" paper; but we again call our readers' attention to the fact that we are not attacking, but are simply defending ourself vigorously against the attacks of the representative of Congregationalism in America.

THE NAME of the religious editor who has so ignorantly manifested himself is BLISS, and we suppose that in his case the couplet is applicable:

"Where Ignorance is Bliss,
'Tis folly to be wise."

WE ARE in receipt of a letter from the Rev. Edwin M. Bliss, who signs himself "Religious Editor" of *The Independent*, dated December 8, 1899, informing us that he is preparing tables of statistics of the religious body for his first issue in the new year.

He asks us kindly to let him have the statistics of the Christian Catholic Church.

But our reply to him publicly, as well as privately, is this, We shall never again write another line for *The Independent* until we receive an apology for the outrageous set of falsehoods upon which we have just commented.

WE HAVE much sorrow in saying these things: for *The Independent* under its previous religious editor, while it sometimes criticised, usually wrote in a manifestly fair spirit.

AGAIN we ask, "Why not conduct the warfare against Zion in a fair and manly spirit?"

If we are doing wrong, we shall be delighted to be set right. We have no desire to teach or preach or in any way to practice anything which is wrong, anything contrary to the Word of God, or to good conduct.

We demand of our critics, who profess to be Christians, in the Name of the Most High God, that they will cease from this shameful mode of attack, and that they will take proper and righteous precautions to prevent lies going forth to the world in the garb of truth.

LAST LORD'S DAY afternoon an audience in Central Zion Tabernacle, numbering not far from three thousand persons, listened most attentively to our discourse in answering the question, "Who Controls the Newspaper Press—God or the Devil?"

BEFORE WE could begin our address the audience, with almost one accord, when we stated the question for discussion, shouted, "The Devil!"

WE ASKED if there were any who believed that the press was controlled by God, and two persons out of all that vast audience alone arose to declare their belief that God controlled the newspaper press.

WHEN WE had closed our address, we again asked the audience, and found that there were only these two who stood up. But we noticed certain persons in the audience did not rise at all, and were afterwards informed that they were "religious editors."

WE HAVE continued, during the week, our series of attacks upon the newspaper press. But on Monday night we dealt with the "Hypocrisy of Many Religious Newspapers."

THE REPORTS of all these addresses are being prepared and will be compressed, if possible, into our issue of December 30th, the last issue for this year.

WE HAVE not hesitated to expose, from their own advertising columns, the shameful wickedness of both the secular and religious press.

WE HAVE shown that the newspapers are engaged in an ungodly, unclean and criminal conspiracy, with their wicked advertisers, against the people. Of course there are honest advertisers of honest goods, etc., but they are far from being in the majority.

WE HAVE shown in these addresses that the papers are partakers of the spoils with fortune-tellers, clairvoyants, charm-workers, and every kind of shameful frauds, and that with hypocritical earnestness they have deplored in their editorial columns, and exposed in their reportorial columns, the very men from whom they have received large sums of money for advertising in their advertising columns.

THIS IS especially the case in connection with that miserable creature named Tourville, whom they have exposed, but whose advertisements they displayed prominently, for which they were, no doubt, paid for liberally.

WE HAVE also shown that the daily press was being subsidized by all kinds of scoundrels and impostors and thieves, and even murderers.

THESE MURDERERS were, and are, doctors and doctresses who unblushingly advertise that they will receive women in their time of trouble. It is well known that they destroy, to the number of many hundreds of cases yearly, the unborn offspring of these poor fallen sisters.

THERE IS a well-organized system of child murder in all departments of this practice, among the rich and among the poor. In prominent hotels and private boarding houses women are received and attended by doctors who remove the offspring, either dead or alive.

Baby farms, where the children soon die, are advertised on every side. This shameful abomination is open and well known to all who are acquainted with this subject.

WE HAVE also shown that these advertising columns are extensively used by those who have prepared traps for unwary young women in the way of "situations," which are really in houses of ill-fame, and in which they are often drugged, ruined, and in various ways compelled, sometimes even by blows, starvation and threats, to become the most shameless of creatures.

WE HAVE taken much pains, also, to show the downright wickedness of the so-called religious press in advertising extensively fraudulent and deceitful people who profess to give "something for nothing." These papers lead those who communicate with such advertisers into all kinds of shameful paths, amongst them the distribution of forged currency.

ALTHOUGH they do not show this upon the surface, yet when they find people coming to them greedy of gain, they show their real character, and make them their confederates in spreading counterfeit coins and paper money.

In short, these fraudulent advertisers are welcomed by both the religious and secular press for the money which they bring, utterly regardless of the consequences to their readers, to some of whom the advertising columns of the *Ram's Horn* and other "religious" papers are the very Gates of Hell.

AND THESE are the "religious" papers which are fighting God's work in Zion.

WE ASK our readers to pray for us in connection with this great undertaking of exposing the vile press of this city, and indeed of the whole land.

While there are here and there a few honest people engaged in newspaper business, yet it is a fact that even these, for the most part, shut their eyes to the doings of their business managers, and pretend to be ignorant of that which every one else knows who is engaged in any degree in that business.

THE *Times-Herald* has become a great sinner in that respect, advertising, as it does extensively, clairvoyants, fortune-tellers, and other manifestly wicked persons.

AS MAY be supposed, the newspapers have betaken themselves to the plentiful abuse of Zion and of ourself, and to constant misrepresentation of our meetings; on one recent occasion declaring that the people were so disgusted with our address that they went out in very large numbers.

The fact was that in an audience of thousands only two or three persons went out during the whole of the address, and these so quietly and in such distant parts of the audience that they were almost entirely unobserved, except by the speaker.

WE WARN our friends again not to believe the statements of the press as to what we are alleged to have spoken in these addresses, and in fact in any Zion Tabernacle at any time.

It will be impossible for us to follow all the lies of the press continually, but this series of Exposures will show our readers everywhere that the Chicago newspapers and religious press, almost without exception, are unbelievable in general, and utterly so when Zion is concerned.

FROM EVERY side we are continually receiving assurance that the attacks of the Chicago press have been of great benefit to Zion.

Evidence of this is contained in the business that is coming to the Financial Institutions of Zion in consequence of such attacks.

The following will illustrate this very effectively:

ASHTABULA, Ohio, December 5, 1899.

DEAR DR. DOWIE:—I wish to deposit One Hundred Dollars ($100.00) every year in your Bank of Zion to the credit of my four-year-old son, Lester S——, sending One Hundred Dollars for each year of his age to date, equalling $400, and thereafter One Hundred Dollars a year, to stand to his credit until he is twenty-one years old, at interest.

Please advise me more fully concerning your training-school, and also stock in Zion City.

Yours truly, J. L. S——.

P. S.—I probably would never have changed my banking business had not the vilifying, lying press of Chicago brought your Bank to my notice, and knowing that anything the Chicago press discourages is all right, they made a convert by their wilful misrepresentation.

NEXT LORD'S DAY we shall speak concerning "Bad Books and Bad Pictures as the Enemies of the Home, Church, and Nation." With the addresses on that day on that subject, we shall for the present close our special crusade against the Unclean Press.

WE ARE glad to note the following from the pages of the *Christian Advocate* of New York City, an organ of the Methodist Episcopal Church, in its issue of October 12th, page 1626, in its column headed "Inquiries and Answers":

Q. 4786. Should the Masonic fraternity be invited to appear in its official character and lay the corner-stone of a Methodist Episcopal Church?

A. The Masonic fraternity is one of the several Secret Orders established primarily for the aid, protection and asssociation of their members. . . . It has a liturgy of its own which recognizes the being of a God, but it does not recognize the deity of Jesus Christ. Neither it nor any other Secret Society should be invited to lay the corner-stone of a Christian Church. . . . That the corner-stones of churches have been so laid, and that sometimes high dignitaries of the Church have marched in the procession, performing their function as Christian ministers and at the same time wearing the regalia of the Secret Society, is true, but it was an aberration of judgment on their part, and has usually brought religion into contempt and left a deep and permanent feeling in many minds. Indeed, in one community it caused the withdrawal of one hundred and fifty members from our Church.

THIS IS a remarkable expression from the pen, doubtless, as we are informed in a private letter, of the Rev. Dr. Buckley, the editor of the *Christian Advocate*.

Our informant, a Methodist minister living in Brooklyn, New York, says: "Dr. Buckley joined the Masons at the beginning of his ministry, but soon left them, and advised against ministers joining them. I heard him do this in a New York preachers' meeting many years ago."

WE ARE GLAD to have the pleasure of printing Dr. Buckley's answer, and we cordially commend it to the attention of Bishop Fowler, in the same Church, who has been frequently guilty, according to Dr. Buckley, of an "aberration of judgment."

So frequently, indeed, that his chronic condition seems to be one of mental "aberration": for he is always "wandering away" into fellowship with this unchristian fraternity, Masonry, which brings "religion into contempt."

Can such conduct be tolerated in a bishop?

We cordially commend to the attention of the next General Conference, which will meet next year in Chicago, and to which we shall give a particularly warm welcome, the fact that Dr. Buckley declares that the Masonic Order does not recognize the deity of Jesus Christ.

Surely no Methodist who has hitherto hesitated to accept our oft-repeated declaration to that effect will any longer hesitate to believe it, when it is an assertion made by Dr. Buckley, who was himself a member of the Masonic Order, according to the information which we have received.

IN THIS connection we call attention to the death, by blood-poisoning, of a prominent member of the Masonic fraternity, as the result of an injury received while being initiated into the order known as the Select Knights of the Royal Arch. The

extract is from the New York *Journal* of November 20, 1899, and is as follows:

INITIATION OF KNIGHTS OF THE ROYAL ARCH KILLS HIM.

CARBONDALE, ILLINOIS, November 19.—Lafayette Deacon, a saloonkeeper of De Soto, Illinois, and a prominent member of the Masonic fraternity and the G. A. R., died yesterday morning as the result of an injury received while being initiated in the order known as the Select Knights of the Royal Arch. The order is composed wholly of persons interested in the liquor business.

Among the instruments used in the initiation is a device resembling a paddle about twenty-four inches long, enclosed in a leather case. It has a barrel four inches long of a 32 calibre, which fires a blank cartridge. The explosion is caused by a sharp tap of the paddle against an object. Gus Helske, a traveling salesman for the Steicher Brewing Company, and very prominent in the order, used the instrument the night of the tragedy, and in some manner the paddle became turned and the wadding and powder lodged in Deacon's left thigh. Blood-poisoning set in.

WE SHALL heartily assist Dr. Buckley when the Conference comes to Chicago to enlighten the darkness of his brethren and to deliver them from the continuous condition of mental "aberration" from which they are suffering.

But we venture to prophesy that neither Dr. Buckley nor ourself will be very successful, inasmuch as the Masonic Episcopal Church has gone too far to be ever reformed in this matter.

It is a nasty old Masonic Goat-skin which can no longer hold the New Wine of the Gospel. If the New Wine is poured into that bottle it will only break the bottle, and the Wine will be lost. It is a miserable old coat, which can no longer be repaired, for to patch it will only make the rent worse.

Christ showed us long ago that the only way to save the people was to destroy the corrupt ecclesiastical Organization—hence the Jewish system passed away.

ALL THAT can be done with the Masonic, alias Methodist, Episcopal Church is to destroy it, deliver God's people from it, and to bring them into Zion.

This we shall diligently aid Dr. Buckley in doing.

We prophesy that if Dr. Buckley will only faithfully work on that excellent word "ABERRATION," which he applies so correctly to his apostate brethren, he will precipitate the storm which has been so long brewing.

The Century Dictionary says "ABERRATION" means:

(1) The Act of Wandering Away;

(2) Especially, in a figurative sense, Wandering from the Right Way or Course;

(3) Hence, Deviation from Truth or Moral Rectitude.

EXCELLENT WORDS—"Aberration of Judgment"! Keep working away at them, Dr. Buckley, and they will work you out of the Masonic Episcopal Church, yourself and tens of thousands.

BUT WHILE we are speaking to you, let us inform you that we have a special spanking in store for yourself on the question of Divine Healing, which you are persistently and continuously misrepresenting.

We know not whether it will be possible to draw you into a public discussion of this subject, but we are very willing to meet you on any platform and show how sinful you are in denying God's willingness and power to heal His people through faith in Jesus Christ and by the power of the Holy Spirit.

WE HAVE been observing you diligently, Dr. Buckley, for many years, and are getting nicely ready for you when you come to Chicago next year. We have recorded many of your sneers at God's work here, and shall hope to give a good account of you when the time of reckoning comes.

BUT whatever you do, Dr. B., keep spanking away at the Masonic Bishops and Elders with your delightful birch—"Aberration!"

IT IS VERY pleasant to turn from all these things, necessary though they be, to the delightful facts connected with the progress of Zion in all other lands as well as in this.

OUR ORIENTAL, European, and Australasian correspondence is becoming intensely interesting and very large. We are delighted to know that LEAVES OF HEALING is winning so many to a purer Faith, a brighter Hope, and a more blessed experience of Divine Love.

WE ARE thankful for the many missionaries who are translating portions of our writings into the various languages of the nations where God has placed them, and among these we are glad to note that a recent little book written in Zion Home by Evangelist Inouye, entitled, "The Christian Catholic Church and Its Founder," has been widely circulated in Japan, and, being in the Japanese characters, has been productive of much good to those who cannot read English.

WE ARE sending out with Elder Viking and his good wife a number of tracts, partly in Japanese and partly in Chinese characters, and we hope ere long to establish an edition of LEAVES OF HEALING in both these languages and in both these countries.

THE FOLLOWING from Alexandria, Egypt, is interesting in this connection:

ALEXANDRIA, EGYPT, November 21, 1899.

DEAR DR. DOWIE:—I write to ask your permission to print an Arabic translation of your leaflet, "Do You Know God's Way of Healing?"

I have it translated into Arabic all ready for printing, and I believe it will be very useful among the Copts and other Arabic-speaking Christians, and even among Moslems, also, as soon as the Lord confirms the Word, with signs following, for which we are earnestly praying.

I have been a missionary among the Arabs and Negroes for the past nine years. Since reading LEAVES OF HEALING I have decided to put away medicines and to trust the Lord, not only for myself, but also for others, that the Name of Jesus our Lord may be magnified and the work of the Gospel be aided as in its apostolic days by the healing of the sick.

If I might be permitted, I think it would add to the interest to print this Arabic edition with a likeness of yourself, the author, at the top, and at the foot of last page a little notice of our own meetings, where inquirers or sick ones may come and be instructed and prayed with.

Praying that God may guard, protect, and bless you and fill you ever with His Holy Spirit, I remain,

Yours truly, HERMANN HARRIS.

P. S.—The Arabic leaflet might circulate throughout Syria, Palestine, Arabia, Egypt, Tripoli, Tunis, Algeria, etc.

WE ARE delighted to know that so able a translator has voluntarily undertaken this work, and we hope to have still closer relations with our beloved brother and other missionaries in Egypt. Of course we gladly give our consent.

AS IS GENERALLY known, it is our intention to visit Europe late in the summer of next year, and to be in Palestine at the dawn of the Twentieth Century. We shall hope to meet with those who are interested in the work of Zion in Conference both in Egypt and in Palestine. We greatly desire the extension of the Kingdom of God among the Moslems.

THIS BRINGS us to the consideration of the glorious work of founding Zion City and of establishing its religious and industrial institutions, and its manufacturing and other industries during the coming year, with which our visit to Europe will have much connection.

This great task looks to us easier than ever, because of the

Bright Light which our gracious God is causing to shine upon the enterprise.

We long for the early morning hour of January 1, 1900, when we shall display to our dear people in Zion Tabernacle a Map of the Location of Zion City and a Picture of the coming City on a very large scale, showing somewhat of the arrangement of Zion Temple and its many associated institutions, and the mode of laying out the very extensive grounds which God is enabling us to secure for this purpose.

IN ORDER that our friends in these distant lands may know of the exact movements we again publish the itinerary of Zion's outgoing officers to Australia and China, which is as follows:

The party leave Chicago, January 4, 1900. They will remain in Salt Lake City on Lord's Day and Monday, January 7th and 8th; arrive in San Francisco about January 11th. Address in San Francisco, care of Pacific Mail Steamship Company, 421 Market Street.

They sail Tuesday, 16th, in steamship "Hong Kong Maru"; arrive in Honolulu, 23d. Address there, care Pacific Mail Steamship Company.

January 31st Elder and Mrs. Viking leave Honolulu by steamship "China," which is due in Yokohama February 12th.

The Australian party will sail on the same date in steamship "Moana," due in Auckland, New Zealand, February 14th.

Elder Viking will spend several weeks in Japan. Friends may address him, care of F. Staniland, Yokohama. He will arrive in Shanghai, China, about March 15th.

Overseer Wilhide will visit the friends of Zion in Auckland, Wellington, Christchurch, Timaru and Dunedin, New Zealand, and then proceed directly to Melbourne, Australia. His address in New Zealand will be care of Wm. Johnson, Zion House, Prospect Terrace, Mount Roskill Road, Auckland, New Zealand. His address in Australia will be, Zion Divine Healing Home, corner Hampton Street and Center Road, North Brighton, near Melbourne.

BUT NOW we must close, for we are dictating to our stenographers these notes, not only far on in the night, but far on in the morning, and rest is needed.

BUT IT IS an intense joy to labor and to know that, notwithstanding all the opposition, God is blessing our toil in the Salvation, Healing and Holy Living of increasing multitudes throughout the earth.

IT IS HARD to stand like Nehemiah when building up the Walls of Zion, with a sword and a trowel and a trumpet, building, fighting, warning, and encouraging the people who are toiling with us amidst the mockeries of the Sanballats, Tobiahs and Geshems, who are sneering at us as they did at the ancient Israelites.

HOWEVER, Zion goes forward, and we pray to the same God who strengthened Nehemiah's hands and heart that He will graciously strengthen ours. We shall, God helping us, give a good account of this business in that great day when the Master shall call for an account of our stewardship.

We trust that our talents will have been multiplied and that therein God will be glorified.

GO FORWARD, oh Zion, into another year of Victory.

HOPING to meet with many thousands of our friends at the All-Day and All-Night with God in Zion, we call attention to the program on page 229, to the Railroad Rates announcement on this page, and last, but not least, to our Appeal for a Gift to God of One Million Dollars on page 228.

BRETHREN, PRAY FOR US.

RAILROAD RATES

For the All-Day and All-Night With God in Zion Tabernacle, December 31, 1899, and January 1, 1900.

BE SURE TO READ THIS CAREFULLY.

SPECIAL NOTICE.

TO OUR FRIENDS WHO ARE COMING TO THE ALL-NIGHT MEETING AND CONFERENCE:

The General Overseer desires to impress upon all who live outside of Chicago (where the railroad fare is over fifty cents) the absolute necessity of obtaining a receipt or certificate from the Ticket Agent for the amount of fare paid for the passage coming to Chicago.

The Agent is obliged upon request to give a receipt, stating the amount, with the place of purchase and destination, dating and signing the same.

We would urge all to secure this receipt for the one fare at the time the ticket is purchased.

Persons holding such receipts will secure a return ticket (after they are countersigned here in Chicago) at one-third of the cost of the fare paid coming, conditioned on one hundred, at least, coming from the several points over the country.

Those who expect to stay in Chicago longer than the Night of Prayer or the Days of Conference following are also urgently requested not to neglect such a receipt.

The tickets to Chicago can be purchased of your local railroad agent, coming either December 28th, 29th or 30th, and the return ticket may be secured here in Chicago to return any time between January 1st up to midnight of January 9th, after the certificates are signed here in Chicago (on Monday or Tuesday, January 1st or 2d), by Deacon Daniel Sloan, who will act for the Church in conjunction with the railroad representatives.

These rates hold good for all places west of Pittsburg, Pennsylvania, and Buffalo, New York, westward to the Pacific Coast. Lack of time prevented negotiations this year for rates east of Pittsburg.

For information concerning accommodations, address REV. JOHN G. SPEICHER M. D., Zion Home, 1201-1207 Michigan Avenue, Chicago.

For further information concerning Railroad Rates address, DEACON DANIEL SLOAN, 1300 Michigan Avenue, Chicago.

WE HOPE to present to all our readers a

STORY OF ZION CALENDAR FOR 1900,

with our issue of the LEAVES of December 23d, which is now being prepared. It will be printed as a Supplement, and will measure 21x27½ inches.

That issue will also be illustrated by about forty-eight separate pictures, including a large full-page group of

ZION'S FIRST MESSENGERS TO ASIA AND AUSTRALASIA.

That historic group will contain portraits of ourself and Mrs. Dowie, with the Overseers, Elders and Evangelists for Australia and Asia, including Chinese and Japanese students now preparing in Zion College.

Orders for Extra Copies of this issue must be sent immediately to Zion Publishing House to prevent delay and disappointment.



"For that Nation and Kingdom that will not serve thee shall perish; yea, those Nations shall be utterly wasted."—Isaiah 60:12.

ZION'S WITNESS AGAINST THOSE WHO LEAVE GOD OUT.

"I will be a Swift Witness against those . . . . . that fear not Me, saith the Lord of Hosts."—Malachi 3:5.

A VOICE TO ZION AND GOD'S PEOPLE IN EVERY LAND.

O thou that tellest Good Tidings to Zion, Get thee up into the high Mountain. Lift up thy Voice with strength; Lift it up, be not afraid; Say unto the cities of Judah, Behold your God! Isaiah XL. 9

ZION'S HOLY WAR.

Report of Meeting held in Central Zion Tabernacle, Lord's Day Afternoon, November 26, 1899. Testimony of Evangelist John Alex. Inouye concerning Japanese Ancestral Swords.

Report of Meeting held in South Side Zion Tabernacle, Lord's Day Evening, November 26, 1899. Sermon: "Zion's Witness Against Those Who Leave God Out."

Report of Meeting held in Central Zion Tabernacle, Lord's Day Afternoon, December 3, 1899. Sermon: "Zion's Cry in the Midnight Hour."

Reception of New Members, Ordination of Officers, Communion of the Lord's Supper.

REPORTED BY S. AND E. W. AND A. W. H.

ZION CAPTURES ANCESTRAL SWORDS FROM JAPAN.

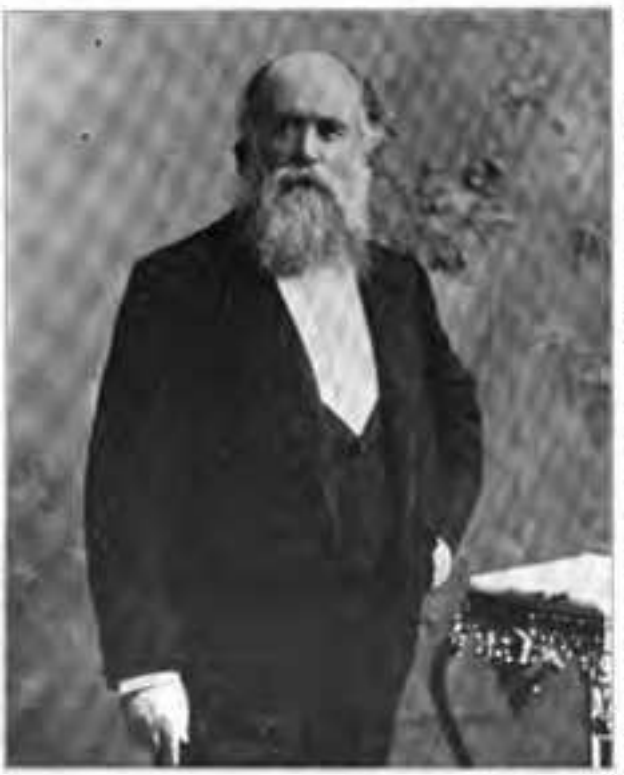
THERE occurred in Central Zion Tabernacle, on the afternoon of Lord's Day, November 26, 1899, a scene full of epoch-making import. It is unlikely that such an incident ever before occurred in an American church.

Upon the platform were two educated Japanese gentlemen, of the military or higher class. Beside them were three shining cases; two of them containing swords, the third a small image of the heathen god, Buddha.

The chief interest centered about the swords. They were the most precious possessions of a Japanese family. They were centuries old, and had been handed down from father to son for many generations; the insignia of the rank of the family.

These swords have been sent to Zion by the eldest brother of one of the gentlemen on the platform; and he desired the General Overseer to consider them as "trophies captured from the enemy," to be hung upon the walls of Zion.

This eldest brother, although for some years a Presbyterian minister in Japan, had clung to these swords and to the family image of Buddha. But when he had received Zion's teaching, through his younger brother, he saw that these heirlooms were relics of his heathen religion, and hence sent them to Zion.



The two Japanese gentlemen who sat upon the platform, the Rev. John Alex. Inouye and his brother-in-law, Rev. Paul Dowie Kitano, are students in Zion College, preparing to go forth to carry the Full Gospel to the millions in Japan.

The meeting was opened by singing Hymn No. 227.

The morning light is breaking,
The darkness disappears!
The sons of earth are waking
To penitential tears;
Each breeze that sweeps the ocean
Brings tidings from afar,
Of nations in commotion,
Prepared for Zion's war.

Dr. Dowie read the Scripture lesson from the forty-third chapter of Isaiah, after which prayer was offered, the announcements made, and the tithes and offerings received.

Dr. Dowie then announced that the sermon, "Zion's Witness Against Those Who Leave God Out," would be delivered at the evening service at the South Side Zion Tabernacle.

The remainder of the afternoon service was devoted to the testimony of Evangelist Inouye and Mr. Kitano, his brother-in-law, and to the General Overseer's comments upon the facts which they related concerning Zion's rapidly growing influence in Japan.

INVOCATION.

Let the words of our mouths and the meditations of our hearts be acceptable in Thy sight, be profitable unto this people, and unto all to whom these words may come, in this and every land. Bless the testimonies which will be given, and all those who are ready to testify.

I am going to show you some very wonderful things, and you will hear some testimonies also.

Some Wonderful Swords from Far-Away Japan.

I have a letter written here by Evangelist John Alexander Inouye, whom I had the pleasure of baptizing some time ago, who is a student in Zion College. His brother-in-law, Paul Dowie Kitano, is also a student.

These were both Presbyterian ministers in Japan.

I will tell you about these very mysterious-looking cases. They look strange as they stand there, and they are still more strange than they look.

This is Testimony Day, and this is testimony to God's grace, to Zion's far-reaching power in the heathen lands, and to the far-reaching power of LEAVES OF HEALING. The Little White Dove recently reached Mr. Sakai in Japan. Mr. Sakai is Mr. Inouye's eldest brother, the head of the family. Mr. Inouye was adopted into another family, and became the head of another family until he became a Christian; then they "turned him down." (Laughter.) But he belongs to the Sakai family. Mr. Sakai sends these

swords, which were very sacred in their family. You only see the outside of their cases at present. I will show you the inside of them soon.

Letter by Rev. John Alex. Inouye Describing Swords.

CHICAGO, November 26, 1899.

DEAR DR. DOWIE:—As we expected, two swords came from my elder brother in Japan, and also this god.

I desire to offer you his very loving regards.

As Mr. Sakai—

That is Mr. Inouye's brother.

The Rev. Mr. Sakai, his elder brother, has become a member of the Christian Catholic Church, and is now a minister of the Christian Catholic Church in Japan.

As Mr. Sakai wrote to you before, these swords came from our father, and indeed they were the spirit and the soul of our family; they were our pride.

However, since Mr. Sakai received Zion teaching, he has been very desirous to get the Living Sword of the Spirit instead of these physical swords. So he sends these physical swords to be hung upon the walls of Zion, hoping that God will give him more and more to fight with Zion's sword.

He wants them hung upon the walls of Zion, for the Sakai family has no more use for such swords.

As you know, Japan in ancient times had four classes, namely:

First, the military class, which had the privilege to carry always with them two swords.

Second, the farmer class.

Third, the industrial class.

Fourth, the merchant class.

My father belonged to the first class, to the military class, which had the privilege to carry around the two swords.

In ancient times in Japan, and even now, the military class were or are thinking that their swords were as dear to them as their lives.

The purposes of their carrying swords were three:

First, for the support of their feudal lord, for whom they would die willingly.

Second, for their own suicide, by falling upon the sword.

Let me write one thing about the matter. It was a point of honor to commit suicide. If a military class man had been unfaithful to his own lord, even though it were through carelessness, or if they had contaminated or injured their lord's repute or their own honor, then they would be told to go and kill themselves, and the swords were used for the purpose of disemboweling themselves.

This was a high honor.

The third reason for wearing the sword was for killing the other three classes of people.

They used these swords for killing the farmer, the worker and the merchant, if they stood in the way of the military class. The military class claimed the supremacy of power in Japan. So they were there for the purpose of killing any of the other three classes who were not polite, and who were not deferential to the military class.

These swords my father received from his own lord and transmitted to my brother's hands.

Mr. Inouye tells me that



These Swords are Many Hundreds of Years Old.

They do not know just how old, but they are very old.

So especially are they thought to be very valuable in our family above everything else that we possess as a family.

Thank God that they have now come from distant Japan to be hung on Zion's walls, because they belong to the Devil, anyhow, although they were thought to be spirit and soul of my family.

They shall be hung upon Zion's walls as trophies captured from the enemy.

Doctor, pray for my brother, that he may receive the spiritual Sword, and be the means of salvation to all his family, to all our people, and to multitudes in Japan. Amen.

Yours in Jesus Christ,

JOHN ALEX. INOUYE.

(Evangelist Inouye and Mr. Kitano then took the swords from their cases and silk wrappings.)

One of these swords has a little dagger in it. I think I would rather be killed by that nice thing than a railroad spike.

These things mean a great deal more than many of you can understand. Mr. Kitano, tell us what these swords mean.

(Mr. Kitano gave a description of the swords and their significance in the Japanese language.)

Evangelist Inouye (interpreting)—"These swords are their spirits; so they must carry them everywhere. When they are going to bed, they must put them by their heads. So they always fear they will be killed. Some Japanese Christians have Bible both in Old Testament and New Testament as their sword."

Dr. Dowie—He means that this little sword represents the Old Testament, and this large one the New.

Mr. Inouye (interpreting)—"So they sell their property to get good swords. Mr. Sakai received full salvation through LEAVES OF HEALING. After he received Zion teaching, he found that these swords were no use any more. He also read about the trophies captured from the enemy on Zion's walls, so he thought he would like to send these to be hung on Zion walls. They were sent here, but the Custom House compelled them to be left there, so scarcely they came to Zion."

Dr. Dowie—The United States Custom House in Seattle stopped them and collected three dollars duty upon them.

The Giving Up of These Swords Means Much to the Japanese.

The significance of giving up these swords, to the Japanese, is like a man in England giving up a title, as Lord or Duke. Mr. Inouye, Mr. Kitano, and Mr. Sakai were all Presbyterian ministers in Japan. They have all been used of God very largely. We send back our greetings to Mr. Sakai in Japan:

"May God give you, Brother Sakai, the Sword of the Spirit both in the Old Testament, the little sword, and in the New Testament, the big sword, that you may fight the battles of God in Zion in Japan." (Amen.)

Here is

A Japanese Idol, Buddha.

(Dr. Dowie exhibits a wooden god.)

"Bow down and worship," the priest says. The people bow. They worship in their home or wherever this is shown. This was the Buddha of Mr. Sakai's family; very old, very sacred, greatly revered, kept in this sacred box like the sword, and worshiped.

You say, "Horrible heathenism." Is it worse than when a Roman Catholic, or Greek Church, priest takes a bit of bread and stamps it, and hocus-pocuses it with a few Latin words, and puts it in a little case, and puts it up, and says, "Worship"?

The sacrifice of the mass is worse than Buddhist image-worship.

But this is bad.

Four hundred millions in China and Japan, and taking in Siam and Burmah nearly five hundred millions out of the fourteen hundred millions of this world's inhabitants worship that idol of Buddha. May God grant Zion great blessing amongst them. (Amen.)



Two Thousand Witnesses to Divine Healing.

Now, just a word or two before I close this meeting. Every one who has been healed through faith in Jesus Christ, stand. (About two thousand arose.)

Dr. Dowie—Did Jesus heal you?

Witnesses—"Yes."

Dr. Dowie—Did God hear your prayer?

Witnesses—"Yes."

Dr. Dowie—And you are healed of all kinds of diseases?

Witnesses—"Yes."

Dr. Dowie—All those who have been spiritually blessed in Zion, as well as physically, stand. (Nearly all arose.)

All who desire to give themselves wholly to God, stand.

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Take me as I am. Make me what I ought to be in spirit, in soul, in body. Give me Thy Holy Spirit that I may trust Thee, and serve Thee, and repent of all my sins, and do right to all men, and be guided by Thy Spirit, for Jesus' sake. I vow to do this in His Name. Help me to extend Thy Kingdom until every idol-worshiper is won to Thee, until every sword is laid down, and only the Sword of the Spirit remains in the hands of the people, for Jesus' sake. Amen.

(All repeat the prayer, clause by clause, after Dr. Dowie.)

Dr. Dowie—Now, did you mean this?

Audience—"Yes."

Dr. Dowie—Will you live it?

Audience—"Yes."

Dr. Dowie—Then God will bless you.

After singing, the meeting was closed by Dr. Dowie offering the following

PRAYER AND BENEDICTION.

Father, from distant lands the cry is coming every week, every day, almost, that the Everlasting Gospel which has not been preached in its fulness, shall be preached. Oh God, bless these dear Japanese men. (Amen.) Bless Mr. Sakai away out yonder, alone, or with but a few like him. Bless Iwaye and Kitano, and the dear little boy, Daniel. Bless the many who are coming, and the many who shall be won.

Bless dear Elder Viking in his visit to Japan and in the establishment of the work in China. Give dear Overseer Mason wisdom concerning the parties that shall go out before him, and help us, oh God, in Zion to pray and strengthen their hands and hearts. God bless us in regard to all other parts of the work, but oh, bless Japan and China, Corea, Siam, and other lands where our heart goes, especially this afternoon, that these five hundred millions of Buddhist worshipers may soon turn to Jesus. Amen.

Now, dismiss us with Thy blessing, and be with us in our evening meeting, and the grace of our Lord Jesus, the love of God, and the fellowship of the Holy Ghost, be with you all and keep you ever. Amen.

ZION'S WITNESS AGAINST THOSE WHO LEAVE GOD OUT.

The final sermon of the series of wonderful "Witnessing Sermons," on Malachi, third chapter, fifth verse, which have compelled the attention of the world, was delivered by the General Overseer at the South Side Zion Tabernacle on Lord's Day evening, November 26, 1899.



The clause of the text, "and fear not Me, saith Jehovah of Hosts," was the basis for the significant subject, "Zion's Witness Against Those Who Leave God Out." Beginning at the Nation, and dealing in turn with the Church, the family and the individual, the man of God forced home the mighty denunciations of the sin of leaving out God, the Maker of all things and the Giver of every good and perfect gift. It was shown that Secretism, in denying Christ, the Son, also left out the Father.

The services were opened by singing Hymn No. 44:

Oh, wondrous Name, by prophets heard
Long years before His birth;
They saw Him coming from afar,
The Prince of Peace on earth.

CHORUS—The Wonderful! The Counsellor!
The Great and Mighty Lord!
The everlasting Prince of Peace!
The King, the Son of God!

Dr. Dowie then read from the Inspired Word of God in the Book of the Prophet Malachi, third chapter; also from the tenth Psalm, closing with the prayer:

May God bless His Word.

Introduction of Overseer William Hamner Piper.

It is my great pleasure tonight to introduce to you my friend and brother, the Rev. William Hamner Piper, who has been Overseer of the Christian Catholic Church in Ohio for the greater part of a year, and has been with us for the last five years, well nigh.

God has used him in this ministry.

He is still Overseer, but Overseer-at-Large.

I have directed him to take charge of this Tabernacle and of the work on the South Side of the city, in coöperation with Elder Cabeen and others who may be appointed here. I introduce Overseer Piper to you.

May God bless him.

Audience—"Amen."

Dr. Dowie—Overseer Piper will lead us in prayer.

Prayer was then offered by Overseer Piper.

The announcements were then made by Dr. Dowie.

ZION'S WITNESS AGAINST THOSE WHO LEAVE GOD OUT.

Dr. Dowie then delivered the following address:

INVOCATION.

Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, be profitable unto this people, and unto all to whom these words shall come, in this and every land, in this and all the coming time, until Jesus come, for His sake. Amen.

In the course of this witnessing for God, I have for two months preached on an average more than once a day upon one verse in the third chapter of the Book of the Prophet Malachi, the fifth verse.

TEXT.

I will be a Swift Witness against the Sorcerers, and against the Adulterers, and against False Swearers; and against those that Oppress the Hireling in his wages, the Widow, and the Fatherless, and that turn aside the Stranger from his right, and fear not Me, saith Jehovah of Hosts.

I speak tonight especially upon the last clause, "and fear not Me, saith Jehovah of Hosts."

With that I will place the words which I read to you in the tenth Psalm and the fourth verse:

The wicked, through the pride of his countenance, will not seek after God. God is not in all his thoughts.

The Revised Version puts it differently:

The wicked, in the pride of his countenance, saith, He will not require it.
All his thoughts are, "There is no God."

How many men will go down to the Board of Trade, in La Salle Street and Jackson Boulevard, tomorrow, whose hearts are full of the thought of God? How many men flock into the factories and workshops, or climb upon their stools in the counting houses, or take their places in the salesrooms and at desks in all kinds of business, with this thought: Oh God, help me today to have Thy thought, the thought of Thyself in everything?

The Book of God says that the wicked in the pride of their countenance will not seek after God; that God is not in all their thoughts. They say, "We can do what we please. God will not require it." All their thought is, "There is no God."

Truly that inspired Word is right when it says:

The fool hath said in his heart, There is no God.
They are corrupt, they have done abominable works.

To leave God out is a terrible thing.

Now, Zion's Witness must be forever against those who leave God out.

How much is God in the daily life?

How much ought He to be in it?

How much are you decided that He shall in future be in it?

I am going to begin where I feel I ought to begin, at the very foundations, and I will speak plainly concerning "leaving God out" of the Constitution of this Nation.

The Name of God is Not Found in the Constitution of the United States of America.

It is not even in the Oath of Office of the President of the United States.

I begin there. One of the great national crimes is that you have not given God any place in the Constitution of the United States.

The answer perhaps of some is: Why should God be in the Constitution?

To whom does the earth belong?

Voices—"God."

Dr. Dowie—Who made it?

Voices—"God."

Dr. Dowie—

The earth is the Lord's, and the fulness thereof;
The world, and they that dwell therein.
For He hath founded it upon the seas,
And established it upon the flood.

Surely the owner of a house has a right to be recognized by those whom he places within it, and to whom he gives such a large bounty as the unrestricted use of that house, and all the good and useful and beautiful things which that house contains.

Surely, if you in your kindness permit a guest to remain within your hospitable walls; if you feed and even clothe him, and protect him—surely you have a right to expect that he will not turn upon you and say, "This house, and all it contains, is mine. I do not recognize you in it, although you made it; although you toiled to make and maintain it, I do not recognize you, although you gave me everything I have."

God Gives Man Every Good Gift; Therefore Man Should Recognize Him.

That is the condition with man in God's world.

God made it, and as George Herbert beautifully wrote:

Man is all symmetry,
Full of proportions, one limb to another,
And all to all the world besides:
Each part may call the farthest, brother:
For head with foot hath private amity,
And both with moons and tides.

For us the winds do blow;
The earth doth rest, heaven move, and fountains flow.
Nothing we see but means our good,
As our delight, or as our treasure:
The whole is, either our cupboard of food,
Or cabinet of pleasure.

The stars have us to bed;
Night draws the curtain, which the Sun withdraws:
Music and light attend our head,
All things unto our flesh are kind
In their descent and being; to our mind
In their ascent and cause.

Nature is everywhere smiling in our face. She produces by God's command everything good in sea, air and land. God is the Maker, the Giver and, in Christ, the Redeemer of mankind.

Is He never to be acknowledged in His own world?

Shame that any nation should organize and establish a Constitution in which God is left out! This Nation must retrace its steps. One of the great amendments to the Constitution which is impending and must come at last will be that which recognizes the Names of the Father, and of the Son, and of the Holy Ghost, one Eternal Triune God

The Executive, the Judiciary and the Legislature must rule in God's Name. As long as they leave God out, this Nation will find that the Devil is mightily in it, from the lowest to the highest.

What is one of the great causes of political trouble in this country?

Because God is left out.

Is it enough that a blind chaplain shall rise in the Senate and offer prayer? That is provisionary, adapted to the political conditions of the time. The chaplain has to be a Republican, if there is a Republican majority in power, and goes out with all the other "rascals" when the Democrats come in.

Is that prayer? Is that recognizing God? Prayers that strictly follow party lines!

God is Left Out in the Laws.

They are not made in the Name of God. God's Book is not considered in the making of these laws. Christian sentiment has of course moulded the minds of large numbers of the legislators.

I have two coins in my pocket. They were given to me today. They are both of the same weight. They are both of the same metal and they both have the same inscription, but the one says:

"IN GOD WE TRUST."

The other is a blank where these words occur, and leaves God out.

That is very much like the condition of things in the United States.

Pious statements are made as to trusting in God, especially when there is any trouble around.

I have always noticed that in times of danger at sea or in times of flood the most godless people will cry out, "God help us."

They are wonderfully pious, and they pray in wonderful earnestness when they get into trouble.

It is a contemptible business. Why do you not say your prayers in fine weather? Why do you leave it to the hour of trouble, pain and impending death to cry, "God help us," and leave God out all the rest of the time?

This arises because the Nation has left God out largely, and because the Church with all its statements about having God, first, last and all the time, is simply an assembly of downright hypocrites, in nine cases out of ten.

Take the "Masonic" Episcopal Church for instance (the Methodist Episcopal Church).

Its bishops most solemnly charge the candidates for the ministry that wherever they go they are to take the Name of Jesus with them. The same Bishop, especially if his name is Fowler—and I suppose about two-thirds of the bishops are like him—enters the very next night, perhaps, the Masonic Lodge where the Name of Jesus Christ is never mentioned. When they read from the Bible, the Name of Jesus is cut out where it should be mentioned.

The Churches are Often Guilty of Leaving God Out.

The Church, therefore, hypocritically says to the young man, "Take the Name of Jesus Christ everywhere." Advised by their own example, he enters the Masonic Lodge, with a hoodwink over his eyes, a cable tow around his neck, stripped of all his clothing, and clad in a dirty old flannel suit, with one shoe off and one shoe on. He is dragged along until he bows at the altar of the Worshipful Master, the emblem on whose apron is the sun. He kneels first in the east, because the sun rises there, and he goes around to the south and the west, for that is the course of the sun. His actions are those of a sun-worshiper. He then enters upon a series of vows and covenants in which Jesus Christ is never mentioned.

They leave God out.

God is left outside the Masonic Lodge, because he who does not honor the Son of God has denied the Father.

No one knoweth the Son, save the Father; neither doth any know the Father, save the Son, and he to whomsoever the Son willeth to reveal Him.

There is no other way by which humanity can get to the Father, except by Jesus Christ the Son of God; the Way, the Truth, and the Life. When you leave Jesus Christ out, you leave out the Father, and you leave out the Holy Ghost.

I therefore charge it upon the Churches that they are full of hypocrisy; ordaining men to the ministry, and then by their practice leading them into secret assemblies where God is left out.

They say God will not require it. All their thoughts are, There is no God.

Do you wonder, then, that God does not go into their business?

God is not in all their thoughts. They leave God out.

Look at business as it is conducted today.

Look at the cartoon in LEAVES OF HEALING of last Saturday (Volume VI, Number 5, page 150).

Oppression Results From Leaving God Out.

There is the mammon monster, the juggernaut of our time, with the whip of greed lashing the laboring classes into line to pull the car of the Standard Oil Thief; and the car of the Trusts who have left God out, and who have, therefore, left man out.

On the other hand, see how the poor oppress the poor

God's Word says that—

A needy man that oppresseth the poor
Is like a sweeping rain which leaveth no food.

Both classes leave God out. The walking delegates are filled with unholy devices, deceitful devices to destroy. Even when the needy speak, they are turned away. When the needy man says, "I must work. My family need bread. If I cannot get four dollars, I will take three," this oppressor replies, "You cannot work except we allow you."

The walking "delegoat" is the representative of murder and anarchy. He says, "We will shed your blood. We will break your head. We will trample you to death if you do not do what we tell you."

They leave God out. That is the trouble.

If God were in business, the rich man would hear God say, "He that oppresseth the poor reproacheth his Maker." He would hear God say, "Go to now, ye rich; weep and howl for your miseries that are coming upon you. . . . Behold the hire of your laborers . . . which is of you kept back by fraud, crieth out: and the cries of them that reaped have entered into the ears of the Lord of Sabaoth."

You will find that your gold and your silver are rusted.

There Are Many Who Leave God Out of the Home.

Can you wonder that God is left out of the home? How many of you begin the day with God? How many of you take down your Bible and pray with your son and daughter before they go out into a wicked world, full of temptation and sin?

How many of you raise the morning song? How many tell the little ones around your morning table of the God who gave you rest and brought you light and joy and gladness, and has given you food, and strength to go forth to labor? How many of you pray that you may be protected that day, and may come back to wife and babies, and that God will protect them whilst you are winning their bread?

How many have God in their homes?

How many of you who profess to be Christians are sending out your sons and daughters from prayerless homes into a godless world?

Can you wonder if they become a prey to the World, the Flesh and the Devil? They see you a Christian on the Sunday, and they see you a careless, godless man or woman on the Monday, Tuesday, Wednesday, Thursday, Friday and Saturday. Then you put on your Christianity with your Sunday clothes, and leave it behind you when you don your working clothes, you hypocrites!

God is left out of the home. Hence your daughters make friends among young men whom you do not warn them against. Diamonds are in their shirt fronts, and the Devil is in their hearts, but you have no power to save your daughters.

Their hearts have never been taught the piety of Holy Living. God has been left out.

Oh, what an awful thing to leave God out! How sad the lot of the little one who has never known the Voice of the loving Jesus; who has never seen the Babe of Bethlehem, and the little Boy who talked in the Temple and was busy about His Father's business! He has never seen the Man Christ Jesus taking care of little Josie, and little Simeon, and little Jude, and little Jimmy in the home of Nazareth, the four sons and the three daughters of Joseph and Mary. It is beautiful to see Jesus there.

He has never seen the Oldest Son, our great Elder Brother, take the babies one by one as they came, and bless them. The children of godless homes have never seen Jesus. They have not known that the healing of His seamless dress was by their beds of pain.

You leave Him out.

You leave Him out, and you let the World, the Flesh and the Devil in. Your children have gone to the Devil.

How could it be otherwise?

You have left God out of your heart. He has stood there, knocking, in spirit. He knocks now and says:

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.

Are you going to leave Him out still?

God forbid, for the pierced hand still knocketh, and beneath the crowned head beam the patient eyes, so tender, of thy Saviour waiting there. Let Him in.

Call.

All who wish God to be in everything: in their hearts, their homes, and all their lives, stand up and tell him so.

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to thee. Take me as I am. Make me what I ought to be, in spirit, in soul, in body. Come into my heart, to my home, to my business, to my politics, to all my thoughts. Take possession of all. Come, Oh God, and take possession of the world, and reign and rule by Jesus Christ Thy Son. Help me to witness against those who leave God out, and may I find Thee everywhere. Take me everywhere that where'er I go and whate'er I do, Thou mayest be in it all, blessing it, guiding it, and bringing me at last to Thyself, for Jesus' sake.

(All repeat the prayer, clause by clause, after Dr. Dowie.)

Did you mean that?

Answer—"Yes."

Dr. Dowie—Will you live it?

Answer—"Yes."

The meeting was then closed by singing, after which Dr. Dowie pronounced the following

BENEDICTION.

Beloved, abstain from all appearance of evil, and may the very God of Peace Himself sanctify you wholly, and I pray God your whole Spirit and Soul and Body be preserved entire without blame unto the coming of our Lord Jesus Christ; faithful is He that 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.

ZION'S CRY IN THE MIDNIGHT HOUR.

The Truth of God concerning these latter days, especially with reference to the Preparation which God's Church must make for the Coming of her King, was proclaimed at Central Zion Tabernacle, Lord's Day afternoon, December 3, 1899, by the General Overseer.

With prophetic voice he set forth the interpretation of the Parable of the Ten Virgins, and clearly demonstrated the necessity of God's people seeking unto Him for the Oil of the Holy Ghost in order that the Divine Light of a Divine Life might shine forth through an inspired spirit, a pure soul, and a healthy body, for the enlightenment of humanity.

An audience of nearly three thousand people drank in the words of God's messenger with the deepest heart interest. At the close nearly all arose, and with humility asked God to give to them the Oil of the Holy Spirit that they might be ready at the coming of the Bridegroom.

The meeting was opened by singing Hymn No. 205:

Awake, my soul, stretch overy nerve,
And press with vigor on;
A heavenly race demands thy zeal,
And an immortal crown.

The General Overseer then read from the twenty-fifth chapter of the Gospel according to St. Matthew, closing with the words:

May God bless His Word.

Prayer was then offered, after which the announcements were made and the tithes and offerings received.

ZION'S CRY IN THE MIDNIGHT HOUR.

INVOCATION.

Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, and be profitable unto this people, and unto all to whom these words shall come, in this and every land, oh Lord, my Strengh and my Redeemer.

I read from the Revised Version, Isaiah 40:9:

TEXT.

O thou that tellest good tidings to Zion, get thee up into the high mountain; O thou that tellest good tidings to Jerusalem, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold, your God!

And in the twenty-fifth chapter of the Gospel according to St. Matthew, sixth verse:

But at midnight there is a cry, Behold the Bridegroom! Come ye forth to meet Him.

Amidst all the conflict and the strife, I have ever sought from God the grace to see the battle-field every day from a still higher position on the mountain of a holier life. I have desired to so speak that Zion everywhere should hear the Good Tidings, for it is the Midnight Hour.

The darkness deepens, and yet the light increases.

The Egyptian hosts are pursuing God's people as they break the chains of Egyptian bondage. It is all darkness as at the Red Sea long ago, when Moses stretched forth the rod of faith and the waters were divided so that the children of God might pass through on foot.

There shone along that pathway through the Sea the Shekinah Light of God's own Presence. Behind it was all darkness, so that the Egyptians following were so entangled together they could not get near the people of God.

All that night, while the light was shining on the pathway through the sea, and the Israelites were passing from Egypt into liberty, the hosts of hell were unable to touch them.

You know the rest of the story, how when the morning dawned every one of the Israelitish host was on the other side. It was just as the morning dawned, apparently, that the last of them passed through and the Egyptians, seeing this pathway, rushed into it. They perished in the very pathway where God's people were saved. The wicked cannot tread the Way of God.

History Repeats Itself.

God's people are being called out. Many of God's people are very foolish. Some of them are very wise. Some of them are wholly awake. The widest awake of us sometimes slumber, while many of God's children go to sleep.

The distinction between the two classes in the Kingdom of Heaven is not that one is saved and the other is lost, but that one is wise and the other foolish; that the one has oil in the vessel with his lamp, and the other has not; that one is ready to meet the Bridegroom, and the other is not; that the one goes in with his Lord into the marriage, and the others are left behind, and when they would enter, they cannot, for the door is shut.

The parable does not say that they are lost, but it does say that they are left behind, for it is too late.

What does the parable mean?

It means just what it says. It refers to the coming of the Lord in the clouds to call His own out of the world; not the coming of the Lord to reign in His Millennial glory.

That is another thing which comes later.

The coming of the Lord in the clouds, the hour when He descends with the Voice of the Archangel, with the Trumpet of God, to awaken the sleepers, to take out the prepared who have the Oil in their vessels, is the time referred to in this parable. Paul, the apostle, sets this forth most beautifully in 1 Thessalonians 4:15-18, where he says:

> For this we say unto you by the Word of the Lord, that we that are alive, that are left unto the coming of the Lord, shall in no wise precede them that are fallen asleep. For the Lord Himself shall descend from heaven, with a shout, with the Voice of the Archangel, and with the Trump of God: and the dead in Christ shall rise first: then we that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words.

When that takes place there will be a large number of God's people unprepared who will not be caught up to meet the Lord in the air.

They will be left behind. They will have to pass through the Great Tribulation, which will come upon all flesh before Christ comes back with the ransomed hosts and establishes His Kingdom and reigns a thousand years.

We may be nearer the taking out of the world of the ransomed than we know. It is not possible to dogmatize successfully upon this matter, but there is a wonderful consensus of opinion and conviction in all who are nearest God, that the "Time is at hand."

By that I do not mean today or tomorrow.

My own conviction is that there are still many years before us, as men count, before that time comes. If it were not, I should not make the plans I do. Why should I toil to build Zion City, if I believed Christ's coming for the Wise was very near?

I see that certain prophecies are being fulfilled in the establishment of Cities of God throughout the world. I see that Zion must be brought together. In the unity, the catholicity and in the absolute coöperation of all of God's people with all their powers, we shall realize the oneness of the spirit and the oneness of the body. Zion shall be prepared for the evangelization of the world with a Gospel which has never been preached since apostolic days.

Two-thirds of the Gospel have been lost until this century. It is a Gospel not only of Salvation for the spirit, but of Redemption for the whole being. The soul and the body shall be cleansed and occupied by God. The world will have an opportunity of hearing the Everlasting Gospel of the Kingdom of God which has been concealed from it by the apostate churches in all the ages and now, namely, Salvation, Healing, and Holy Living in the Power of the Holy Spirit, through Faith in Jesus Christ alone.

The Lord Comes Not as Soon as Some Think.

I do not believe the coming of the Lord is as imminent as some think. If the wise virgins are taken out of the world, and the foolish only are left, the work of proclaiming "to every nation" the Full and True Gospel could not be done.

That work must be done before the coming of the Lord. I see that work could be done, and perhaps will be done within a certain period.

I am going to name a certain period. I know that my words are listened to with great attention, and are received with very much reverence, and I therefore must be very careful.

I see the glorious possibilities in these days when so many things can be wrought in the world of politics, in the changing of the map of the world; when so many things can be and are being wrought, so that nations are born almost in a day.

The time will come when the reproduction of the voice of a speaker like myself, speaking now in tones which you all hear, and in which you are intensely interested, will be heard clearly in every Tabernacle of Zion throughout the world. (Amen.)

I mean the exact tone of that voice; the exact words. I do not mean the written page. But through the wonderful power of the phonograph Zion shall have the whole world for an audience.

That is what is coming—when a word spoken from the headquarters of Zion can be reproduced throughout the world.

Swift communications are opening up all the earth, laying bare the secrets of Siberia, opening the deserts of Africa, and Australia, and Asia. Men are girdling the whole earth with these steel bands which will enable us very soon to send Zion's Messengers from Cairo to the Cape of Good Hope right through central, equatorial Africa.

That power will enable us to do the same on every Continent as it is possible today on this Continent. It will also enable us, therefore, to reach the world.

Our officers even now can be reached in a moment by telephonic communication, or in an hour or so by telegraphic communication.

I received cablegrams recently which, according to sun time, actually reached me an hour before they left, meaning, of course, that they outstripped the sun. Those cablegrams had come under the Ocean and over the mountains ahead of the sun.

A wonderful thing!

This Church, which today numbers its thousands and tens of thousands, three years and nine months ago was not known, for it did not exist as an organization. Today it is a subject of discussion in every land beneath the sun.

Our coming is striking terror on the mission field in China, and in Japan, in Europe, in London, everywhere. The alarmed leaders of many apostate churches are crying, "That fellow Dowie is coming. Let's get ready for him." (Amen.)

Yes, we are coming. Set your houses in order.

Now when I see all these things which God has wrought and is working, and what He can work, I just take my pencil and a sheet of paper, and I sit down and work it out as an arithmetical problem. Then I see that

The World Can be Prepared for Christ's Coming in Twenty-five Years.

I can see that the work of God in establishing Zion Cities throughout the world, and in preparing Jerusalem for the coming of the King to the Zion there, can all be done in twenty-five years.

I therefore feel that it is well worth while putting in these twenty-five years of work. I hope that it may please the Lord to permit me to live them. (Amen.)

Although old and weary, I should love to live in this Tabernacle of clay until the Lord calls me to go without dying. (Amen.)

I hate death, I do not fear it.

He "that hath the Power of Death is the Devil," and I love to think of the other thought that Christ hath "abolished death."

I shall sleep. I want never to see death. I should love to go without dying in any sense, but that shall be as God shall will: for my life is at His absolute disposal.

I say to Zion everywhere today, that it seems to me that within a quarter of a century we shall be within sight, if we do not actually reach the time, when the Wise Virgins have been prepared for the coming of the Bridegroom.

The Preparation for the Bridegroom's Coming.

I desire to make it plain to you.

There is just one thing suggested as the evidence of the wisdom of the wise, and another thing suggested as an evidence of the folly of the foolish virgins.

They are none other than Virgins. They are all Christians. I recognize the Christianity of multitudes of people who differ with me ecclesiastically, for they do not know any better They would not differ with me if they knew better.

That is my presumption, perhaps, but it is my confident belief, if it is a presumption.

I never knew a man who knew me intimately and personally who was ever unfriendly to me, if he were a good man.

I never knew a man who knew me intimately or personally who ever was unfriendly to me unless that man was a hypocrite, a liar, and a filthy-hearted man who, for his own purposes, was seeking affiliation with Zion, and when he was found out and had to be removed, reviled me.

I have said all I want to say about that matter in LEAVES OF HEALING, Volume VI, Number 6.

The leader of this ridiculous so-called secession which is alleged to have taken place from Zion is such a man. He was expelled from Zion because he wanted a divorce which the Scriptures would not permit, and dared to continue attentions which no gentleman or Christian should offer to a lady, unless he could marry her. Zion will never permit such a man to be a minister within her borders. (Amen.)

If such a man as that is to lead a secession from Zion, then I am very grateful to God that the only kind of a secession that can be led away from Zion is a secession of those who, like him, have all gone to the Devil. He can lead no other kind of a secession.

Now I come back to my point.

It may be a presumption, but I believe that it is a God-given conviction that the condition of these two classes is easily set forth and is shown in Zion.

The Virgins are all true Christians, because that word virgin indicates purity.

They all desire to meet the Lord.

All True Christians Desire to Meet Their Lord.

If anybody does not wish to meet the Lord, it is because he is ashamed to meet Him. He is afraid, and there is something wrong which has not been put right.

All Christians are willing to meet their King, and the whole ten go forth; five of these are wise, and five are foolish.

The foolish like the wise have torches.

A torch has attached to it an oil receiver.

You know a good deal about that, for some of you have done lots of that fool torchlight procession business for the Devil about election time.

What is the torch? What is the vessel? And what is the oil?

They all have the light which God has kindled in their hearts. They all see Jesus as their Saviour. They have all been cleansed in spirit. They are Christians in spirit. But one-half of them have learned something more. They have learned that man is a tripartite being, and that he has not only a spirit, but he has a soul, and he has a body. They have learned that God in Christ and by the Holy Ghost saves not only the spirit, but the animal soul and the living body, and fills them with His Spirit in every part of their being.

They therefore are the wise. The spiritual enlightenment which God has given to them is the evidence of a new birth.

They are all born of God, but the Wise have the Holy Spirit in the Vessels of their Bodies. This Light is to shine in the living bodies, living souls and living spirits of redeemed men.

The spiritual light is to shine through the animal life; through the physical life, so that a man or woman in Christ shall be a burning and shining light, wherever they go.

This is the condition of the Wise. They therefore seek from God before they start out to meet their Lord, that the Holy Spirit shall fill not only their spirits, but their souls and their bodies; so that there may be a great supply of the Divine Presence and Power in their being.

This is the teaching of Scripture:

Your bodies are designed to be Temples of God.

If therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness.

Light, light, light! Do you know anything of that Light? "Oh, you mean some abstract idea of light. Do you mean intellectual light?"

No, I do not.

Do you mean physical light?

No, I do not.

Do you mean psychical light?

No, I do not.

What do you mean?

I mean God. God is Light, and in Him is no darkness at all. You must have God Himself within you—the Life which is Light.

The Life is the Light, not the light the life.

In Him was Life; and the Life was the Light of men.

If we have Him, we have that Light, because we have that Life.

Friends, this is the teaching of Zion.

You must have the Spirit of Life in your spirit, in your soul and in your body.

You must part with your natural and receive a supernatural.

You must part with the physical and receive a spiritual.

You must part with the intellectual and receive a Divine Wisdom, which is all implied in that word "Oil," because

The Oil is the Holy Ghost.

That Oil must be that which, when the Breath of God breathes upon it, and the Fire of God is imparted to it, will burst out into the blaze of glory which will illuminate your whole life and the lives of all humanity.

This is the parable. The virgins who are wise believe not only in Salvation, but in Healing and in Holy Living.

They believe that spirit, soul and body were included in their redemption. They receive the Holy Ghost, and in the Power of the Holy Spirit they go forth.

There are a great many who know nothing about the Holy Ghost.

They want to go home to dinner. They would rather have pig. They would rather have liquor. They do not desire to be clean. They do not desire to be wide awake.

Zion must be pure. Zion must be clean. The Holy Oil will not flow in the bodies of an unclean people. Therefore you must be healed. Therefore you must be cleansed.

You will not be ready for the Coming of the King until your souls and bodies as well as your spirits are cleansed.

Hence I demand, as God's Messenger, that you shall hear the Voice which tells these Good Tidings to Zion, Behold, your God! Behold, the Bridegroom!

That is Zion's Midnight Cry. Behold in Jesus Christ the Bridegroom. Go to your Bridegroom for all that you need.

You are poor. You are ignorant. You are blind. You are naked, and only your Bridegroom can cleanse you, clothe you, bless you, and prepare you to be pure and holy—His Bride.

When through His grace, by the Power of the Holy Ghost you are thus prepared, then your Bridegroom will come to meet you in Visible Presence, and take you out of the world, and the door will be shut.

Hence my cry: the Cry of Zion at the Midnight Hour, is, Get Ready!

Get ready, not only your spirit, but your soul, and your body.

Let nothing stand between you and getting ready.

If your wife stands in the way, leave her behind. If she is determined to look back to Sodom, it is a pity that she will, but let her stay. "Remember Lot's wife."

Look not in all the plain for any place where you can stay.

The Cry is going out, "Tarry not in all the plain!"

If you have a wife or a daughter, a son or a husband who is not fleeing to the mountains, go you ahead. God will not con-

demn you. You have no right to be left behind, because they will not come.

Do all you can to bring them, but do not stop.

If they say, "Wait. Let me go back. Let me see whether there is not a way for me to go back into the world again, into Sodom, and into sin," do not wait.

Jesus Said, "Remember Lot's Wife."

She looked back, and she was never able to look any other way, for the rain of that awful tempest overwhelmed her, and she stood there transformed, shining in the sunlight when the storm had passed, like a pillar of salt.

It was her death-winding sheet. Her unbelief encompassed her with that death that will come to every one who looks back.

I do not dare to look back. I do not desire to look back, except as the year closes just to take a brief retrospect, and say, Thank God for all that He has done.

I desire to look forward and to Go Forward.

I want tonight to point to that Pathway which lies between these waters, and to tell you there is no other way in which you can find the Promised Land on earth or in heaven but by going right down there through that sea. If you are afraid, stay where you are, and the Egyptians will have you.

They have a right to you, and when they have taken you, may they make you work hard in their tread-mills. I will never pity you. I will never pity any who willingly draw back into perdition. They deserve the doom which God utters—"*Perditum!*"

Now once more the Pathway lies between the raging waters of the sea. Zion's Cry to you in this Midnight Hour is, "Yonder, beyond on the other side of the Sea, stands your God."

Why do I know it? Because the Cloudy Pillar has passed through the Sea, and it is shining on the other side. You must follow where God leads in the Pillar of Cloud by day, and the Pillar of Fire by night.

Call.

All who are willing to follow where God leads, stand and tell Him so. (Apparently all arose.) Thank God. I believe that is every one.

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. Prepare me by Thy Spirit that my light may not go out; that I may be ready when the Bridegroom comes; that my soul and my body, as well as my spirit, may be illuminated, and be quickened by the Holy Ghost. Prepare me to obey Thee; to go with the ransomed hosts over that Pathway through the Sea, through the Desert into the Promised Land, believing that Thy Life is mine on earth, and mine in heaven.

Give me grace wherein I have sinned against others. Make me truly sorry. May I truly repent, fully restore and do right to all men, trusting in Jesus only as the Way, as the Truth, and as the Life: for He is God's Way. Help me now to be with Thy people in their communion on earth, in their toils on earth, and in their reward in heaven, for Jesus' sake.

(All repeat the prayer, clause by clause, after Dr. Dowie.)

Did you mean it?

Answer—"Yes."

Dr. Dowie—Will you live it?

Answer—"Yes."

Dr. Dowie—May God help you.

Reception of New Members, Ordination of New Officers, and Ordinance of Lord's Supper.

The General Overseer then gave the right hand of fellowship to nearly one hundred candidates for membership in the Christian Catholic Church. Nine officers took ordination vows and received the laying on of hands for the Holy Spirit, for the work of the ministry.

Then over two thousand Christians partook of the Lord's Supper, the General Overseer administering the ordinance.

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 Christ; faithful is He that 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.

WE URGE Zion's business men residing in Chicago and vicinity to insert their business card in Zion's Business Directory, which occupies a prominent position in Zion City Bank. The cost is only one dollar for the first year and fifty cents for each succeeding year.

ZION'S BIBLE CLASS.

CONDUCTED BY DEACON DANIEL SLOAN.

BIBLE LESSON FOR FRIDAY, DECEMBER 29th, 8 P. M.

The Full Salvation of God.

1. *Salvation is deliverance to the spirit.*—Psa. 68:6-24.
   Does not God want to save the spirit from servitude to the Devil?
   Does not the Devil seek spirits to worship him in ignorance and superstition?
   Will not God deliver all spirits either in this age or hereafter?
   Will not Christ reign until every enemy is conquered?
   Will He not save from the supposed death that never dies?
2. *Salvation is soundness to the body.*—Deut. 32:15-29.
   When the body is sound is it not full of ease?
   Does not disease mean not at ease?
   Will not God now save the body as well as the spirit?
   Is not to forget God to die when one might live?
   Is not taking medicine sacrificing to devils?
   Can the Devil with medicine help one when sick?
   Has he not stronger power in death through the poisons of medicine?
   Did Jesus come to destroy sickness, which is the work of the Devil?
3. *Salvation is ease to the soul.*—Rom. 10:1-13.
   Is not every unsaved person restless?
   Does not every one who is saved have peace?
   Can one be saved without submitting to God?
   Can any one save himself by his good deeds?
   Is not the righteousness of God needed for righteousness with men?
   Does not the living Word of God in the heart make life blessed?
   Will not faith in the heart ever make one happy?

The Lord our God is the God of our Salvation.

BIBLE LESSON FOR SUNDAY, DECEMBER 31st, 1:30 P. M.

A True Conception of Hell.

1. *Hades—The grave which consumes the body.*—Acts 2:22-28; 1 Cor. 15:53-58.
   Does not God give victory over the grave?
   Is death to interfere with work for God on earth?
   Did Jesus conquer the grave?
   How does God make known the way of life?
   Did Jesus get into the grave by disease?
   Did He not ever conquer disease?
   Is not death to be a sleep and not a fight for life?
   Is not to go to this hell usually to live out only half one's days?
2. *Gehenna—The fire which consumes the soul.*—Matt. 18:7-14; 5:21-32.
   Is it not worse to lose the soul than the body?
   Will not the fire of hell burn throughout an age?
   Is it not sensual sins which carry folks to this hell?
   Did not Jesus come to save from the damnation of hell?
   Do the sins of the spirit or of the soul bring on one the judgment of hell fire?
3. *Tartaros—The prison which confines the spirit.*—2 Pet. 2:1-10; Luke 10:13-16.
   Who says hell is a place of eternal damnation?
   Who keeps people from true faith in God?
   What finally becomes of the spirit of the disobedient?
   Does not God judge according to the word spoken?
   Must not persons believe what God says against the doctrine of men?
   Are not wilfully disobedient persons imprisoned in hell?
   Does not God give plenty of evidence to save from hell?
   Is not the judgment of hell corrective and not destructive?

God's Holy People are a Hell-Shunning People.

To Make the Most of Zion's Bible Class Lessons.

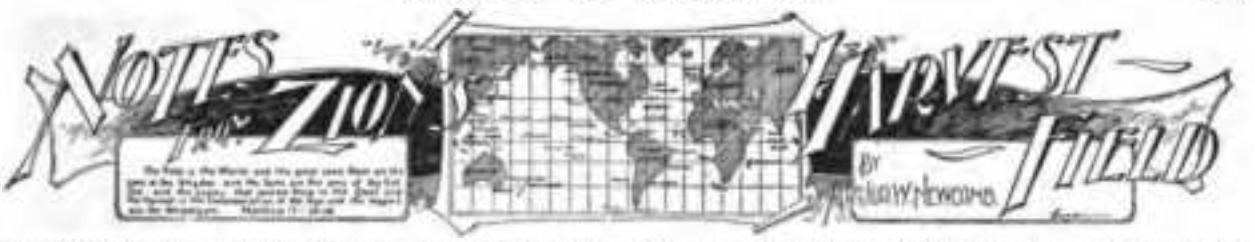
FIRST. Read carefully and prayerfully the Scriptures used in the light of the topics studied under the subdivisions indicated and the questions asked thereon.

SECOND. Clip out of LEAVES OF HEALING the lesson column after the paper has been carefully read (the paper can then be given to others), and mark on each printed lesson the volume and number from which it is taken, and paste the lessons consecutively in a suitable blank book under the separate topics being studied, namely: "The Lord our God" and "God's Holy People."

THIRD. Leave a margin about the page on which the clippings are pasted and note thereon additional questions, impressions and facts bearing upon the Scripture and topic being considered.

FOURTH. Become more and more familiar with the Scripture cited in each lesson, together with the topic upon which the Scripture bears; and with associates in your own home, or in some assembly you may be able to convene, read and study these lessons as taken from God's Word in the light of and to further Zion's mission and ministry.

FIFTH. Preserve each lesson in this way, beginning with Volume V, Number 27, and in time you will grow into an enlarged range of subjects of Bible truth which has to do with Holy Living and an ever-increasing and fruitful knowledge of God, which in this last hour of Church evangelization every Christian is behooved to awake out of sleep and work for God in the power of His Spirit and in the light of His Word while the day lasts.



THERE is no better criterion of the progress of God's truth than the activity of the Devil in fighting it.

Zion's Onward March is everywhere heralded by the clamor and smoke of battle.

In the last summer and autumn the rage of the Devil's own in Chicago exceeded all bounds, and a campaign of blackguarding, calumny and vilification, which finally ended in personal violence, was begun.

The Hosts of Hell were defeated on every side, driven off the field and forced to hide in the darkness of obscurity. Many also were captured.

That fight was like a stone dropped into quiet water. Instantly the circles of its influence began to spread. Inspired by its victories, Zion everywhere redoubled her activities.

Emulating their fellows in Chicago the hypocritical ministers, envious doctors and lying editors took up the fight. Every week has brought news of conflict in some new corner of the field.

This week we are again rejoiced, and yet saddened, to record continued fighting.

We are rejoiced because of this indication of Zion's activity; saddened that so many who profess to be God's should be taking up arms on the Devil's side.

In the case of Zion in Cincinnati it will be observed that the fight, as in Chicago and many other places, was begun by the daily newspapers, and straightway taken up by the so-called religious press.

In fact, in the matter of attention from all departments of the press—outside Chicago, where the papers have been whipped into silence—Zion now seems to rank on an equality with the South African war and other matters of most vital importance.

The most wonderfully fanciful and imaginary tales; the most sensational headlines; the most ludicrously misshapen portraits have appeared in almost every newspaper of the land, and, as time goes on, they seem to get further and further from the truth.

But God overrules all for His glory and the blessing of His true children. These lying accounts only bring Zion to the attention of millions, many thousands of whom, through curiosity, or through a genuine hunger for the truth, will investigate further to see whether these things are so.

The testimony of thousands now in Zion goes to show that honest investigation of the truth about Zion leads to conviction, repentance, confession, restoration, faith, obedience, salvation, healing, and holy living.

CHICAGO.

The week has been devoted, by the General Overseer, to telling denunciations of the utter prostitution of both secular and so-called religious press to the vile purposes of dishonest, fraudulent, thieving, demoralizing and murderous advertisers. The mass of evidence introduced against them, from their own columns, has been simply overwhelming.

The witnessing has been boldly spoken in all the Zion Tabernacles of the city, before audiences of thousands of people.

There is every indication that the exposures of the crimes of the press by the man of God have done much good as a timely warning to many people who have been, are being and were liable to be deceived, deluded and victimized.

The Editor himself has dealt with this matter in his Editorial Notes.

Central Zion Tabernacle.

(1111-1113 Michigan Avenue.

The witnessing against the press was begun in this Tabernacle on Lord's Day, December 10, 1899, before an audience of two thousand five hundred persons, only two of whom manifested disagreement with the General Overseer on the proposition that the newspaper press was controlled by the Devil.

The address was followed by the administration of the ordinance of believers' baptism by triune immersion to thirty-one believers.

On Monday evening, December 11, 1899, in spite of one of the most disagreeable of storms, which was at its height just at the time of the opening of the meeting, there were fully two hundred persons present.

The hypocrisy of the so-called religious press was most convincingly proved from its own columns.

The daily evangelistic meetings in this and all other Zion Tabernacles in Chicago continue with large interest and continued manifestations of God's blessing.

ALMA, WISCONSIN.

Rev. C. J. Sindall, M. D., Elder-in-Charge.

All over the beautiful State of Wisconsin, in cities and villages, and in the rich agricultural districts, are to be found consecrated and faithful members of the Christian Catholic Church in Zion. At some places there are only "one of a city and two of a family," while in others there are large, active Gatherings of the Friends of Zion.

Among these Gatherings is that at Alma, in the northwestern portion of the State. Ten of the members are in the fellowship of the Christian Catholic Church, and there are many friends. The Rev. C. J. Sindall, of Minneapolis, Minnesota, makes regular visits to this Gathering and holds evangelistic and Divine Healing meetings in a pleasant hall.

VICTORIA, BRITISH COLUMBIA.

Rev. Eugene Brooks, Evangelist-in-Charge.

Evangelist Brooks sends us a very interesting testimony from one delivered from the tobacco habit, with the following comment:

I heard with Brother and Sister Agnew, and Brother Agnew's case was very interesting. At the same time another sister's husband, Mr. Horn, was freed from the tobacco habit, and the two incidents were told at the same meeting.

The following is Mr. Agnew's testimony.

How I Got Rid of Tobacco.

I have nicely rounded the corner of half a century of years. In boyhood I acquired the tobacco habit, which, serpent-like, had coiled itself around me till every fiber of my body was completely enthralled.

Many times had I endeavored to extricate myself from his tenacious and venomous embrace, but just so many times failed.

One night, the family having gone to a baptismal service, I was left alone.

Before retiring, my little boy asked for something to eat. I gave him bread and honey.

The honey touched the nerve of a decayed tooth and caused it to ache very badly.

I tried various little remedies.

I felt I was not in a condition to pray, as at that very moment I had the "consoler" in my mouth.

It was all to no avail; the tooth became worse until my child cried out in the very agony of his suffering, "O papa, come and pray for me." Then I heard a voice distinctly speaking behind me, saying, "Go and wash your mouth."

By this time the perspiration began to stand out on my brow.

I went to the stove, where I deposited the "defiler," went and washed my mouth out clean, then went to the cot, and asked the Father to heal him.

Immediately he was wholly delivered.

I thank God for victory, not only over toothache but also over tobacco.

There is joy in the presence of the angels of God over one sinner's repentance. Earth also took up the echo, for when the family returned we had a service of praise and thanksgiving "to Him who giveth us the victory through our Lord Jesus Christ."

WAUPACA, WISCONSIN.

Rev. Charles John Jenson, Elder-in-Charge.

The Gathering of the Friends of Zion in this beautiful Wisconsin city has, for some time, been one of the largest, most active and most faithful of the Gatherings of this fair State. Their meetings have been frequent, well attended and blessed by the presence of the Spirit.

It has been the desire of all members, for many months, to have an Elder appointed by the General Overseer. Their prayers have now been answered, for on December 3d, in Central Zion Tabernacle, the General Overseer ordained as an Elder the Rev. Charles John Jenson, who has been associated with the Gathering in unofficial work for some time. Elder Jenson has now been appointed in charge of the work in Waupaca, which will be his headquarters. He will also conduct Gatherings in Scandinavia and Ogdensburg.

Elder Jenson and his wife were guests in Zion Home for some time, getting more of Zion's teaching. They have now returned to the work of Zion for God.

The county in which they will labor has a very large population of sturdy, God-fearing, upright Scandinavians, Elder Jenson's fellow-countrymen, among whom he has done good work in declaring the Full Gospel. Now, with all of Zion and Zion's prayers to back him up, he will doubtless be much more largely blessed of God in his important field.

BENTON HARBOR, MICHIGAN.

Rev. Andrew J. McCreery, Elder-in-Charge.

On October 1, 1899, Elder McCreery was installed in charge of the Branch of the Christian Catholic Church in Benton Harbor, Michigan, by Elder Gerald F. Stevens, who has oversight of the work of Zion in this section of the State.

Elder McCreery has been greatly assisted in this important field by his wife, Evangelist Mary R. McCreery. He writes, on December 11, 1899, the following account of his work there:

When we came to this charge, we found a hearty welcome from the members and friends of Zion, and heard many expressions of appreciation to God and our General Overseer for sending them an Elder and Evangelist.

We have, at present, thirty-three members of the Christian Catholic Church in this Branch.

The General Overseer has leased a pleasant hall for six months for a Zion Tabernacle.

The first Lord's Day service we held in the Tabernacle, we called for donations to furnish it. The people raised $78 in about ten minutes.

Our meetings have been increasing in interest, and the preaching and teaching of a Full Gospel is taking good effect on the hearts of the hearers.

God has vouchsafed to us many healings, in our membership, in answer to prayer.

One member, a lady who had rheumatism, asked us to pray for her, and afterwards testified that she was instantly healed.

Another was very sick in bed, and called for us to pray. God heard and healed.

We have a noble deacon here, Mr. Byron J. Allen. A few days ago he smashed his thumb. The Lord took away the pain, and is rapidly healing the injured member.

Blessings have come to some through payment of back tithes.

ALEXANDRIA, NEBRASKA.

Rev. Archibald McFarlane, Elder-in-Charge.

We recorded in this department, in the issue of November 25, 1899, the attempt made by the Masonic-Methodists to mob Elder McFarlane, which was frustrated by the Town Board, he having called upon that body for protection.

In a letter written to the General Overseer on November 21, 1899, Elder McFarlane states the additional fact that the mob was largely the result of a suggestion by the Methodist minister. This professed servant of God proved himself to be a servant of the Devil by announcing that he had heard that Elder McFarlane was coming to Alexandria, and declaring that "he ought to be rotten-egged."

Elder McFarlane also relates the following pitiful story. Diabolical bigotry and hatred of Divine Healing of Lutheran parents is preventing their son, possessed by a demon, from finding a deliverance from that fiendish bondage by obeying God:

DEAR GENERAL OVERSEER:—You prayed for Henry Orth about a month ago, and in answer to your prayer the fits from which he suffered were removed.

He was for more than three weeks free from fits.

While I was administering baptism at Alexandria he stood on the shore and watched the others being baptized. He wanted to obey, but his mother would not allow him to do so.

On Saturday he had a terrible struggle with his parents, who are Lutherans, and claim that they had him baptized, and that that is sufficient. His father told him that if he were immersed he could never come home again.

He came to our meeting Saturday night alone, discouraged and sad. While I was preaching, he was taken with another fit. I went down and prayed for him.

He aroused and sat up and listened to me for some time.

He was taken again after meeting. We prayed for him again, but there was no answer. The mob was knocking at the windows and shouting outside, so we took him to Brother Austin's home, where we prayed for him again. After awhile he aroused and talked with us for about an hour.

He told Mr. Austin of his struggle at home, and how his father opposed him.

His mother became uneasy about him and drove into town after twelve o'clock that night.

She was not in the house longer than five minutes before he went into a fit again, and although we prayed for him a number of times, he was not aroused.

When his mother took him home, at about five o'clock on Sunday evening, he was still unconscious.

I did not hear how he was on Monday morning when I left, as they live out of town about two miles.

I told his mother that they would either have to let him obey God or bury him soon. I believe his father would rather bury him than to have him leave the Lutheran Church.

CINCINNATI, OHIO.

Rev. A. W. McClurkin, Elder-in-Charge.

Zion in Cincinnati is at present signally blessed of God. As a natural consequence, it is being fiercely attacked by the Devil. His trained emissaries in the denominational churches, in the medical profession and in the newspaper offices are hurling their poisoned darts at her, but her Shield of Faith wards them all off.

Writing on December 12th, Elder McClurkin says:

Overseer George L. Mason is with us. Things and people in Cincinnati are being stirred up.

The Devil made a sudden move on Thursday morning, December 7th. Emmons Rodda, son of Deacon Rodda, of the Christian Catholic Church, was knocked down and severely injured by a street car.

A crowd quickly gathered. Some one picked the little fellow up and started to carry him to a doctor's office. His sister, Grace Rodda, screamed to them not to take him there, and the boy, quickly coming to consciousness, said he would trust the Lord. He refused a stimulant.

A friend got him away from the crowd and took him home.

Prayer was offered for him and the lad has recovered with wonderful rapidity.

The daily papers made a cry. They would have it that he was probably fatally injured. His recovery would have been doubtful if the physician had gotten at him.

I was not at home when the message that he was hurt came, and a telegram was therefore sent to the General Overseer requesting prayer. The prayer was very manifestly answered.

This incident gave the Devil an opportunity to circulate all manner of reports and lying rumors about Zion.

This served to awaken an interest in the work of Zion among the Baptists, at the opening of Overseer Mason's work here, he having been a Baptist Missionary for eighteen years in China.

Deacon Rodda is an ex-Baptist and well known in Cincinnati.

There appears to be a war beginning against Zion in the newspapers of Cincinnati.

The denominational and undenominational so-called religious papers, which do not believe that the silver and the gold belong unto the Lord and that "the earth is the Lord's and the fulness thereof," are agitated greatly and hold up their hands in an ecstacy of pious horror because Zion members are not stampeding out of Zion and into the dead denominations since our General Overseer has called for a million dollars for the extension of the Kingdom of God!

They do not consider that it is a small thing our General Overseer asks for as yet.

Every branch of business in Cincinnati has found out that Zion more than advises honesty, but with authority commands it. Hundreds of dollars' worth of property have been restored to the proper persons within a few months as a result of the teachings of Zion in Cincinnati.

"Cry aloud and shout, thou inhabitant of Zion: for great is the Holy One of Israel in the midst of thee."—Isaiah 12:6.

PHILADELPHIA, PENNSYLVANIA.

Rev. Gideon Hammond, Elder-in-Charge.

God vindicates His true children, and rewards their trust and obedience by the blessings which he bestows upon them. The complete vindication of Zion and the General Overseer in Philadelphia is attested by the following note from Elder Hammond, few in words but recording a splendid onward stride:

Zion in Philadelphia is going and growing.

Seven new members have been added to our membership. Seven applications for baptism have been received, and there are more to come.

Our hall was crowded on last Lord's Day.

We have a large choir and under able management.

The "Seventy" workers are doing excellently, especially in selling LEAVES OF HEALING on Saturday night in saloons and other places. Four hundred and thirty were sold last week.

There will be a party from here to attend the All-Day and All-Night with God in Zion, Chicago.

Before Elder Wilhide left one thousand names were sent in for ten weeks' subscription to LEAVES OF HEALING.

God is blessing us, and all who are at work are happy.

Praise the Lord.

PRAYER BETTER THAN DRUGS.

Wonderful Healing of Severe Laceration of the Hand.

SPENCER, IOWA, November 23, 1899.

DEAR DR. DOWIE:—I wrote to you about two weeks and a half ago, asking you to pray for my husband, as he had hurt his hand quite badly. I now write to let you know how it has done.

There was a large, deep gash in the inside of the hand over the forefinger joint, torn and ragged. Across two fingers were long, deep cuts, one so deep that the cords were cut off and two hung out nearly an inch.

It was done by a vicious colt pulling a rope and snap through his hand.

We were a little afraid it might cause blood-poisoning.

We sent a request to you the same day it was hurt.

I did it up as well as I could, putting on a little grease to keep the cloths from sticking.

Now it is all healed up. It never has been very sore, never swelled very much and never pained him any.

Every one told him if he was not careful he would have an awful time with it, and if he took cold in it he might lose his arm. But we had more faith in the Lord than they did, and just trusted it with Him.

He hurt his hand on Saturday. Monday morning he hitched up four horses to a gang-plow, and drove them all that week. He has used the hand right along ever since.

We both trust the Lord as our Healer, and expect to always.

Your Sister in Christ, (MRS.) IDA BIRD.

FOR He shall give His angels charge over thee,
To keep thee in all thy ways.

NOTES FROM ZION HOME.

MRS. A. J. PAUL, Logansport, Indiana, said: "I suffered almost three years with muscular rheumatism. The best physician in Logansport treated me for two years. He claimed that he could cure me. The more medicine I took the more I suffered.

"I went to a Sanitarium. The relief from the baths was only temporary.

"Then I took electric treatment, but it did me no good.

"Then I was advised to take whisky and herbs. I was taking that when a friend sent me LEAVES OF HEALING, last May. I began reading it and forgot my medicine that evening. The next morning I read it and forgot three doses of medicine, and from that time on I never took any more medicine.

"After I began to read God's blessed Word I gained strength, and it was but a few days until I could sing. I was happy. I sent to Dr. Dowie for prayer, and I received strength. I felt the power of God. I came here and joined the Church and was baptized. On account of trouble and persecution I went away from God some.

"I became sick with nervous weakness and nearly died. We sent for Elder Reiff and he came. I received such blessing I was able to be out of bed when he left. The next day something put me back. In answer to prayer I received strength to come to Zion. I have been up all day long and feel very much better. I praise God for all His blessings."

MRS. H. CLENDINEN, Delphos, Kansas, said: "About five months ago we noticed that Helen was not feeling as well as she had been. Four weeks ago she was taken down very sick. I thought at first it was grip. After quite a while I decided it was serious lung trouble. She had fever every day, and in the night she would cough terribly. She was terribly run down.

"The moment I came into Zion Home her fever left her, before I had any one to pray with her. Sunday a week ago Overseer Piper prayed with her and she began to get better, and has been growing better ever since." (The testimony of the former remarkable healing of Helen Clendinen is found in LEAVES OF HEALING, Volume III, Number 11, page 161.)

MRS. CORA BEATTY, Cincinnati, Ohio, said: "I thank God I can stand on my feet in Zion Home tonight. Two weeks ago I was brought from my home in Ohio, carried out on a stretcher, put in an ambulance, and carried here on a stretcher. I had been confined to my couch for over four years. Since coming here I have been blessed wonderfully. When I came I could not eat anything. I had nervous prostration in connection with other troubles. Dr. Dowie prayed with me last Wednesday and I walked around the prayer-room and sat upon a chair. I thank you for all your kindness."

REV. CHARLES A. HOY, Funkstown, Maryland, said: "I have been healed of insomnia and nervous prostration. A year ago my head would almost have burst with the studying I have done this week."

Two Immediate Healings Through Prayer of God's Servant.

PARSONS, KANSAS, November 20, 1899.

DEAR DR. DOWIE:—I recovered from the flux the same morning you received my letter asking prayer.

Rev. David A. Kimbrough, for whom you prayed on account of his heart trouble several months ago, says that he has not had a pain or any difficulty about his heart since. JENNINGS PERKINS.

Instant Healing of Two Little Girls.

OAK, NEBRASKA, November 17, 1899.

DEAR BROTHER IN CHRIST:—I sent two requests for prayer for my two little girls, who were sick with fever. They were both healed at once. I thank you and all Zion for the prayers, and I thank the Lord for the healing. Your Brother in Christ, SILAS O. HALL.



By Rev. W. F. Matthews, M. A., Principal Training Department.

THE formal Thanksgiving Day has passed, but we still have many reasons for thankfulness; among others for the gift received of a beautiful organ for our Students' Home.

Several weeks ago a statement of our needs was made in these columns, with a request for any friend of Zion who could do so to help. The response was prompt and practical.

Deacon William S. Peckham, of the Christian Catholic Church, in charge of the Gathering at Lafayette, Indiana, wrote, offering cheerfully to give an organ from his own home to Zion. Now the beautiful instrument is here and in use every day assisting in the worship of God; we trust, also, aiding by its clear, sweet tones in drawing all hearts nearer to God in praise, adoration and thanksgiving.

We thank our kind friend from Lafayette, who has given Zion Students' Home such a beautiful gift.

The Lectures on Prayer by the President of Zion College and General Overseer of the Christian Catholic Church in Zion, are increasing in interest and power. The subject is being handled historically, and is thus quite a departure from old methods.

The "regrettable necessity of prayer" is pointed out, emphasized and enforced. It is shown to have been caused primarily by the fall of Satan; then the fall of man, and the consequences of that fall as seen in Cain and his descendants.

The lecture on Tuesday of last week was especially powerful and affecting. It showed, on the one hand, the terrible wickedness of the people before the flood on account of the evil influences of the descendants of Cain. This was largely a result of the association of the "beautiful and voluptuous daughters of men" with the "Sons of God," represented as the godly race of Seth. On the other hand the "grieving" of God and His repentance that He had made man was shown.

We were thus taken into the very heart of God Himself, and made to realize faintly how He feels about sin and "grieves at His heart" and even repents that He has made man.

How can we who have had such revelation of the meaning of sin continue any longer therein? Must we not hate it with perfect hatred, and avoid it in whatever form it is presented to us?

Nay, more. Must we not also feel our great responsibility to make others realize the terrible evil of sin and also turn away from it and have nothing to do with it?

Surely it cannot be that Zion College will ever have to blush for any student whom she has educated.

With such teaching as this, what a privilege it must appear to all to study to proclaim this Gospel of Jesus Christ to a sin-stricken and disease-smitten world.

Surely Zion College cannot complain of not having deep teaching with such instruction as this. If by prayer we can do away with the curse and blight of sin upon man, how happy we must be!

If God "grieves" over sin, what must we feel concerning it?

Zion College hopes to train up a race of giants who shall not be like the Nephilim of old, but shall be "mighty men of renown" to fight the battles of the Lord and overcome the hosts of sin and error wherever they may be found; men who shall be mighty in the Scriptures and mighty in prayer.

The other lecture of last week was an enforcement of the same truth and a graphic picture of the preaching of Noah to a corrupt world. The embodiment of Devils was seen in the increasing wickedness of the race of men until they had to be destroyed by the flood.

This week we have had set before us in most striking and impressive manner the terrible facts of the possession by Satan of the bodies of men, so that they cannot conquer and be led by the higher spiritual nature, because they yield to the flesh.

The great majority of the world are so under the bondage of Satan, by heredity, that they need deliverance. Hence the great necessity and importance and value of prayer.

What high ideal of service is here set before us! What a tremendous responsibility also rests upon those to whom such work is committed. The animal life, the psychical nature of man, has been affected as well as his body, and it is the province of prayer as thus taught to bring deliverance here also.

Even climatic conditions and changes have affected our material organisms, and these we must resist. Here again is the great work of prayer apparent and far-reaching.

How has man lost the vitality that permitted him to live before the flood for nine hundred years? Can that be restored by understanding more fully the laws of life? A great field was here opened up before us and intimations of its importance presented.

In order to do the work that needs to be done, we must be free from this control of Satan and have the Oil of Divine Grace flowing through us.

By gesture, action and pantomime that would have done credit to the most consummate actor, this was set before us, and the difference between the true and the false made plain.

The Christmas Holidays will begin Friday, December 22, 1899. There will be general exercises on that day at 11 A. M. in the Hall of Seventies. A general invitation is extended to friends of the College to be present.

The Junior School exercises will be held on Thursday, December 21, 1899, at 1243 Michigan Avenue. This will be open also to all friends, especially parents and those interested in the younger ones.

Teachers report generally good work being done by all their pupils.

So we thank God and take courage to do still better work.

ZION'S FINANCIAL INSTITUTIONS



ZION CITY BANK.

THE blessing of the Lord, it maketh rich, and He added no sorrow with it.—Proverbs 10:22.

GOD'S PEOPLE will become the stewards of the gold and silver just in proportion to their faith and fidelity.

POVERTY, as well as Sin and Sickness, is a curse to humanity and is a heritage of the Devil.

ZION stands for progress in every sphere of Divine and human activity.

IN 1898 the mints of this country coined 4,897,332 pieces of gold, or $64,634,865; 39,810,812 pieces of silver, or $16,482,584; 19,015,343 nickels, or $950,767.15; and 53,871,696 pennies; making a grand total of $82,609,033.11 coined that year.

IT IS ESTIMATED that in 1898 the world used up $65,000,000 worth of new gold in the arts and trades, and about $20,000,000 of new silver.

MANY PERSONS are availing themselves of our advanced rate of interest from three to four per cent per annum on accounts from $1 to $500.

OUR FRIENDS have responded generously to our Christmas Gift suggestion. Remittances for that purpose are received almost daily.

WE ARE pleased to have the children make deposits. We would suggest that every Savings Barrel be presented at this Bank before January 1, 1900.

OUR Time Certificates of Deposit bearing special rates of interest are very desirable to persons having large sums of money.

WE DESIRE to call the attention of our business men everywhere to the convenience and desirability of having a Checking Account. Remittances can be sent to us by mail from all parts of this country. Checks drawn on this Bank are payable through the Chicago Clearing House and will be accepted at par.

OUR department for the management of estates, collecting of rents, paying TAXES and making investments now includes, also, the making of wills. We draw and keep the wills without charge.

ZION LAND AND INVESTMENT ASSOCIATION.

Behold, the Lord hath proclaimed unto the end of the earth, Say ye to the daughter of Zion, Behold, thy **salvation cometh**; behold His reward is with Him, and His recompense before Him. **And they shall call them** The holy people, The redeemed of the **Lord**: **and thou shalt be called** Sought out, A City not forsaken.—Isaiah 62:11, 12.

God thy God **will now restore thee**;
He Himself **appears thy friend**;
All thy foes **shall flee before thee**;
Here their **boasts and triumphs end!**
Great **deliverance**
Zion's King **vouchsafes to send.**

ZION CITY

MUST be established by God.
MUST be beautiful for situation.
MUST be the joy of the whole earth.
MUST be a City of high standards.
MUST be a City ruled by God.
MUST be filled with the peace of God.
MUST be populated by God's Holy People.
MUST be a place of refuge for those who are hungering and thirsting after righteousness.
MUST be filled with the Songs of Zion.
MUST be free from every form of evil.
MUST be a terror to sinners.
THEN it will meet with the requirements demanded by the Word of God.

AT THE All-Night of Prayer in Central Zion Tabernacle, on the last night of this year, we expect to prove to you by three very large Pictorial Maps of the Site selected, the fulfilment of the first three of the above requirements; and if Zion is faithful and obedient God will fulfil all of the above requirements. Then Zion shall eat the good of the land.

CHRISTIANS in all parts of the world are anxiously awaiting the announcement of the location of this Zion City, which will be one of the most interesting announcements ever made to a long-suffering world.

DO YOU belong to God's Zion?
DO YOU make wise and Godly investments?

THIS IS God's Zion, and has but one object for its existence; that is: the establishment of the Kingdom of God and the preparing of God's people for the Coming of the Lord.

NEVER will you have a better opportunity than right now, before the end of this century, to become a Shareholder in this Association, which we know will not only prove a valuable investment to you financially, but firmly believe will be one of great blessing to you spiritually.

SEND for copies of the Agreement.

ADDRESS,

Zion Land and Investment Association,
1300 Michigan Boulevard, CHICAGO.



JESUS CHRIST is the same yesterday and today, yea and forever.—Hebrews 13:8.

This is what Zion is proclaiming to the world.

Reader, are you helping to give Zion's Message to the sin-burdened and the sick?

Do not be afraid to go to the sinner and urge him to repent and forsake his sins. He is your brother, and you are his keeper. If you have the light of the Full Gospel, and keep it from him when you might have given it to him, what will you answer when your Heavenly Father asks, "Where is thy brother?"

Do not hesitate to carry to the bedside of the sick the Message of Jesus the Healer.

Healed When She Learned That Suffering Was Not God's Will.

We quote from the letter of a Zion worker in Canada, who writes:

My sister, who is helping me in the work of bringing the Full Gospel into this town, had two of those little tracts, "He is Just the Same Today."

We gave them away, and through reading them the people saw that the Word of God is just the same today.

One of these tracts was the means of bringing a widow and her daughter to believe in the healing power of God.

This old lady has been healed.

We were called to see her on Saturday and we explained to her, through God's Word, that it was not His will for her to suffer.

We prayed for her and yesterday, Lord's Day morning, she dressed herself and came downstairs, a thing she had not done for years, for she could not raise her arms, and her daughter had always dressed her.

The daughter looked in amazement at the mother as she threw her arms over her head and clapped them behind her back, exclaiming, "Addie, those sisters have been praying for me. See what I can do! Praise God for answer to prayer!"

We expect, by God's Grace, to have the Full Gospel given to the people of this town before spring.

We suffer much persecution, but are willing to suffer for Jesus' sake.

God Heals and Takes Away Fear.

The following letter to our General Overseer tells of the blessings carried to a sufferer in Illinois:

VIOLA, ILLINOIS, November 26, 1899.

DEAR BROTHER AND SISTER IN CHRIST:—I write to tell you what the Lord has done for me since I received LEAVES OF HEALING.

I have taken no medicine for four days. I have been able to sit up two days. I got up myself by the help of the Lord. He has taken all fear from me.

I slept good all night, something I have not done for eight months without strong medicine.

I am thankful to God for telling me to put all my trust in Him. I am thankful to you for your prayers and LEAVES OF HEALING.

I give God all the glory, and ask you to continue praying that the Lord may still bless me.

YOUR SISTER IN CHRIST, (MRS.) ANNA M. BRADLEY.

Two Healings in London, England.

From the letters of a Zion worker in East Ham, England, we quote the following extract:

We have a splendid illustration of God's willingness to heal in answer to prayer in the case of a sister here, for whom the doctor said there was no hope, as her lungs were both gone.

We thank God that the answer to the prayer of faith was immediate.

I have asked our sister to give us a written testimony for you to send all over the world to encourage the faith of others suffering in the same way.

God has done much for us already and we are trusting for still more.

From London another Zion worker writes:

We are glad to hear of the General Overseer coming to London next year, to open up the work.

We are circulating Zion literature to the best of our ability.

Zion is "going forward" here—meeting with much opposition.

The Devil is raging, but, praise God, he can do no harm.

He has just attacked my face with a poisonous disease. While away from home I went to a barber to be shaved, and he cut my chin. The Devil poisoned it, and it spread quickly about my face. Some said that if I did not have advice about it I would die. Others said it was erysipelas.

Praise God, I have had scarcely any pain and have not lost an hour's work through it. God is healing it rapidly.

Pray for me that not even the scar may remain. Some have said it must remain.

No doubt the Devil's idea was to shake the confidence of the people here, but God has increased our strength tenfold.

A friend who came to our meeting recently told us that he knows of hundreds who are only waiting for us to get a larger place to accommodate them.

Our little room was full last Sunday.

Pray for us, that God will continue to strengthen us in the fight.

We do praise God for delivering our General Overseer and all who were with him in the attacks of the enemy in Chicago. We trust that God will spare him to us till we see Zion established all over the earth and Zion Cities in every land.

Dr. Talmage describes the Christ which the world needs. Is this the Christ which the churches present to the world?

M. L. Hutchins, correspondent in Pittsfield, Vermont, sends us the following:

Dr. Talmage says in the *Christian Herald*, November 22d: "The world wants a Living Christ; not a Christ standing at the head of a formal system of theology, but a Christ who means pardon and sympathy, and confidence and brotherhood, and life and heaven; an every man's Christ." It seems to me that Dr. Dowie's two sermons in LEAVES OF HEALING of November 11th just meet the world's needs."

We thank all who in the past have helped us to scatter the good seed of Zion's truths to uproot the Devil's weeds.

Will you not help us scatter still more widely? There is much good ground ready and waiting for the seed to bring forth a bountiful harvest.

We need your help. You need the blessing promised. All of the children should be taught to sow Zion truths.

We have received help from some of them this week.

Cut out or write the following form and send it to us with your contribution:

.....18.....

I desire to become a member of Zion's Free Literature Distribution Mission, and, God willing, to contribute .....the
(Weekly, Monthly, Quarterly, Annually)
sum of .....

—Mark 16:15.

Zion Literature Sent Out From a Free Distribution Fund Provided by Zion's Guests and the Friends of Zion. Report for Week Ending December 9, 1899.

3033 Rolls to.....United States.
1230 Rolls to.....England.
305 Rolls to.....India and Africa.
334 Rolls to.....Egypt.
184 Rolls to.....Hotels in France and Italy.
150 Rolls to.....Japan and Greece.
416 Rolls to.....Various Foreign Countries.
Total number of rolls for the week, 5862.

NOTES OF THANKSGIVING TO ZION'S GOD

Extracts From The General Overseer's Correspondence

Compiled by O. L. Dreicher, Private Secretary

WHILE the General Overseer is waging a Holy War against the unscrupulous lying and wicked advertising which is constantly going on in the secular press and many of the religious papers of this and other countries, we are glad to again record to the glory of God a few extracts from letters received in Zion, showing how God has been overruling the attacks against Zion and its leader under God, and constantly hearing and answering prayer.

Many pens have been taken up to write lies concerning Zion, but we are glad to say that thousands of pens are constantly writing the stories of how God has saved, healed, cleansed and kept the writers and their friends through the teaching in Zion.

It is not possible for us to attempt to record the numerous expressions of love and confidence expressed in letters received daily in Zion.

Expression of Confidence in General Overseer of Zion.

The following is but one of many hundreds of similar letters received within the last few months:

SALISBURY, MISSOURI, November 22, 1899.

DEAR GENERAL OVERSEER:—My confidence is strong in the work of Zion, as of God, notwithstanding the vile assaults of the daily press of Chicago, which I have been reading. We remember you and the work at the Throne of Grace daily. Pray for us.

Your Brother in Christ, F. H. WILHITE.

Curved Spine Made Straight. Expression of Sympathy and Confidence.

God healed Mrs. Eli Robb, of Marietta, Ohio, of spinal trouble in answer to the General Overseer's prayers. Having received such blessing through his prayers, she feels that he is truly God's servant, and on November 21, 1899, wrote the following beautiful expression of her love, sympathy and confidence:

DEAR FRIENDS IN CHRIST:—Reading of your persecution and trouble, my heart was filled with sorrow and sympathy for you. I feel that you are truly right and are the children of God. So they treated our Lord Jesus Christ, yet He walked through their midst unhurt.

I am the woman you prayed for last winter for spinal trouble. I was made straight. Thanks to the great God and to you.

Please accept these few lines in the spirit of the writer in sending them.

Instantly Healed of Terrible Affliction of Knee Joint.

LYONS, IOWA, August 24, 1899.

DR. DOWIE AND FRIENDS OF ZION:—I wish to testify to the wonderful healing power of God.

In the summer of 1895 I was laid up with one of my legs. For six months I was attended by two physicians, but grew worse all the time.

My knee was swollen to twice its natural size and had turned perfectly black from the inflammation.

I was sick all over. I had to have my limb in a box all the time.

Along in June I heard for the first time about Zion. Through the advice of friends, and as the last chance to save my limb (and life, too, in all probability), I started for Chicago on June 26th.

I met my brother-in-law, Philip Woolever, and by his assistance was able to reach Zion Tabernacle, near Jackson Park, more dead than alive.

We went into the prayer-room, and when you laid your hands on me, I knew at once God had made me whole.

I turned to my brother and said, "I have received a blessing." I praised God with all my heart, for He had taken all the pain away and I was well.

I took the box from off my leg and threw the medicine all away.

I went home and worked all the fall on my farm, and have been well ever since.

I am not a member of Zion, but fully believe in the power of healing through prayer. This statement I am ready to swear to at any time. God is with us—who can be against us?

Hoping and praying for victory over all the enemies of Zion, I remain

Your Brother in Christ, MATT FINCH.

Prayer Conquers Erysipelas of Twenty Years' Standing.

LYONS, IOWA.

DEAR DR. DOWIE:—I wish to say to all unbelievers that God is in Zion. Myself and my son are living witnesses. We are ready to affirm before God our healing through the power of prayer.

I have been a sufferer from erysipelas for twenty years, and oftentimes I have been very near death.

I tried many doctors and all kinds of drugs, but all to no avail.

Nothing gave me any relief until I sent in a request for you to pray for me.

I received relief at once. The swelling went down and I was well.

That was four years ago, and I have been well ever since.

May God continue to bless Zion and to give you strength and victory over all enemies, is my earnest prayer. MRS. E. A. FINCH.

Confirmation of Mr. Finch's Testimony.

DIXON, ILLINOIS, August 24, 1899.

DR. DOWIE AND ZION:—I saw in the *Inter Ocean* of August 14th the outlines of an attack on Zion. I could not stand by and see the Devil arraying his followers for an attack on one of God's strongholds.

I wish to send my testimony, and am ready to swear to the healing of my brother-in-law, Matt Finch, and also my mother-in-law, Mrs. Finch.

I was with my brother-in-law in Zion when he received the blessing that made him well.

We will stand by you and Zion.

Hoping God will give you strength to stand the attacks of your enemies, I remain, Your Brother in Christ, PHILIP WOOLEVER.

Healing Comes at Time of Prayer.

297 GRAHAM STREET, MILWAUKEE, WISCONSIN,
November 23, 1899.

DEAR DR. DOWIE:—We find it hard to express our gratitude to you for your very considerate acknowledgment of our telegram of the 15th inst., as well as for your earnest prayers offered in behalf of my dear sister, who was very ill at that time.

God has indeed heard and answered prayer, as He always does when it is in faith.

We had no desire to look elsewhere for healing than to Him who said, "I am the Lord that healeth thee."

As near as can be ascertained, my sister fell asleep about 6:30 P. M., the hour stated in your letter that prayer was offered, having received a blessing in answer to our united prayers, being brought out of a dead faint previous to sending telegram.

Symptoms indicated inflammation of the bowels, being accompanied by a severe cough of several months' standing.

Your kind letter assuring us of your earnest prayers is a testimony against those who continually misrepresent you as making merchandise of your prayers, no money being asked.

May God bless you and keep you.

Yours in Christ, NINA WAZAU.

Delivered From Snuff Habit in Answer to Prayer.

CADOSIA, NEW YORK, November 25, 1899.

DEAR GENERAL OVERSEER:—Enclosed please find an application for membership in the Christian Catholic Church for Mrs. Susan Elizabeth Grant, a widow for whom you prayed the 4th inst., for deliverance from the snuff habit.

Praise the Lord, she was delivered from it immediately after you prayed. She has not had a desire for it since.

She says the night you prayed for her God warned her not to use that filthy snuff any more.

Your Brother in Christ, WILLIAM H. WEHNER.

CHEERING WORDS FROM ZION'S GUESTS

NOTES FROM ZION HOME

THE regular Praise and Testimony meeting held in Zion Home, Saturday evening, December 9, 1899, was conducted by Elder J. G. Speicher.

After the usual opening exercises, the States represented were enumerated and found to be seventeen in number, as follows:

Delaware, Illinois, Indiana, Iowa, Kansas, Maryland, Massachusetts, Michigan, Minnesota, Mississippi, Missouri, New York, Ohio, Pennsylvania, South Dakota, Tennessee, and Wisconsin.

The following foreign countries were also represented:

Austria, Australia, China, Japan, Scotland and Sweden.

The meeting was then thrown open for testimony.

REV. CHARLES J. JENSON, Ogdensburg, Wisconsin, said: "I desire to speak for my wife, who cannot speak English very well. She came here very weak, having suffered from disease for more than thirty years. Some of the best physicians in Christiana, Norway, treated her, but it did not help her, and a number here in Chicago gave her treatment, but to no good.

"She was finally advised to use tobacco. She smoked tobacco thirty years. I told her she would have to quit that because God could not heal her as long as she would use it.

"Last Tuesday afternoon Mrs. Dowie laid hands on her. She felt the power of God go through her and was healed. The trouble is all gone.

"She has also been healed of sore eyes.

"We are both very thankful to Dr. Dowie and grateful to God and to all the brothers and sisters in Zion for the kindness which has been shown to us here."

HENRY BRENGELMAN, Cincinnati, Ohio, said: "I have been sick six years with paralysis. I was a hard drinker and weighed 221 pounds. When I came here I could scarcely walk at all. Now I am able to walk around and am improving. My wife was a very hard drinker, but was converted in Zion."

MRS. PHOEBE MCCLURE, Pontiac, Michigan, said: "When I came here I could scarcely walk across the floor, but now I can walk all around. I could not sleep for coughing. Now I am able to rest."

C. A. GAY, Coldwater, Michigan, said: "I had asthma for many years. I have not had a touch of asthma since coming here, and can lie in bed all night, something I could not do before coming to Zion. I received a letter from my wife since I have been here, the first she has been able to write in many years on account of her eyes. I thank God for Zion and for Dr. Dowie."

L. D. CARROLL, Waterville, Ohio, said: "About two years ago in October I was in this healing-room, a complete wreck. Dr. Dowie laid hands on me and prayed with me. I began to gain from that time on. I had been in the Christian Alliance previous to that. There are many good things in the Christian Alliance, but so much rubbish with it. They forbade my reading LEAVES OF HEALING in the Christian Alliance Home. I told them I must go where I could read it.

"God has given me the financial means to attend Zion College, for a time, at least."

DEACONESS SARAH E. HILL, Zion Home, said: "Much of my life I have suffered from extreme weakness. I thank God for the strength he gives me and has been giving me for more than two years in Zion. I have been healed of nervous prostration, and I have had a cancerous growth removed through prayer.

Dr. Speicher—The Deaconess had severe nervous prostration when she came to Zion. She could scarcely take care of herself, and now it takes a dozen to keep up the work she has been appointed to by the General Overseer, and of which he has given her the direction.

ELDER GRAVES, Zion Home, said: "This is an anniversary day with me. It was eleven years ago today that I left the farm and went out into Gospel work. Brother Holmes had asked me to go into Gospel work with him, but I hesitated on account of epilepsy, from which I had suffered for twenty years. He urged me to rest that with God and to step out on His promises.

"Eleven years ago today I did so, asking God to keep me until I got back to my medicine. I had little faith, and my body called for the medicine. I even vowed I would never go without it again.

"But before I got through that series of meetings I felt convicted for limiting God. The thought came to me, 'Why don't you ask Him to keep you a year, the rest of your life?'

"I have never touched a drop of medicine from that day until this. The healing was not completed for some time, however. In those days I firmly resolved I would never ask any woman to be my wife, but I changed my mind." (Laughter.)

OVERSEER J. THOMAS WILHIDE, Zion Home, said: "I thank God for blessings received.

"I had been sick many years, and had more than fifty doctors and various kinds of treatment. I may say I have practiced medicine for more than twenty-five years, on the taking side. I served the Devil well and he paid me good wages.

"I have suffered the torments of hell from nervous prostration and other diseases, the most of which I am now satisfied were medicinal diseases.

"I thank God for healing me of a very serious stomach trouble and from scarlet fever, without medicine or doctor. I was well within a week.

"While up in Canada I hurt myself riding the bicycle. One morning Mrs. Wilhide prayed with me and told me to get up. I said, 'O, I can't.' She said, 'O, I wish I had nailed that CAN'T on the walls of Zion before we left Philadelphia. It is no use to pray with you, for you do not believe God.' That made me mad at myself and at the Devil. I got up at once in great pain. I went down on my knees, and inside of a minute I felt a warm glow in my leg and the pain was gone, and I was healed. The next day I rode forty miles, taught in the evening, and next day walked several miles and baptized several persons, without an ache or pain.

"I have also been healed of a peculiar itching sore on my hand of many years' standing, through the prayer of Deacon Kelchner; also of severe and long-standing neuralgia.

"God gave us abundant victory in Philadelphia. The Philadelphia Branch takes two hundred copies of LEAVES OF HEALING weekly, besides many tracts and special copies. Under the push of their faithful leader, Elder Hammond, we believe they will reach four hundred weekly, by January 1, 1900.

"They have also subscribed and paid for one thousand copies of LEAVES OF HEALING weekly, Volume VI, Numbers 1 to 10. We thank God and take courage."



REMEMBER the Children's Meeting at the Hall of Seventies, corner of Thirteenth Street and Michigan Avenue, on the first Saturday of every month, at 2 P. M. sharp.

Our second meeting was held December 2d, with a large increase in attendance.

Some two hundred were there to hear the General Overseer.

He turned one more of his honey-bees loose, and for any who were not there I will tell you their names, so you may catch them.

The first one's name is:

"Be Busy."—Luke 2:49.

The second:

"Be Brave."—Revelation 2:10.

He told us how much he admired the honey-bee, and that we should be like them, even when small.

See the seven things spoken of the little fellows:

FIRST. A tiny
Bit of a fellow, but so
Brave, going a long way from home for his work, and
Bold. If any one disturbed him he would protest.
Busy—on the go all the time.
Bright, wideawake, looking for work here and there.
Buzzing as he goes, so we can sing at our work or play; and a
Builder besides.

He has everything in order, and his work all done by littles. So must we be faithful in the little things, for little things make up the sum of life; for if you understand God, and will do His will, you will be Healthy, Wealthy and Wise.

Dr. Dowie said that, perhaps, he would tell us more about the honey-bee some time.

Below you will find some rules of a good man, and some Bible texts with them, that I trust will help you to be making the most of your little lives, and that will be Honey in the Home Hives of Happiness for all who love you and Hope for you for this life and in the Heaven beyond.

Learn the seven points about the honey-bee, and may we all be like them in the places that we fill. See the verses for the little ones in Matthew 18:10; Matthew 19:14; Mark 10:14; Luke 18:16.

Outline Rules for Juniors.

Taken from Characters and Characteristics of William Law.

RULES FOR MY FUTURE CONDUCT.

1. To fix it deep in my mind that I have but one business upon my hands, to seek for eternal happiness by doing the Will of God.—Eccl. 12:13.

2. To examine everything that relates to me in this view, as it serves or obstructs this only end of life.—John 17:3.

3. To think nothing great or desirable because the world thinks it so, but to form all my judgments of things from the infallible Word of God, and direct my life according to it.—1 John 2:16; Jer. 45:5.—"Seek them not."

4. To avoid all concerns with the world, or the ways of it, but where religion and charity oblige me to act.—Psa. 1:1.—"Walketh," "Standeth," "Sitteth."

5. To remember frequently, and impress it upon my mind deeply, that God gave us all good things richly to enjoy; and that every power, ability or advantage we have, are all so many talents to be accounted for to the Judge of all the world.—Matt. 25:15-30.

6. That the greatness of human nature consists in nothing else but in imitating the Divine nature. That, therefore, all the greatness of this world, which is not in good actions, is perfectly beside the point.—2 Peter 1:4; Matt. 5:19.—"Do," "Teach," "Great."

7. To remember, often and seriously, how much of time is inevitably thrown away, from which I can expect nothing but the charge of guilt; and how little there may be to come on which an eternity depends.—Psa. 89:47; Eccl. 12:1.

8. To avoid all excess in eating and drinking.—1 Cor. 10:31.—"Eat or drink." Do all to the glory of God.

9. To spend as little time as I possibly can among such persons as can receive no benefit from me, nor I from them. "I will not know a wicked person."—Psa. 101:4; 2 Cor. 6:14-17.

10. To be always fearful of letting my time slip away without some fruit. "Herein is My Father glorified, that ye bear much fruit; so shall ye be My disciples."—John 15:8.

11. To avoid all idleness.—Luke 2:49; Eccl. 9:10.

12. To call to mind the presence of God whenever I find myself under any temptation to sin, and to have immediate recourse to prayer.—Psa. 55:22.—"Cast." 1 Peter 5:7.—"Casting." Phil. 4:6, 7.—"Everything."

13. To think humbly of myself, and with great charity of all others.—Matt. 5:3; 1 Cor. 13:13; John 3:16; 1 John 3:16.

14. To forbear from all evil-speaking.—Eph. 4:31.

15. To think often of the life of Christ, and propose it as a pattern to myself.—John 14:6.—"The Way," "The Truth," "The Life."

16. To pray privately thrice a day, besides my morning and evening prayers. "Evening, and morning, and at noonday, will I pray."—Psa. 55:17. He kneeled upon his knees three times a day, and prayed.—Dan. 6:10; Matt. 6:6.

17. To keep from ——— as much as I can without offense.—Prov. 1:10-15; 1 Cor. 15:33.

18. To spend some time in giving an account of the day, previous to evening prayers. How have I spent this day? What sin have I committed? What temptations have I withstood? Have I performed all my duty? —Matt. 26:41.—"Watch and Pray." Mark 13:33.—"Watch"; 35.—"Watch"; 37.—"Watch."

THIRD JOHN.

A letter written by one man and describing three other men.
Beloved. Beloved. Beloved.
Church. Church. Church.

Greeting and Message to Gaius, verses 1-8.

Truth in Thee.
Walkest in the truth.
Doest faithfully.
Charity before the Church.

FELLOWHELPER.

Regarding Diotrephes, verses 9, 10 and 11.

Jealous.	Loveth the preëminence.
Selfish.	Receiveth us not.
Willful.	Prating against us.
Mean Tongue. . .	Forbiddeth them.
Bitter.	Casteth them out of the Church.
Hateful.	
Tyrant.	

FELLOWHINDERER.

Regarding Demetrius, verse 12.

Hath good report of all men.
Of the truth itself.
John bears record.
Gaius bears record.

FELLOWHELPER.

Farewell, verses 13 and 14.

I had many things to write.
I trust I shall shortly see Thee.
Peace be to thee. Our friend's salute.
Greet the friends by name.

Truth and *True* occur seven times.

OBEYING GOD IN BAPTISM.

"Baptizing Them Into the Name of the Father and of the Son and of the Holy Ghost."

Five Thousand Five Hundred and Twenty-Eight Baptisms by Triune Immersion Since March 14, 1897.

Five Thousand Five Hundred and Twenty-Eight Believers have joyfully followed their Lord in the Ordinance of Believers' Baptism by Triune Immersion since the first baptism in Zion Tabernacle, on March 14, 1897.

Baptized in Zion Tabernacle from March 14, 1897, to March 14, 1899, by the General Overseer	3070	
Baptized by Elders	149	
Total baptized in Zion Tabernacle		3219
Baptized in places outside of Chicago by the General Overseer	65	
Baptized in places outside of Chicago by Elders and Evangelists	166	
Total baptized outside of Chicago		231
Total baptisms for two years		3450
Baptized in Zion Tabernacle from March 14, 1899, to September 14, 1899, by the General Overseer	397	
Baptized by Elders	481	
Total baptized in Zion Tabernacle		878
Baptized in places outside of Chicago by the General Overseer	55	
Baptized in places outside of Chicago by Elders and Evangelists	659	
Total baptized outside of Chicago		714
Total baptisms in six months		1592
Total baptisms in two years and six months		5042
Baptized in Zion Tabernacle by the General Overseer:		
September, 1899, Vol. 5, No. 10, page 964	50	
October, 1899, Vol. 5, No. 11, page 1004	33	
November, 1899, Vol. 6, No. 6, page 128	48	
Baptized in Zion Tabernacle by Elder Mason	38	
Baptized in Zion Tabernacle by Overseer Wilhide	26	
Baptized in Zion Tabernacle by Elder Cabern	17	
Baptized in Zion Tabernacle by Elder Holmes	17	
Baptized in Zion Tabernacle by Elder Viking	47	
Baptized in Zion Tabernacle by Elder Speicher	17	
Baptized in Zion Tabernacle by Elder Graves	14	
Baptized in Zion Tabernacle by Elder Excell	26	333
Baptized in Maryland by Overseer Wilhide	7	
Baptized in Ohio by Elder Pence	10	
Baptized in Ohio by Elder S. Mont	8	
Baptized in Ohio by Elder Feckler	5	
Baptized in Ohio by Elder Basinger	6	
Baptized in Ohio by Overseer Piper	20	
Baptized in Ohio by Evangelist Kennedy	12	
Baptized in Iowa by Deacon Crane	7	
Baptized in Plymouth, Ind., by Elder Haight	2	
Baptized in Plymouth, Ind., by Elder Reiff	2	
Baptized in Kansas by Elder Osborn	8	
Baptized in Nebraska by Elder McFarlane	5	
Baptized in Michigan by Elder Stevens	4	
Baptized in Michigan by Elder Stokes	17	
Baptized in Michigan by Elder Hayden	4	
Baptized in Belvidere, Ill., by Evangelist Fisher	5	
Baptized in Washington by Elder Simmons	2	
Baptized in Washington by N. W. Fletcher	1	
Baptized in Washington by Evangelist Brooks	6	
Baptized in Vancouver, B.C., by Elder Simmons	14	
Baptized in Victoria, B.C., by Evangelist Brooks	1	153 486
Grand total baptized since March 14, 1897		5528

The following-named four believers were baptized at Seattle, Washington, Saturday, December 2, 1899, by Evangelist Eugene Brooks:

Nyren, Charles A.....417 Ninth Avenue, Seattle, Washington
Rose, Louisa E.....2206 First Avenue, Seattle, Washington
Scott, Alma C.....124 Thirty-first Avenue, Seattle, Washington
Wilson, Charles L.....417 Ninth Avenue, Seattle, Washington

The following-named thirty-one believers were baptized in Central Zion Tabernacle, Lord's Day, December 10, 1899, by Elder C. F. Viking:

Ashley, Leelo.....10554 South Leavitt Street, Chicago, Illinois
Block, Miss Martha.....4336 Greenwood Avenue, Chicago, Illinois
Brown, B. G.....221 Prospect Street, Chattanooga, Tennessee
Hood, Mrs. M.....10657 Hoxie Avenue, Chicago, Illinois
Dunken, Paul.....Freeman, Missouri
Fisher, Laura E.....11 Seeley Avenue, Chicago, Illinois
Grossman, Miss Edith L.....7129 Paulina Street, Chicago, Illinois
Grossman, Miss Effie E.....7129 Paulina Street, Chicago, Illinois
Grossman, Mrs. Jennie.....7129 Paulina Street, Chicago, Illinois
Hanson, Oscar.....7129 Paulina Street, Chicago, Illinois
Hoy, Charles A.....Funkstown, Maryland
Hoy, Mrs. Sue R.....Funkstown, Maryland
Kiser, Mary E.....Wenatchee, Washington
Kiser, William A.....Wenatchee, Washington
Krause, Miss Carrie L.....5330 Fifth Avenue, Chicago, Illinois
Linz, T. Edward.....7133 South Paulina Street, Chicago, Illinois
McLain, Lemuel.....Grinnell, Iowa
Nennemen, Mrs. Mary.....561 Thirty-first Street, Chicago, Illinois
Ohlson, Mrs. Hilda.....650 D Street, S. E., Washington, District of Columbia
Painter, John A.....1903 Michigan Avenue, Chicago, Illinois
Pelton, Mrs. Susie E.....7133 South Paulina Street, Chicago, Illinois
Pelton, W. W.....7133 South Paulina Street, Chicago, Illinois
Roth, Mrs. J. F.....939 North Forty-first Court, Chicago, Illinois
Schmidt, Katie.....183 Sheffield Avenue, Chicago, Illinois
Schuling, Henry.....5046 Union Street, Chicago, Illinois
Schultz, Miss Augusta.....Ottawa, Illinois
Schumaker, E. S.....313 One Hundredth Street, South Chicago, Illinois
Snyder, Sara.....32 Grove Street, River Forest, Illinois
Stanton, Myrtle.....1413 Michigan Avenue, Chicago, Illinois
Steen, Mrs. J. P.....6325 Peoria Street, Chicago, Illinois
Wall, Mrs. J. E.....Oxford, Wisconsin

The following-noted eight believers were baptized at Dodge City, Kansas, Lord's Day, December 10, 1899, by Elder S. B. Osborn:

Allison, William.....Spearville, Kansas
Mudgett, Guy.....Spearville, Kansas
Mudgett, Irving.....Spearville, Kansas
Mudgett, Sara A.....Spearville, Kansas
Mudgett, Solon E.....Spearville, Kansas
Stonehouse, Aaron E.....Spearville, Kansas
Stonehouse, Cora M.....Spearville, Kansas
Stonehouse, George G.....Spearville, Kansas

The following-named nine believers were baptized in Central Zion Tabernacle, Wednesday night, December 13, 1899, by Elder C. F. Viking:

Chandler, Nellie E.....Madison, Wisconsin
Cutler, James H.....Waverly, Iowa
Estrem, Clarence H.....Kirkwood, California
Fanning, Edith A.....1425 Michigan Avenue, Chicago, Illinois
Goodell, Mrs. Frank.....Shell Rock, Iowa
Johnson, Miss Olive M.....133 Racine Avenue, Chicago, Illinois
Haslen, James L.....Tenmile, South Dakota
Salzer, Mrs. Mary.....Fremont, Ohio
Varcoe, Mary L.....16 Sixteenth Street, Chicago, Illinois

AND I will take you one of a city, and two of a family, and I will bring you to Zion: and I will give you shepherds according to Mine heart.

Zion Divine Healing Home.

Situated on the Finest Boulevard in Chicago.

Fire-Proof Construction.

Within One Block of the Illinois Central Railroad.



Morning and Evening Praise and Prayer Daily.

Special Lectures on Monday, Wednesday and Friday, with Healing Services thereafter.

IS NOT A HOSPITAL, NOT A HOTEL, NOR IS IT A PUBLIC MEETING PLACE.

It is simply what its name implies, a "Home" for the accommodation of the Lord's children who seek God's Way of Healing through Faith in Jesus Christ.

It is also a temporary home for God's children who are not sick, but who desire to avail themselves whilst in Chicago of the privileges of Zion for a longer or shorter time.

No Alcohol, Tobacco, or Medical Poisons of any kind used or permitted.

Conducted by the REV. JOHN ALEX. DOWIE and MRS. DOWIE.

TERMS TO GUESTS will be forwarded on application.

Daily morning and evening prayer and instruction are also given, and the rooms are closed as often as occasion requires by ourselves and colleagues.

Guests only are permitted to attend the meetings in Zion Home.

Situated on the finest Boulevard in Chicago.

Special Assemblies for Teaching and Healing Three Times in Week.

Morning and Evening Praise and Prayer Daily.

ZION is very attractive to all who come, and we rejoice in the sacrifices we have made to prepare it for God's children as a place of quiet Teaching and Healing to the Name of Jesus.

ZION is within one block of the Park Row Terminal Depot of the Illinois Central Railroad. It is within one block of Wabash and Cottage Grove Avenue Cable Cars, one block and a half of the Elevated Railway, and two blocks from State Street Cable Cars, connecting with all points of the city and suburbs.

He sendeth His word PATIENCE and healeth them.

LEAVES OF HEALING

I am the Lord that healeth thee.

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

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

EDITED BY THE REV. JOHN ALEX. DOWIE.

VOLUME VI. NUMBER 9. CHICAGO, DECEMBER 23, 1899. PRICE FIVE CENTS.

General Overseer and Mrs. Dowie and Band of Zion's First Messengers to Asia and Australasia.



Sec. P. D. Kinnear, Mrs. E. K. Mason, Rev. G. L. Mason, Rev. J. A. Jessup, Rev. E. D. Kennedy, Mrs. Jessie Dowie, Miss Fanny Mason, Rev. John Alex. Dowie, Daniel Bowie Jessup, Rev. R. F. Fisher, Rev. J. G. Wilhide, P. Clarence Bow, Miss Mary Mason, Mrs. E. Wilhide, Miss Beulah Mason, Rev. C. F. Viking, Mrs. B. C. L. Viking, G. S. Bong, Baby Grace Viking.

He sendeth His word and healeth them.

LEAVES OF HEALING

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

A WEEKLY PAPER FOR THE EXTENSION OF THE KINGDOM OF GOD

EDITED BY THE REV. JOHN ALEX. DOWIE.

Entered at the Postoffice, Chicago, Illinois, as Second Class Matter.

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

For foreign subscriptions add one dollar per year for postage.

Subscribers desiring a change of address, should give present address, as well as that to which they desire LEAVES OF HEALING sent in the future.

Make all Bank Drafts, Express Money Orders or Postoffice Money Orders payable to the order of JOHN ALEX. DOWIE, 1407 Michigan Avenue, Chicago, Ill., U. S. A.

Station L. Long Distance Telephone South 850. Cable Address "Dowie, Chicago."

All communications upon business must be addressed to

MANAGER ZION PUBLISHING HOUSE,
1407 Michigan Avenue, Chicago, U. S. A.

CHICAGO, ILLINOIS, DECEMBER 23, 1899.

TABLE OF CONTENTS.

Leaves of Healing, Saturday, December 23, 1899.

ZION IN THE ORIENT—
Illustration . . . 257
EDITORIAL NOTES—
Christmas Greetings, . . . 258
Zion's Motto for 1900, . . . 259
Zion City, . . . 259
Zion's Glorious Future, . . . 259-260
Itinerary Zion's Messengers to China and Australia, . . . 260
GENERAL OVERSEER'S APPEAL, . . . 261
CHRISTMAS CROWNS FOR CHRIST FROM ZION—
Rev. John Alex. Dowie, . . . 262
Mrs. Jeanie Dowie, . . . 262
Mr. M. A. Cook, . . . 263
Mr. and Mrs. S. Sincock, . . . 263
Miss Claudia Thomas, . . . 264
Mr. Theodore Nelson, . . . 264
Mr. Stuart Mutch, . . . 265
Deacon J. C. Farnfield, . . . 266
Mrs. Rebecca Kerr, . . . 266
Mrs. Mary Casey, . . . 267
Mrs. William Wall, . . . 267
Mr. J. A. D. Adams, . . . 268
Mr. August Schmalgemeier, . . . 268
Miss Vina I. Peck (Mrs. F. A. Graves), . . . 269
Mr. David M. Harrison, . . . 269
Miss Sara M. Leggett, . . . 270
Mrs. Lovisa Smelser, . . . 270
Mrs. Maggie J. Harris, . . . 271
Mrs. E. M. Peacock, . . . 271
Interior of Central Zion Tabernacle, . . . 272-273
Mrs. Sarah Pixley, . . . 274
Baby Strachan, . . . 274
Baby Rostyne Dowie Simmons, . . . 275
Mrs. W. W. Kelsey, . . . 275
Mr. Charles J. Tobler, . . . 276
Mrs. Deliah King, . . . 276
Master Carl Mittlestadt, . . . 277
Mrs. Mary Schmits, . . . 277
Mrs. George L. Johnson, . . . 278
Mrs. Isabelle Harkness, . . . 278
Mrs. Myrtle Dawson, . . . 279
Mrs. William Callow, . . . 279
Master Eugene Boetcher, . . . 280
Mrs. Johanna Reise, . . . 280
Mrs. W. O. Ruby, . . . 281
Mrs. C. R. Reid, . . . 282
Miss Katherine Mott Reid, . . . 282
Mrs. Hattie McCormack, . . . 283
Mrs. Mary E. Reeves, . . . 283
Officer Gustav A. Walter, . . . 284
Officer Henry L. Bussian, . . . 284
Officer C. Vetter, . . . 285
Officer Thomas J. Anderson, . . . 285
Mrs. H. S. Lehr, . . . 286
Mrs. Elizabeth Reynolds, . . . 286
ALL-DAY AND ALL-NIGHT WITH GOD IN ZION—
Program, . . . 287
BAPTISMS, . . . 288

EDITORIAL NOTES.

"WHEN THEY SAW THE STAR THEY REJOICED WITH EXCEEDING GREAT JOY."

ALL ZION rejoices with the joy of the Wise Men from the East who came to Jerusalem seeking for Jesus.

ALL ZION rejoices that they have seen His Star and have come to worship Him.

ALL ZION, like the Wise Men, desire to open their treasures and present unto Him gifts—gold, frankincense, and myrrh.

NO LONGER a Babe in the humble manger at Bethlehem, we hail Him King of Kings and Lord of Lords, crowned with Glory and Honor, sitting on the Throne of Universal Empire.

BUT WHILE Zion rejoices in His birth, His glorious life, His Atoning Sacrifice, His Resurrection, and His Reascension, Zion above all rejoices that the Scepter of Omnipotent Power is in His hands, and that all Authority is given unto Him in Heaven and on Earth.

And, therefore, Zion "Goes Forward," and as the door of 1899 is closing, Zion confidently places her hand upon the door of the Opening Year and sees in vision the glorious Coming City and the multitudes thronging thereto from all the lands.

THERE IS no note of sadness in parting from 1899, for the Joy of Victory has been Zion's all through the year.

Host after host of the powers of Hell have been driven back. Zion's banner is now planted beyond the battle-fields where powers of hell confronted the Army of the Living God, and the flag of Zion is waving on every Continent and many Islands of the Sea. In this great city Zion is getting a firmer and firmer hold on the hearts and lives of Chicago's millions.

ZION IS singing the Song of the Ransomed who are marching forward with Everlasting Joy upon their heads on the King's Highway to Zion on earth and to Zion above.

HEARTILY do we send forth our Greetings to all our readers, wishing them

A HAPPY CHRISTMAS
AND
A GLAD NEW YEAR.

HE THAT TRUSTETH IN THE LORD, HAPPY IS HE.

TRIUMPHANT Faith wins Glorious Victory, and the World, the Flesh and the Devil fall before those who have the Kingdom of Heaven within their hearts. The Spirit of God leads them every hour and every day, and God in all His Triune Glory is in the Triune Temple of Spirit, Soul, and Body of Man.

WE ARE looking back now upon the nearly completed Three Months of Zion's Holy War, and even our enemies being witness, it has been a very real war.

THE CLASH of the conflict has been heard from Ocean to Ocean. The screams of the infuriated enemy and the fumes of their stinking chemical arguments have been borne upon the breezes, east, west, north, and south, causing comment not only in this land, but in all parts of the world.

OUR ENEMIES themselves being witness, Zion has conquered, for we hold the battle-field. We have not lost an inch of ground, but have planted the flag of Zion wherever we have carried it. There it waves today, an emblem of Faith, an incitement to Hope, the flag of Everlasting Life and Love.

THERE ARE few indeed who have not heard of Zion and her glorious Witnessing for her Lord and King.

We give Him Glory, from whom alone is the Power, that He has given us the Victory.

IT IS therefore meet that we should make merry and be glad, since so many thousands, who were dead in trespasses and sins, are alive again. So many who were sick are healed. So many who were wandering and lost have been found and brought back to their Father's house.

IT IS MEET that we should bring forth the best robes and wear the King's royal signet ring, and with our feet shod with the Preparation of the Gospel of Peace, that we should sit down at the feast of His Love.

HENCE WE summon Zion everywhere to rejoice, for we know that there is Joy in Heaven over the multitudes who have repented, who have been healed, and who are cleansed, through Faith in Jesus, and by the Power of the Holy Spirit.

WE CALL upon all Zion's thousands, everywhere, to gather together at the closing hour of the year to commune with their Lord, to rejoice in His love, and to "Go Forward" confidently into the New Year with the glorious motto to be found on The Story of Zion Calendar sent forth with this issue—

"I WILL BRING YOU TO ZION."

WE FURTHER call upon all the many thousands of Zion within reach of our Headquarters to come to the Central Zion Tabernacle the closing Lord's Day of this eventful year, and to be with us in the All-Night Meeting with God which will end with the morning light of the New Year.

At this meeting we shall display before the enthusiastic thousands the location of the beautiful City which Zion not only sees in vision, but to which Zion holds, by the blessings of God, the Golden Key, having secured thousands upon thousands of acres in a situation unrivaled for its purpose.

"LIFT YOUR EYES, YE SONS OF LIGHT;
ZION CITY IS IN SIGHT."

IT, OF COURSE, has not been visible to the multitude of our friends, as it has been to us and to those of our trusted associates who have coöperated with us in this most extensive real estate operation, in which we have baffled all the art of our enemies and completely circumvented them in their well-known purpose to thwart us in all our enterprises.

WE VENTURE to say that when the full particulars are given, our operation will impress the world at large with the business capacity which God has given to Zion and her officers and people at this time. We rejoice in this, because it is essential that this confidence should increase and continue.

IT IS increasing, and, by the Grace of God, it will continue, for Zion has but one aim, and that is, to glorify her God.

SO WE "GO FORWARD," saying to Zion in the glorious words of the prophetic song:

Arise, shine;
For thy light is come,
And the glory of the Lord
Is risen upon thee.
For, behold,
Darkness shall cover the earth,
And gross darkness the peoples:
But the Lord shall arise upon thee,
And His Glory shall be seen upon thee.
And Nations shall come to thy light
And Kings to the brightness of thy rising.
. . . . . .
Then thou shalt see
And be lightened,
And thine heart shall tremble
And be enlarged;
Because the Abundance of the Sea
Shall be turned unto thee,
The Wealth of the Nations
Shall come unto thee.
. . . . . .
And the sons of them that afflicted thee
Shall come bending unto thee;
And all they that despised thee
Shall bow themselves down
At the soles of thy feet;
And they shall call thee
The City of the Lord,
The Zion of the Holy One of Israel.

DOUBTLESS there are many who will say that these words refer to some future Zion, but the so-called "future" is the present; for the blessings of the Gospel in the enlargement of the Church and the establishment of the Kingdom are with us now in glorious power.

"THE LITTLE ONE has become a thousand;" yea, in less than four years, tens and tens of thousands.

THE SMALL ONE is going on to become a strong Nation, for the promise of God is true—

I the Lord will hasten it in its time.

WITH THIS conviction, resting not upon expectations, but upon visible realizations, Zion "Goes Forward," walking still by faith and not by sight, and yet rejoicing that her faith has been so gloriously turned into sight even already.

No WEAPON formed against Zion has ever prospered.
No treachery planned against Zion has ever succeeded.
No combinations of Zion's enemies have ever triumphed.
No powers of hell or earth have ever inspired fear in Zion.

Zion has lived up through all the year, by Divine grace, to her God-given Motto at the beginning—

"GO FORWARD!"

AND THIS will still be the Watchword of Zion, although the opening year will add to that Glorious Command of God, the Glorious Promise—

"I WILL BRING YOU TO ZION."

HENCE THE Watchword of 1899 and the Motto for 1900 may well be read together—

"GO FORWARD! I WILL BRING YOU TO ZION."

WE ARE well aware of the many Trials, Toils and Temptations which beset us as we "Go Forward," leading on the hosts of Zion to the City of Habitation, which we shall make the Headquarters of Zion's worldwide operations.

BUT TRIALS of Faith work Patience; and Toils of Love bring Strength; and Temptations overcome yield Triumphs; and so against the Trinity of Difficulty—trials, toils, and temptations—we place the Trinity of Victory—patience, strength, and triumph.

PATIENCE, O children of Zion everywhere; Patience! Keep ever persistently, prudently, prayerfully Going Forward in the Patience of Christ.

Strength—not your own, O children of Zion, but the Strength which God supplies, will be given you for all your work. In that alone "Go Forward."

Triumph—but not in yourselves. Glory in the Lord who gives you the victory, O children of Zion; for to Him alone belongs the praise who has so graciously imparted the power to Go Forward.

"REMEMBER Lot's Wife."

REMEMBER God's Word—

But My righteous one shall live by faith:
And if he shrink back, My soul hath no pleasure in him.
But we are not of them that shrink back unto perdition;
But of them that have faith unto the saving of the soul.

THIS ISSUE of LEAVES OF HEALING contains on our front page a picture of the General Overseer and Mrs. Dowie, with a BAND OF ZION'S FIRST MESSENGERS TO ASIA AND AUSTRALASIA, which we shall reprint in an early issue, giving some account of each.

It also contains what we have often been asked for—a large number of pictures of Witnesses to Divine Healing with a brief statement of their cases, such as we supplied in the first three volumes.

THEY ARE only a few of the hundreds and thousands whose cases are given in detail or alluded to in the fourth and fifth volumes of this paper.

MAY GOD bless these Christmas Crowns for Christ From Zion, which we humbly lay at our Redeemer's feet.

All the Praise and all the Glory be to our Eternal Father, since from Him and by His Spirit all the Power has come.

IN ORDER that our friends in distant lands may know of the exact movements we again publish the itinerary of Zion's outgoing officers to Australia and China, which is as follows:

The party leave Chicago, January 4, 1900. They will remain in Salt Lake City on Lord's Day and Monday, January 7th and 8th; arrive in San Francisco about January 11th. Address in San Francisco, care of Pacific Mail Steamship Company, 421 Market Street.

They sail Tuesday, 16th, in steamship "Hong Kong Maru"; arrive in Honolulu, 23d. Address there, care Pacific Mail Steamship Company.

January 31st Elder and Mrs. Viking leave Honolulu by steamship "China," which is due in Yokohama February 12th.

The Australian party will sail on the same date in steamship "Moana," due in Auckland, New Zealand, February 14th.

Elder Viking will spend several weeks in Japan. Friends may address him, care of F. Staniland, Yokohama. He will arrive in Shanghai, China, about March 15th.

Overseer Wilhide will visit the friends of Zion in Auckland, Wellington, Christchurch, Timaru and Dunedin, New Zealand, and then proceed directly to Melbourne, Australia. His address in New Zealand will be care of Wm. Johnson, Zion House, Prospect Terrace, Mount Roskill Road, Auckland, New Zealand. His address in Australia will be, Zion Divine Healing Home, corner Hampton Street and Center Road, North Brighton, near Melbourne.

BRETHREN, PRAY FOR US.

DO YOU KNOW GOD'S WAY OF HEALING?

BY THE REV. JOHN ALEX. DOWIE.

Let it be supposed that the following words are a conversation between the reader [A] and the writer [B].

A. What does this question mean? Do you really suppose that God has some one especial way of healing in these days of which men may know and avail themselves?

B. That is exactly my meaning, and I wish very much that you should know God's Way of Healing, as I have done for many years.

A. What is the way, in your opinion?

B. You should rather ask, WHO is God's Way? for the Way is a Person, not a thing. I will answer your question in His own words, "I am the Way, and the Truth, and the Life: no one cometh unto the Father, but by Me." These words were spoken by our Lord Jesus Christ, the Eternal Son of God, who is both our Saviour and our Healer. (John 14:6.)

A. But I always thought that these words only referred to Him as the Way of Salvation. How can you be sure that they refer to Him as the Way of Healing also?

B. Because He cannot change. He is "the same yesterday and today, yea and forever." (Hebrews 13:8.) He said that He came to this earth not only to save us but to heal us (Luke 4:18), and He did this when in the flesh on earth. Being unchanged, He must be able and willing and desirous to heal now.

A. But is there not this difference, namely, that He is not with us now?

B. No; for He said, "Lo, I am with you alway, even unto the end of the world"; and so He is with us now, in Spirit, just as much as when He was here in the flesh.

A. But did He not work these miracles of healing when on earth merely to prove that He was the Son of God?

B. No; there was still a greater purpose than that. He healed the sick who trusted in Him in order to show us that He came to die not only for our sins, but for our sicknesses, and to deliver us from both.

A. Then, if that is so, the atonement which He made on the Cross must have been for our sicknesses as well as our sins. Can you prove that is the fact from the Scriptures?

B. Yes, I can, and the passages are very numerous. I need quote two only. In Isaiah 53:4, 5, it is written of Him, "Surely He hath borne our griefs (Hebrew *sicknesses*), and carried our sorrows; . . . . and with His stripes we are healed." Then in the Gospel according to Matthew, this passage is quoted and directly applied to the work of bodily healing, in chapter 8, 17th verse, "That it might be fulfilled which was spoken by Isaiah the prophet, saying, Himself took our infirmities, and bare our diseases."

A. But do you not think that sickness is often God's will, and sent for our good and therefore God may not wish us to be healed?

B. No, that cannot possibly be; for diseases of every kind are the Devil's work, and his work can never be God's will, since Christ came for the very purpose of destroying "the works of the Devil." (1 John 3:8.)

A. Do you mean to say that all disease is the work of Satan?

B. Yes, for if there had been no sin (which came through Satan) there never would have been any disease, and Jesus never in one single instance told any person that sickness was God's work or will, but the very contrary.

A. Can you prove from Scripture that all forms of sickness and infirmity are the Devil's work?

B. Yes, that can be done very easily. You will see in Matthew 4:23 and 9:35 that when Jesus was here in the flesh, He healed "all manner of disease and all manner of sickness among the people." Then if you will refer to Acts 10:38 you will see that the Apostle Peter declares that He [Jesus] "went about doing good, and healing all that were oppressed of the Devil." Notice that all whom He healed, not some, were suffering from Satan's evil power.

A. But does disease never come from God?

B. No, it cannot come from God, for He is pure, and disease is unclean; and it cannot come out of Heaven, for there is no disease there.

A. That is very different from the teachings which I have received all my life from ministers and in the churches. Do you really think that you are right, and that they are all wrong in this matter?

B. It is not a question as between myself and them. The only question is, What does God's Word say? God has said in all the ages to His Church, "I am the Lord that healeth thee" (Exodus 15:26), and therefore it would be wicked to say that He is the defiler of His people. All true Christians must believe the Bible, and it is impossible to believe that good and evil, sickness and health, sin and holiness could have a common origin in God. If the Bible really taught that, it would be impossible to believe our Lord Jesus Christ when He says, "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." (Matthew 7:18.)

A. But even if I agree with all you say, is it not true that the Gifts of Healing were removed from the Church, and are not in it now?

B. No, the "Gifts of Healing" were never withdrawn, and can never be withdrawn, from the true Church of God: for it is written, "The gifts and the calling of God are without repentance." (Romans 11:29.) There are nine gifts of God to the Church (enumerated in 1 Corinthians, 12:8 to 11), and all these are in the Holy Spirit. Therefore, so long as the Holy Spirit is in the Church, all the gifts must be there also. If they are not exercised, that does not prove that they do not exist, but that the faith to exercise them is lacking in God's servants. The gifts are all perfectly preserved; for the Holy Spirit, not the Church, keeps them safely.

A. What should a Christian then do when overtaken with sickness?

B. A Christian should obey God's command, and at once turn to Him for forgiveness of the sin which may have caused the sickness, and for immediate healing. Healing is obtained from God in one of four ways, namely: First, by the direct prayer of faith, without any aid from the officers of the Church, praying as the Centurion did in Matthew 8:5 to 13; second, by two faithful disciples praying in perfect agreement, in accordance with the Lord's promise in Matthew 18:19; third, by the anointing of the elders and the prayer of faith, according to the instructions in James 5:14 and 15; and fourth, by the laying on of the hands of them who believe, and whom God calls to that ministry, as the Lord commands in Mark 16:18, and in other places.

A. But are people healed in this way in these days?

B. Yes, in thousands of cases. I have myself laid hands upon many hundreds of thousands of persons, and I have seen the Lord's Power manifested in the healing of great numbers, many of whom are living witnesses in many countries, who have testified publicly before thousands, and who are prepared to testify at any time. This ministry is being exercised by devoted Christians in many parts of America, Europe, Australasia and elsewhere.

A. Is it not the same as Christian Science, Mind Healing, etc.?

B. No. Divine Healing is diametrically opposed to these diabolical counterfeits, which are utterly anti-Christian. These impostures are only seductive forms of Spiritualism. Trance Evangelism is also a more recent form of this delusion, and it deceives many.

A. But how shall I obtain the necessary faith to receive healing, which faith I am at present conscious I do not possess?

B. It is written, "Belief cometh of hearing, and hearing by the Word of Christ." (Romans 10:17.) Our Missions are held for the express purpose of teaching fully the Word of God on this matter, and I very heartily invite you to attend the meetings which are announced for Zion Tabernacle. All are welcome and there are no charges of any kind made, for all God's gifts are free gifts. Salvation is the first of these, without which you cannot be healed through faith in Jesus. All the costs of this work are covered by the free-will offerings of the people who attend these meetings, and others whom the Lord leads to help; but the poorest who have nothing to give are as heartily welcome as the richest.

A. Do you see the sick and lay hands upon them in this Mission?

B. Yes; after we feel satisfied that they are fully resting in the Lord alone for the healing, we see privately, so far as time permits, those who attend; but under no circumstances do we claim the power to heal any; for "power belongeth unto God."

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

B. Yes; these can be obtained at the office of Zion Publishing House, 1207 Michigan Avenue, or at Zion Tabernacle, 1021-1033 Michigan Avenue, Chicago, Ill. But the best book on Divine Healing is the Bible itself, studied prayerfully and earnestly.

We extend to you a hearty invitation to attend the meetings, which are free to all. Our prayer is that you may be led to find in Jesus Christ our Lord and God, your present Saviour from sin, your Healer from sickness, your Cleanser from all evil, your Keeper in the way to Heaven, your Friend, and your All for Time and Eternity. We pray that these words may help many who read, and that our little conversation may bear fruit in leading many readers to look to Jesus only.

"The Healing of Christ's seamless dress
Is by all beds of pain;
We touch Him in life's throng and press,
And we are whole again."

General Overseer's Appeal for Zion's Forward Movement

--and--

A New Year's Gift to God.



GENERAL OVERSEER'S OFFICE
...ZION...
1201 MICHIGAN AVENUE,
CHICAGO, U. S. A.
November 18, 1899.

To the Officers and Members of the Christian Catholic Church in all parts of the World, and to All Friends of Zion:

BELOVED BROTHERS AND SISTERS IN JESUS CHRIST OUR LORD:

"Grace unto you, and Peace, be multiplied."

In the Eleventh Hour of the last year but one of this century, I send forth this Appeal from Zion.

Triumphant everywhere, Zion can point to Victories which God has wrought, such as are without precedent in any age since the first apostles lived on earth.

The Everlasting Gospel, once for all delivered to the Church by her Lord, has once more been plainly set forth in all its simplicity and power, by the Eternal Spirit working through Zion and its consecrated messengers.

The Past is Glorious.

The Present is Victorious.

The Future is hastening to the Final Triumph of Zion's King.

I call in His Name for Gifts to be laid at His feet and used for His service in the Extension of the Kingdom of His Father by the Salvation, Healing, and Cleansing of sin-stricken and disease-smitten humanity in every clime and nation through all the Earth.

I CALL FOR A NEW YEAR'S GIFT OF ONE MILLION DOLLARS.

You can answer that call, each according to his several ability.

If each one will do that fully, then Zion's Storehouse will have meat for many workers, and I shall be enabled to put many Powers into operation which are now unused because of the lack of service, or sacrifice, on your part.

Bring the Whole Tithe into the Storehouse.

Bring your largest possible Offering also into the Storehouse.

God will pour you out a Blessing that there shall not be room enough to receive it.

I want this Gift to God for the following purposes, among others:

(1) For the Training and Sending forth of Zion's Messengers to All Nations.
(2) For the Work in Chicago.
(3) For the Work in Zion City to be begun in 1900.
(4) For the Preparation and Printing and Sending-forth of LEAVES OF HEALING, a Voice to Zion and God's People in Every Land, in many languages.
(5) For the Work of Zion's Seventies in all the Great Cities, first of America, and, then, of every Continent.

God has given me a Right to ask this from you in Jesus' Name.

The Holy Ghost has witnessed for me that I am God's Messenger.

The Holy Ghost has witnessed for Zion that it is God's Planting.

The Holy Ghost has witnessed that we are fitted by Him for the Work.

The Holy Ghost calls upon you, not only for Large Gifts from your Plenty, but for Sacrifices from your Sufficiency.

Do not send a single cent grudgingly, or from fear, or by any constraint: for "the Lord loveth a Cheerful Giver."

Send the Money into Zion, Chicago, either by Registered Letter, Bank Draft, Postal Money Order, or Express Order, made payable to myself.

Send it in, if possible, not later than Christmas, and, if not, send it in so that it may reach me before the last, or on the last, day of the year, so that I may be able to announce the Million at the All-Day and All-Night with God on Lord's Day, December 31st, and Monday, January 1st, 1900.

I have no other need for life, or time, or strength, or money, but to do my work as the Messenger of God's Covenant.

That work I shall do with every Power with which He may intrust me, until I draw my latest breath on earth, and go to my reward in heaven.

I fear no criticism from apostate churches, or from envious and unreasonable people, who will persistently misrepresent my words, my actions, and my motives.

God is my Judge.

Zion is my Witness over all the earth.

Hence I say, "The King's Business requireth haste."

Therefore, see to it that ye do this thing, lovingly, generously, and quickly.

In the Great Harvests which we shall reap on earth, we shall rejoice together; and in "A New Heaven and a New Earth, wherein dwelleth Righteousness," we shall rejoice forever with our King.

I am, faithfully your friend and fellow-servant in Jesus,

John Alex. Dowie

General Overseer of the Christian Catholic Church.

A NEW YEAR'S GIFT TO GOD FOR WORK IN ZION.

.....

THE REV. JOHN ALEX. DOWIE,
General Overseer of the Christian Catholic Church,
Zion, 1201 Michigan Avenue, Chicago, U. S. A.

Herewith I enclose you by.....the
(Say here whether by Draft or otherwise.)

sum of....., as my contribution to the work of God committed to your care, to be applied as you may decide, in answer to your Appeal of November 18, 1899.

Name in full.....
(Say whether Mr., Mrs. or Miss.)

Address in full.....
(Stating Street No., Town or City, State or Country.)

CHRISTMAS CROWNS FOR CHRIST FROM ZION.



REV. JOHN ALEX. DOWIE,
General Overseer of the Christian Catholic Church.



MRS. JEANIE DOWIE,
Elder in the Christian Catholic Church.

CHRISTMAS CROWNS FOR CHRIST FROM ZION.



MR. M. A. COOK,

Cedar Falls, Iowa.

Instantly healed of Vertigo of fourteen years' standing, while reading LEAVES OF HEALING in his Iowa home. He was then over eighty years of age.

(See Volume IV, Number 14, page 261.)



MR. AND MRS. S. SIMCOCK,

Kaomaaroo, near Adelaide South Australia.

Came to Zion from Australia, eleven thousand miles. Mrs. Simcock healed of Hydatids, Effect of Sunstroke, Heart, Liver and Kidney Diseases and Complications. Were seven months in Zion, Chicago.

(See Volume IV, Number 15, page 281.)

CHRISTMAS CROWNS FOR CHRIST FROM ZION.



MISS CLAUDIA THOMAS,
du Fulton Street, Chicago, Illinois.

Healed when dying of Dropsy and Heart and Kidney Disease, consequent upon Typhoid Fever. Her body gashed by doctors in seventeen places with the usual bad results. Her parents confirm her testimony. Still kept by power of God.

(See Volume IV, Number 22, page 361.)



MR. THEODORE NELSON,
1011 Sixty-fifth Street, Chicago, Illinois.

Saved and Healed when dying of Typhoid Fever, in Cook County Hospital. Brutally treated by doctors.

(See Volume IV, Number 21, page 401.)

CHRISTMAS CROWNS FOR CHRIST FROM ZION.





MR. STUART MUTCH,

Elroy, Wisconsin.

Healed instantly of Synovitis of the Knee Joint, and Weak Eyes, when Dr. Dowie laid hands upon him in prayer. Received spiritual blessing.

These portraits show Mr. Mutch as he was when he came to Zion, and as he was when he returned to his home.

(See Volume IV, Number 23, page 437.)

CHRISTMAS CROWNS FOR CHRIST FROM ZION.



DEACON J. C. FARNFIELD,
Zion, Chicago, Illinois (formerly of Cleveland, Ohio).

Saved by reading LEAVES OF HEALING, in answer to his wife's faithful prayers for eighteen years. Delivered from Tobacco and Liquor Habits and from Secretism. Healed of Varicose Veins. Was a Cleveland Alderman.

(See Volume IV, Number 24, page 461.)



MRS. REBECCA KERR,
Audubon, Iowa.

Healed of Cancer in Left Breast, and from Sick Headaches. Cancer killed in act of obeying God in Baptism by Triune Immersion. Truth came to her through LEAVES OF HEALING.

(See Volume IV, Number 32, page 631.)

CHRISTMAS CROWNS FOR CHRIST FROM ZION.



MRS. MARY CASEY,

6139 Wentworth Avenue, Chicago, Illinois.

Healed of one large and eighteen small Cancers, when specialists said there was no hope for her. Brought out of Roman Catholic Church.

(See Volume IV, Number 34, page 661.)



MRS. WILLIAM WALL,

107 Front Street, Bellevue, Kentucky.

Instantly healed of Deafness in one ear when the internal ear had decayed and been removed by terrible operations. Her former physician tested her ear and acknowledged her healing. Healing came in answer to Dr. Dowie's prayer while hundreds of miles distant.

(See Volume IV, Number 42, page 817.)

CHRISTMAS CROWNS FOR CHRIST FROM ZION.



MR. J. A. D. ADAMS,
Dunedin, New Zealand.

Came to Zion with a band of seven, ten thousand miles. Healed when dying, in answer to Dr. Dowie's prayers in New Zealand, nearly thirteen years ago. Testified in Zion Tabernacle to Dr. Dowie's work in Australasia.

(See Volume IV, Number 43, page 837.)



MR. AUGUST SCHMALGEMEIER,
109 Bear Avenue, Chicago, Illinois.

Healed of Rheumatism. Delivered from Whisky, Beer and Tobacco Habits.

(See Volume IV, Number 44, page 857.)

CHRISTMAS CROWNS FOR CHRIST FROM ZION.



MISS VINA I. PECK (Mrs. F. A. Graves).
Zion, Chicago, Illinois (formerly Geneva, New York).

Instantly healed at her home in Geneva, New York, when Dr. Dowie prayed. Had suffered two years with Curvature of the Spine, Bright's Disease of the Kidneys, Hypertrophy of the Heart, Defective Eyesight, Headaches, and Nervousness. Now an Evangelist in the Christian Catholic Church in Zion.

(See Volume IV, Number 46, page 847.)



DAVID M. HARRISON,
186 South Main Street, Middletown, Ohio.

Suffered intensely from a disease which physicians could not name, similar to fits. Death, or insanity, or both predicted. Instantly healed in answer to Dr. Dowie's prayer.

(See Volume V, Number 8, page 142.)

CHRISTMAS CROWNS FOR CHRIST FROM ZION.



MISS SARA M. LEGGETT,

Malcolm, Ontario, Canada.

Brought to Chicago on a stretcher, dying with an Aortic Aneurism or Tumor. Instantly healed when the General Overseer laid hands upon her in prayer. Her healing created great interest in her home county.



MRS. LOVISA SMELCER,

Cedar Falls, Iowa.

An invalid from childhood, she was instantly healed, in answer to Dr. Dowie's prayer, of Tumor, Blood-Poisoning, Neuralgia, Paralysis, and Morphine Habit. She had been terribly lacerated by surgeons' knives and was preparing for another operation when the Little White Dove brought her the Full Gospel.

(See Volume V, Number 18, page 292.)

CHRISTMAS CROWNS FOR CHRIST FROM ZION.



MRS. MAGGIE J. HARRIS,
Pinéville, Iowa.

Instantly healed of Rupture of fifteen years' standing, at her home in Iowa, when Dr. Dowie prayed in Chicago. She had endured three unavailing operations.

(See Volume V, Number 19, page 345.)

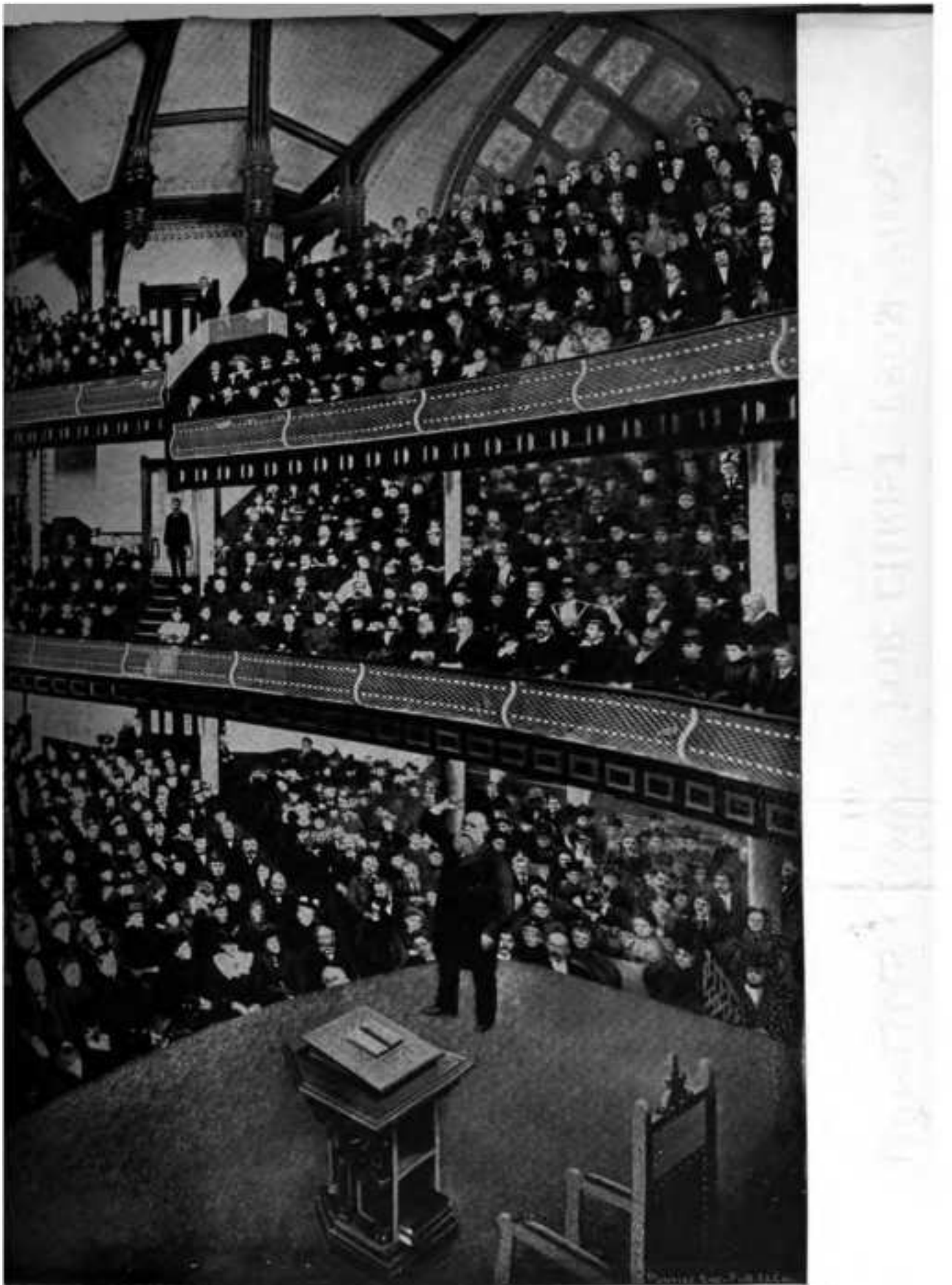


MRS. E. M. PEACOCK,
Webster City, Iowa.

Healed of Fibroid Tumor of the Womb. This Tumor had grown to almost incredible size, interfering with the functions of all the internal organs. She had been an invalid from childhood. Her physicians said nothing but an operation could save her, and that there was only one chance in a hundred of her surviving the operation.

(See Volume V, Number 21, page 383.)





Taken from the Choir Gallery, March 21st 1897

CHRISTMAS CROWNS FOR CHRIST FROM ZION.



MRS. SARAH PIXLEY,
208 East Cedar Street, Kalamazoo, Michigan.

Healed of heart disease. Physicians had confessed their utter inability to help her, and predicted death at any moment.

(See Volume V, Number 25, page 465.)



BABY STRACHAN,
Daughter of George and Anna Strachan,
De Moss Springs, Oregon.

Carried all the way from Oregon to Chicago on a pillow, in a dying condition. God gave strength to endure the terrible journey. Healed of Inflammation of the entire body.

See Volume V, Number 26, page 485.)

CHRISTMAS CROWNS FOR CHRIST FROM ZION.



ROSCOE DOWIE SIMMONS,
Son of Elder and Mrs. R. M. Simmons,
Vancouver, British Columbia.

Quickly healed of severe Hernia. Brought to Zion on a pillow when there was scarcely a hope of his recovery, humanly speaking. Has never taken medicine and is a strong, happy, healthy boy.

(See Volume V, Number 27, page 505.)



MRS. W. W. KELSEY,
Stony Creek, Michigan.

Healed instantly in answer to Dr. Dowie's prayer of Spinal Irritation, Nervous Disorder, Kidney Disease, Headaches, Weak Stomach, and Bronchial Trouble.

(See Volume V, Number 28, page 525.)

CHRISTMAS CROWNS FOR CHRIST FROM ZION.



CHARLES J. TOBLER,

1130 Michigan Avenue, Chicago, Illinois.

For twenty years a licensed pharmacist. Was converted in Zion, gave up his business and was healed of Tobacco Habit, Liquor Habit, Amaurosis, and other diseases.

(See Volume V, Number 29, page 545.)



MRS. DELIAH KING,

Oakland, California.

Healed more than ten years ago of a terrible Cancer of the Throat. Mrs. King is now nearly eighty-two years of age. She expects to be present at All-Day and All-Night with God in Zion Tabernacle, December 31, 1899, and January 1, 1900.

(See Volume V, Number 32, page 605.)

CHRISTMAS CROWNS FOR CHRIST FROM ZION.



CARL MITTLESTADT,
Fayette, Iowa.

Healed of Decay of Bone of the Leg. Surgeons operated once, nearly killing him; then gave no hope for his recovery. Dr. Dowie prayed, laying on hands. He soon threw away his crutches and is now perfectly well.
(See Volume V, Number 33, page 625.)



MRS. MARY SCHMITZ,
1787 Lowe Avenue, West Pullman, Illinois.

A friendless Roman Catholic girl, she went from hospital to hospital, and was literally cut to pieces by experimenting surgeons. Converted and healed in Zion Tabernacle No. 1. Now a healthy, happy wife.
(See Volume V, Number 40, page 765.)

CHRISTMAS CROWNS FOR CHRIST FROM ZION.



MRS. GEORGE L. JOHNSON,
Stratford, Ontario, Canada.

Healed instantly of Cancer of the Stomach, when her family joined with the General Overseer in prayer, while she was at her Canadian home. Testimony given by her daughter, Mrs. Isabella Harkness.

(See Volume V, Number 37, page 705.)



MRS. ISABELLE HARKNESS,
1111 West Fifty-ninth Street, Chicago, Illinois.

Instantly healed of Hip Disease after having been a cripple for thirty-five years. Also healed of Inherited Heart Disease. A member of Zion's Seventies.

(See Volume V, Number 37, page 706.)

CHRISTMAS CROWNS FOR CHRIST FROM ZION.



MRS. MYRTLE DAWSON,
3747 Cottage Grove Avenue, Chicago, Illinois.

Saved and Healed in Zion Tabernacle. She had suffered from Epilepsy, Heart Disease and Internal Troubles for twelve years. Healed through Elder R. M. Simmons' prayers.

(See Volume V, Number 41, page 783.)



MRS. WILLIAM CALLOW,
Cobb, Wisconsin.

Healed in Divine Healing Home No. 2 of Inflammatory Rheumatism of twenty-eight years' standing; also of Paralysis, Cramps, Headache, Bronchitis and other troubles. Physicians had utterly failed.

(See Volume V, Number 42, page 805.)

CHRISTMAS CROWNS FOR CHRIST FROM ZION.



EUGENE H. BOETCHER,
178 West Adams Street, Chicago, Illinois.

Quickly healed of a Broken Leg in answer to the General Overseer's prayer. A member of Zion's Boys' Choir.
(See Volume V, Number 44, page 825.)



MRS. JOHANNA RIESE,
807 Halsted Street, Chicago, Illinois.

Healed of Issue of Blood, the result of internal injury; also of Eczema and Fainting Spells and Sleeplessness. A member of Zion's Seventies.
(See Volume V, Number 47, page 905.)

CHRISTMAS CROWNS FOR CHRIST FROM ZION.





MRS. W. O. RUBY.

Prentice, Wisconsin (formerly of Winterset, Iowa).

Mrs. Ruby was instantly healed in answer to Dr. Dowie's prayer, with laying on of hands. She had been an invalid for twenty-one years on account of an injury to her spine, and had not walked for thirteen years. She had suffered two terrible operations for abscesses. She was healed of Abscesses, Broken Spine, Broken Arm and Cancer. Her husband, Dr. W. O. Ruby, who gave up medical practice and brought her to Zion, confirmed her testimony in Central Zion Tabernacle.

(See Volume V, Number 40, page 945.)

CHRISTMAS CROWNS FOR CHRIST FROM ZION.



MRS. C. R. REID,

221 West Polk Street, Chicago, Illinois.

Healed of Stone Cancer of the Breast when her physician said that nothing but an operation would save her. Healed also of General Debility. Although unable to deny her healing, her pastor and doctor rejected her testimony.

(See Volume VI, Number 2, page 33.)



MISS KATHERINE MOTT REID,

221 West Polk Street, Chicago, Illinois.

Healed of Dyspepsia, Chronic Constipation, Weak Lungs, Spinal Trouble and General Debility. Confirms Mrs. C. R. Reid's testimony to healing of cancer.

(See Volume VI, Number 2, page 33.)

CHRISTMAS CROWNS FOR CHRIST FROM ZION.



MRS. HATTIE M'CORMACK,

Pontiac, Illinois.

Healed of Inflammation of the Bladder, Dyspepsia, Constipation, Paralysis of the Bowels, Bleeding Piles, Tumor, Rupture, and many other deadly diseases. She underwent an operation which nearly cost her life. She came to Zion Tabernacle No. 1, with a bag of medicine bottles, but having given them all up was instantly healed in answer to Dr. Dowie's prayer.

(See Volume VI, Number 3, page 65.)



MRS. MARY E. REEVES,

156 Chase Avenue, Cincinnati, Ohio.

For many years an invalid; for five years helpless in bed. Healed of Bleeding Tumor of the Womb and Hemorrhage of the Bowels, when Dr. Dowie prayed in Chicago. She suffered two operations, barely surviving.

(See Volume VI, Number 6, page 161.)

CHRISTMAS CROWNS FOR CHRIST FROM ZION.



OFFICER GUSTAV A. WOLTER,
1811 North May Street, Chicago, Illinois.

Converted by reading LEAVES OF HEALING. Saved from life of sin; instantly healed of Sciatica and Lumbago. A Chicago Police Officer. Came out of Lutheran Church.

(See Volume VI, Number 5, page 129.)



OFFICER HENRY L. BUSSIAN,
[illegible] South Lawndale Avenue, Chicago, Illinois.

Whole family saved and healed. Officer Bussian was healed of Tobacco Habit, Liquor Habit and Rheumatism. Home now happy. Came out of Lutheran Church.

(See Volume VI, Number 5, page 130.)

CHRISTMAS CROWNS FOR CHRIST FROM ZION.



OFFICER C. VETTIN,
Chicago, Illinois.

Brought out of Lutheran Church. Wife brought out of Roman Church. Whole family saved and healed. Officer Vettin was healed of Tobacco and Liquor Habits and Sore Eyes. Peace and Love take the place of quarreling in the home.

(See Volume VI, Number 5, page 131.)



OFFICER THOMAS J. ANDERSON,
3418 State Street, Chicago, Illinois.

Healed of Rheumatism while repeating Prayer of Consecration after General Overseer at the Auditorium, during meetings there. Afterwards healed of Pneumonia and Neuralgia. Saved and made happy. Wife also healed.

(See Volume VI, Number 5, page 132.)

CHRISTMAS CROWNS FOR CHRIST FROM ZION.



MRS. H. S. LEHR,

Ada, Ohio.

Wife of President of Ohio Normal University. Healed of Tuberculosis of the Throat, Catarrh of the Stomach and Bowels, Sick Headaches, Weak Heart, Muscular Rheumatism, Kidney Disease and other afflictions. She was ill for twenty-six years, and endured two almost fatal operations. Her daughters were healed of many severe chronic diseases.

(See Volume VI, Number 7, page 193.)



MRS. ELIZABETH REYNOLDS,

380 Washington Avenue, Chicago, Illinois.

Instantly healed of Consumption after fifteen years' suffering, and when given up to die. Also healed of Displacement of the Womb, Neuralgia, Nervous Diseases, Catarrh, Imperfect Eyesight and Deafness. She is now happily at work.

(See Volume VI, Number 8, page 225.)

ALL-DAY AND ALL-NIGHT ASSEMBLIES WITH GOD IN ZION---1899-1900.

GENERAL OVERSEER'S OFFICE
...ZION...
1201 MICHIGAN AVENUE,
CHICAGO, U. S. A.
December 8, 1899.

TO ALL WHO LOVE GOD AND ZION:

Beloved in Jesus:

It gives me joy to say, in His Name,

"Come ye, and let us go up to the Mountain of the Lord;
And He will teach us of His Ways, and we will walk in His Paths:
For out of Zion shall go forth Instruction."

Prepare your hearts for a Blessing.
Let all Evil be repented of and put away.
Purity is the Grace which is waiting to bless thee at the Door of the New Year.
Bring a Blessing, and you will get a still Greater Blessing.
"The pure in heart shall see God."
We are looking forward with Divinely-given Confidence to the most Glorious Year in all the History of Zion since Apostolic Times.
"All things are now ready."
Come: for the Feast is spread.
All Heaven attends at God's command to bless you in spirit, soul and body, for Time, and for Eternity

Faithfully your friend and fellow-servant in Jesus,

John Alex. Dowie

General Overseer of Christian Catholic Church.

LORD'S DAY, DECEMBER 31, 1899—MONDAY, JANUARY 1, 1900.

6:30 A. M. Consecration Gathering for All-Day with God in Zion Hall of Seventies

9:00 A. M. United Gathering in Zion Hall of Seventies of all Zion's Junior Seventies in Chicago.

11:00 A. M. Meetings in all Zion Tabernacles in Chicago, led by Overseers and Elders.

3:00 P. M. United Gathering in Central Zion Tabernacle, 1621-1633 Michigan Avenue.
Sermon by General Overseer. Subject:

Christ Is Conqueror.

Reception of New Members into Church Fellowship.
Ordination of New Officers.
Communion of the Lord's Supper.

8:00 P. M. Service of Song, led by Elders Graves and Excell.

9:30 P. M. Preliminary Prayer Exercises of All-Night with God, led by Overseers Piper, Wilhide, and Mason.

No Unconverted Persons will be Permitted to remain after 10:15 p. m.

10:30 P. M. Opening Exercises of All-Night with God, led by General Overseer, John Alexander Dowie.

11:00 P. M. Sermon: Past, Present and Future in Zion.

11:30 P. M. Communion of the Lord's Supper.
Midnight Song by General Overseer, "Pray, Brethren, Pray!"
Greetings at the close of Communion.
Announcement of Site of Zion City, display of Map of Location, and Picture of Coming City.
Song: "Go Forward, O Zion!"
Distribution of Cards with Motto for 1900.
Adjournment for Refreshments in Refectory for one hour.

2:00 A. M. Prayer for All Officers and Members of the Christian Catholic Church in Zion throughout the World.

3:00 A. M. Prayer for the Sinful, the Sick, and the Sorrowing who have sent Requests.

4:00 A. M. Prayer for Zion in Asia and Australasia, and the First Messengers of Zion about to go forth to China, Japan, New Zealand and Australia in a few days.

5:00 A. M. Questions and Answers. (*All questions of persons who are not members of the Christian Catholic Church must be first submitted in writing.*)

6:00 A. M. Prayer for Unsaved Relatives: for Special Guidance, etc.

6:30 A. M. Prayer for Zion City, and Announcement concerning Gift to God of One Million Dollars.

7:00 A. M. Hallelujahs, Doxology, and Benediction.

Monday Evening, January 1st.

New Year's Evening Reception by General Overseer in Zion Home, from 7:30 to 10 P. M.

Tuesday, January 2d.

Farewell Gathering in Central Zion Tabernacle to Zion's Messengers to Asia and Australasia, Elder and Evangelist Viking, and Overseer and Elder Wilhide, led by General Overseer, from 8 P. M.

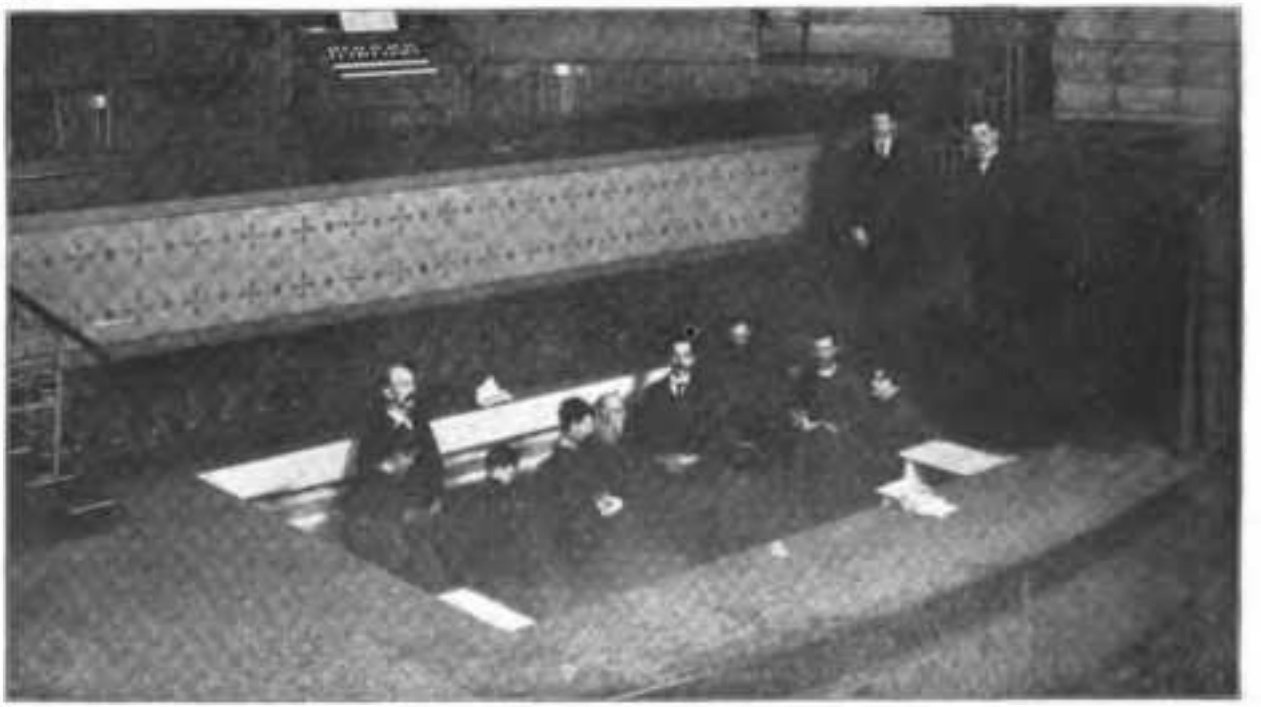
Wednesday and Thursday, January 3d and 4th.

A series of Special Gatherings and Conferences in Central Zion Tabernacle, at 3 and 8 P. M. daily.

Friday, January 5th.

Grand Reunion and Rally of Zion Senior Seventies in Hall of Seventies, led by General Overseer, at 8 P. M.

CHRIST IS ALL AND IN ALL.



BAPTISMAL SCENE IN ZION TABERNACLE, CHICAGO.

This Picture was taken on Oct. 26, 1898, and shows the General Overseer, Rev. John Alex. Dowie, about to Baptize several Candidates by Triune Immersion.

OBEYING GOD IN BAPTISM.

"Baptizing Them Into the Name of the Father and of the Son and of the Holy Ghost."

Five Thousand Five Hundred and Forty-Five Baptisms by Triune Immersion Since March 14, 1897.

Five Thousand Five Hundred and Forty-Five Believers have joyfully followed their Lord in the Ordinance of Believers' Baptism by Triune Immersion since the first baptism in Zion Tabernacle, on March 14, 1897.

Baptized in Zion Tabernacle from March 14, 1897, to March 14, 1899, by the General Overseer	3570	
Baptized by Elders	140	
Total Baptized in Zion Tabernacle		3710
Baptized in places outside of Chicago by the General Overseer	65	
Baptized in places outside of Chicago by Elders and Evangelists	166	
Total baptized outside of Chicago		231
Total baptized in two years		3450
Baptized in Zion Tabernacle from March 14, 1899, to December 14, 1899, by the General Overseer	578	
Baptized by Elders	683	
Total baptized in Zion Tabernacle	1261	
Baptized in places outside of Chicago by the General Overseer	33	
Baptized in places outside of Chicago by Elders and Evangelists	846	
Total baptized outside of Chicago	879	
Total baptisms in nine months		2087
Total baptized in two years and nine months		5537
Baptized in Zion Tabernacle by Elder Wilhide		13
Grand total baptized since March 14, 1897		5550

The following-named two believers were baptized at Vancouver, British Columbia, Thursday, December 7, 1899, by Elder R. M. Simmons:

Cameron, John.....Glenwood Postoffice, Lochiel, British Columbia
McLennan, W. L.....832 Dunlavy Avenue, Vancouver, British Columbia

The following-named two believers were baptized at Vancouver, British Columbia, Tuesday, December 12, 1899, by Elder R. M. Simmons:

Harper, Mary Jane...810 Cordova Street East, Vancouver, British Columbia
McCallum, Maggie A...1821 Westminster Ave., Vancouver, British Columbia

The following-named thirteen believers were baptized in Central Zion Tabernacle, Chicago, December 20, 1899, by Overseer J. Thomas Wilhide:

Cameron, A. G.....Revelstoke, British Columbia
Foster, William.....Kincardine, Ontario, Canada
Kyrk, Mabel.....Homer, Nebraska
Lundahl, Herman.....Bradford, Pennsylvania
McCahon, Rose J.....Elberon, Iowa
Nelson, Frederick E.....Newport News, Virginia
Pfleeger, Willie.....Lake Wilson, Minnesota
Richardson, Lillian W.....Crow Agency, Montana
Ross, Francis C.....Ames, South Dakota
Simon, Burt.....Imlay City, Michigan
Simon, Grace.....Imlay City, Michigan
Tate, Ella A.....Grand Forks, North Dakota
Waugh, Mrs. M. C.....Homer, Nebraska

Acknowledgment and Request.

The undersigned is very much obliged to many friends who not only read but responded to his request. However, he is not yet satisfied, and repeats it to such friends who overlooked this important question. Please take some pains for the spread of these glorious Truths among Hollanders by furnishing the names of Dutch friends or acquaintances to

EVANGELIST N. POS,
Zion, 1207 Michigan Avenue, Chicago.

Dankbetuiging met Verzoek.

Met veel dank betuigt ondergeteekende de ontvangst van ingezonden Adressen. Evenwel vraagt hij dringend aan hoeren die zijn verzoek over 't hoofd zagen om enige moeite te willen doen tot verspreiding dezer kostbare waarheden, waarvan de zegen groote onkosten vergoedt.

Gelieve daartoe Adressen van Hollanders opteegeven aan

EVANGELIST N. POS,
Zion, 1207 Michigan Avenue, Chicago.

AND I will take you one of a city, and two of a family, and I will bring you to Zion: and I will give you shepherds according to Mine heart.

LEAVES OF HEALING.

Two Dollars will bring to you the weekly visits of the "Little White Dove" for a year. 75 cents will send it to a friend for fifteen weeks; $1.25 will send it for six months; $1.50 will send it to your minister, or to a Y. M. C. A., or to a Public Reading Room, for a whole year. We offer no premiums, except the premium of doing good. We receive no advertisements, and print no commercial lies or cheating statements of unscrupulous thieves. LEAVES OF HEALING is Zion on wings, and we keep out everything that would distract the reader's mind from all except the Extension of the Kingdom of God, for which alone it exists. If we cannot send forth our Little White Dove without soiling its wings with the smoke of the factory and the dirt of the wrangling market place, or compelling it to utter the screaming cries of the business vultures in the ears of our readers, then we will keep our Dove at home.

He sendeth His word and healeth them.

PATIENCE

LEAVES OF HEALING

I am the Lord that healeth thee.

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

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

EDITED BY THE REV. JOHN ALEX. DOWIE.

VOLUME VI. NUMBER 10. CHICAGO, DECEMBER 30, 1899. PRICE FIVE CENTS.

GOD'S WITNESSES TO DIVINE HEALING.

SAVED AND HEALED AFTER YEARS OF SUFFERING.

CHRIST REDEEMED US FROM THE CURSE.

When woman fell from her first estate of purity and sinlessness, it was through lending an ear to the wiles of the Devil.

The Curse pronounced upon her by God gave permission to the Devil to afflict her in childbirth. The sorrows of woman through that Curse, through all the ages, are the saddest, most heart-breaking notes in all the great throbbing dirge of human suffering.

Young mothers have been cruelly torn from the arms of their husbands; little ones have been left motherless; families have been scattered, and countless millions of women have spent lives of almost unendurable agony from which death was the only relief.

But the story of the Curse does not end there.

The subtle demon who lured woman to her fall has exhausted his fiendish ingenuity in making unspeakably worse the natural results of childbirth.

The enervating indulgences of perverted appetites; the mutilations caused by modern dress; the effects of drugs and of criminal attempts to prevent the consummation of nature's plans, are all works of that Evil One which tend to increase ten-fold the misery of women.

Added to this are the merciless butcheries of physicians and surgeons, careless of human life, or murderously maddened by morphine, to which so many of them are slaves.

Tens of thousands of homes are motherless; tens of thousands of women are dragging their mutilated bodies through an existence of a living death, on account of the atrocities practiced by devils in the guise of doctors.



MRS. P. M. PEDERSEN.

The blood of countless murdered babes deeply stains the hands of thousands of the insatiable priests of the system of human sacrifice called medical and surgical science.

The Curse becomes almost too bitter to be borne.

But, praise God, "Christ redeemed us from the Curse."

He bore in His sinless body upon the tree the unutterable curse of the crucifixion, in order that those who would trust and obey Him might be free from the Curse.

This Witness tells a wonderful story of the awful blackness under the Curse, and of the indescribable joy of a full redemption from its effects through faith in Jesus Christ.

A happy, healthy young wife, her whole being illuminated by the sweet joy and hope of approaching motherhood, she was plunged into the depths of darkness, despair, agony, and

almost death by the brutal laceration of her body by her physician.

Her heart was broken by the death of her beautiful babe, whose head was crushed by the forceps.

A long period of illness, during which she endured the tortures of hell in three surgical operations, followed.

She "was nothing bettered" by the "many things" she suffered of "many physicians, but rather grew worse."

When she had exhausted every human aid, and was in despair, she heard of Dr. Dowie and his work.

She attended the great Chicago Auditorium meetings held in 1895, and the meetings at Zion Tabernacle No. 2.

Although she had been "baptized" and confirmed in the Norwegian Lutheran Church, she knew that she was not a Christian.

The words of truth she heard sank deep into her spirit and, by the Holy Spirit's power, through the ministry of God's servant, she repented of her sins and gave herself spirit, soul and body to God when Dr. Dowie first laid hands upon her in prayer.

She received healing according to her faith the second time the man of God prayed with her, and upon the third occasion received an instantaneous and perfect healing of all her ills.

With rapidly-increasing strength she went about her household duties, praising God for His goodness.

She is now kept in health and strength, a happy wife, a faithful member of the Christian Catholic Church in Zion, and of Zion's Seventies.

Her husband, who had been a slave to the filthy, poisonous vice of smoking, etc., since his boyhood, was at first angered at being called by the inelegant but truthful name, "stinkpot."

His wife's healing, her faithful prayers, and the fearless teaching in Zion led him to a full repentance, forsaking of his uncleanness, and a turning to God in faith.

The story of Mrs. Pedersen differs only in minor details from the stories of thousands of women who have found in Zion Christ's full redemption from the results of childbirth, in which devils in the guise of doctors have been given free rein to their diabolical practice of "murdering the innocents" with more than the success of a Pharaoh or a Herod.

But there is another and still brighter phase of Christ's work in Zion in redeeming from the Curse.

Thousands of happy Zion mothers, in this and other lands, are witnesses to His power to deliver them from the perils of that critical time, without human aid, and to give them beautiful, strong, healthy children.

Not one Zion mother among the thousands in Chicago has ever died in childbirth, when she rested in God alone. (See LEAVES OF HEALING, Volume V, Numbers 45 and 46.)

Thus, in many ways, God is fulfilling, in Zion, His precious promises of deliverance from the power of the enemy. Thus has Christ, "the seed of the woman," bruised the head of Satan, the serpent.

Let the Glad Tidings go forth to agonizing daughters of Eve everywhere.

A. W. N.

WRITTEN TESTIMONY OF MRS. P. M. PEDERSEN.

480 WEST SUPERIOR STREET, CHICAGO, ILLINOIS,
December 4, 1899.

MY DEAR GENERAL OVERSEER:—Desiring to glorify God and to help my fellowmen to receive blessing from God, I send this letter.

I was born in Stavanger, Norway, and received my early education according to the doctrines of the Norwegian Lutheran Church.

A certificate which I have informs me that I was sprinkled in the great cathedral of Stavanger when I was an infant. This was called baptism. I was confirmed in Bergen, Norway, at the age of fifteen and a half years.

I made my home with my aunt, a very devout Christian, according to her light, who had no children of her own. I lived with her until she died.

When my aunt died, my parents being poor, I obtained a position in Leith, Scotland. I served as a servant for four years.

Then I went to train as a nurse in the Old Royal Infirmary Building, City Hospital, Edinburgh, Scotland, a hospital for infectious diseases.

I was there two and a half years.

Then I went to Glasgow, Scotland, Royal Infirmary. I was there one year. The term was three years, but my sister had gone to this country and wanted me to come, and I gave up my course, after one year's service, and came to this country.

I did private nursing when I first arrived. I then secured a position in the Homeopathic Hospital of this city, corner of Wood and York Streets. I stayed there one year. It was too hard nursing, and I did private nursing until I was married.

I was well when I was married, but previous to the birth of my first and only child I was very miserable in health.

Two months before the child was born I dreamed it was a boy, and it seemed he was three days old before I saw his face. As I looked at him, I saw a wound on the left side back of the ear.

At my confinement Dr. W. J. Neill, of 296 North Lincoln Street, attended me. The doctor gave me chloroform and applied the forceps five times. They slipped off every time. The baby was injured, just as I had dreamed.

A friend of mine who was with me said it was the most awful butchery she had ever seen, and she had attended a great many cases of confinement. I was in terrible agony.

The child was born on Thursday. He cried all the time. It was a continuous wail, growing weaker and weaker, until it was just like the peeping of a little bird.

I was suffering terribly, and was not expected to live. I did not sleep from the day the baby was born until the following Sunday.

Those who waited on me had been compelled to lose sleep, and that night they had all retired. As baby was quiet I thought he was going to get a good sleep.

I fell into a light doze.

The pains in my body awoke me.

I thought of baby and touched his hands. They were cold. I touched his head. It was cold.

He was dead!

It was a great shock to me, because I had not realized he was going to die. I had no thought of that. The doctor had told me he would be all right when he was fourteen years old.

When I found he was dead I gave a scream. My sorrow was beyond expression. My suffering was most intense.

I was terribly torn externally and internally. I cannot describe my condition.

I found that the child's head had been crushed by the forceps. I saw the wound, just as I had seen it in my dream.

The doctor certified that the child had died from blood-poisoning.

My boy was perfectly formed, and was to me beautiful—a big, nice boy.

On the Sunday following the death of my baby I had the first operation. I was scraped, burnt and sewed. Before the operation it seemed to me that a thousand little animals were eating me alive.

At the operation I snapped like a mad dog to get the anæsthetic, my suffering was so unbearable.

After the operation, it seemed as if I had "jumped out of the frying pan into the fire." I was burning internally and in dreadful pain.

For days after the operation my life hung on a thread.

Within my heart was an intense desire to live for my husband.

Gradually I grew a little stronger, so that I got up and around. I had to learn to walk again.

Then the doctor told me I must have another operation, and I would grow stronger.

Four months after the first operation I had the second.

The surgeon's assistant was so much interested in the operation that he did not pay the attention he should to my breathing. My tongue turned back in my mouth. The doctor who was performing the operation took his bloody hand and pulled my tongue back, so my husband says. My tongue was quite lacerated and swollen for days. They had to set me up in order to get me to breathe.

The first words I heard Dr. Neill say, when I was placed on the bed, and I breathed, were, "I thought she would never breathe again."

There are some things from which I suffered dreadfully, but about which I cannot even write.

When the doctor took out the stitches from the second operation, the wound tore open again, and the doctor said, "The operation is a failure."

We paid him, and discharged him.

I lived on in my suffering, able to do only the lightest tasks.

I became worse and went to see a Dr. Pettock, a lady physician. She examined me and wanted to perform an operation, but we decided that we could not afford it. She said it was a wonder that I was able to go abou at all.

I went to the Presbyterian Hospital in Chicago. Dr. Stamman, who was superintendent of the hospital, knew of some private cases I had nursed in the hospital and offered to operate on me free of charge; he also arranged that I should only pay half the regular price for board. He gave me a private room.

I went to the hospital April 6, 1894, and had the operation on the 7th of April. It was practically the same kind of an operation as I had the first time. My suffering was fearful. I was helped a little, but was far from being healed.

Dr. Stamman was exceedingly kind to me, but I was very much neglected in many ways by the nurses. I would, at times, suffer agonies for hours, waiting for them to attend to me.

I suffered so that I screamed and could be heard all over the floor. They nicknamed me "A Howling Success."

While I was in the hospital I contracted stomach trouble, which I had never had before.

May 5, 1894, after I had been at the hospital four weeks, my husband took me home in a carriage. I was not able to walk. I was another week in bed at home, a very sick woman. It was the end of June before I was able to go downstairs. I gained very slowly again.

In October I was so miserable I began to take treatments from Dr. Pettock. I took local treatments once a week for three months.

Dr. Pettock told me that I must have another operation. I had a terrible hackache. She told me that the uterus was pressing against the nerves of the spine, and that was causing the backache.

She said that every organ in my abdomen was diseased; that the treatments she was giving me might relieve me for a time, but that I never would get well unless I would have the fourth operation, and that should prove successful.

But I dreaded the thought of having any more operations, having suffered so much from the three I had gone through.

The weather being so bad, I could not go to her office, so I stopped taking her treatments. I used a great deal "Lydia Pinkham's Compound" and "Sanitive Wash," for which there are such great claims made. This medicine finally made me so sick that I could not swallow it any more.

I felt a little better during the summer of 1895, but during September and October I was very much worse.

I had decided not to have any more operations, because I knew they would kill me.

I had given up all hopes of ever being well.

We heard of Dr. Dowie during the summer of 1895.

I had been getting LEAVES OF HEALING from my sister. I would glance at it once in a while, but I did not understand.

One day my husband took me to Jackson Park. On our way back to the station we saw crowds of people coming from all directions. I looked at the building into which they were going, and said, "Oh, this is Zion Tabernacle, where Dr. Dowie is. Come, let us go in."

My sister was with us and we went in.

Dr. Dowie had been arrested upon the false charges of the doctors comprising the Board of Health, all of which came to nothing: for Dr. Dowie, as all the world knows, triumphed gloriously. Mrs. Dowie led the meeting. I was very much interested, but my husband did not like it, and went out. I was sorry to have to leave before the meeting was over.

Later, a friend of mine, a Mrs. Loehrke, of Gilman, Illinois, came to visit us. She and I went to Zion Tabernacle and heard you preach one Lord's Day forenoon. From that time there was a longing in my heart to hear more, but it was far and it hurt me very much to ride on the cars.

However, I gave some copies of LEAVES OF HEALING to Mrs. Loehrke, who was sick.

She came to this city again in November to go to the hospital and be examined. They said she must have another operation at once.

I was with her and when we got outside I said to her, "Mrs. Loehrke, you will never stand that operation. You are a Christian. Why not go to Dr. Dowie and have him pray with you, and you will get well?"

She said, "You are right, Mrs. Pedersen; we will go."

I was not a Christian. I thought it was all right for her, but not for me, although I believed the Word of God.

We went to hear you preach in the Chicago Auditorium about November 10, 1895. We were late and had to climb away up. Mrs. Loehrke was very much exhausted. I believed what I heard.

When I saw the people who had been healed standing up I thought, "Oh, if I only could be one of them."

Still I thought more for Mrs. Loehrke than for myself.

We got two tickets that day for the prayer-room, and on Tuesday, November 12th, we went to Zion Tabernacle No. 2.

Dr. Dowie led the service that day. We were sitting far up in the front. It seemed to me as if Dr. Dowie were looking at me all the time. It seemed as if I was the only one he was preaching to that day.

I gave my heart to God. I could see myself as a sinner as I never did before. I was penitent, and I believed. But I did not pray for healing.

I went into the healing-room with Mrs. Loehrke. Dr. Dowie prayed with me. As he prayed, I simply prayed that God would forgive my sins. I did not pray for healing, and I did not get any healing. I was happy in my spirit. I felt that God had forgiven my sins.

Mrs. Loehrke went home the following day, feeling very much better and happy. She came back again later on, and was prayed with again. I understand a tumor passed away from her. She is better than she has been for years.

At first my husband opposed my going to hear Dr. Dowie preach, but I said, "I am going to go, and I am going to be healed, too."

The second Sunday my husband went with me, "for company's sake." He had made up his mind, he told me afterwards, that he was "not going to listen to Dr. Dowie."

I got a ticket so I could go into the prayer-room the following Friday. At that time I prayed that God would heal my backache.

I had suffered all through my sickness with backache so that I could not sit upright long at a time.

I told God if he would only heal me of my backache I would be content to keep the rest. I knew God's promises were for me, but had not the faith. I believed that God would answer Dr. Dowie's prayers.

As he prayed with me, and placed his hands upon my spine, something like a warm current passed all through my back, and my backache was instantly gone, never to return. Thank God! I knew I was healed. I have been perfectly well of that ever since that day.

Before I was healed I was not able to carry a pail of water upstairs. I had to put the pail up step by step, and would be bent over when I reached the top. It would take some time to get straightened up again. The day after I was healed I took my pail and went right up the stairs. I stood inside the door and praised God for what He had done.

The following Friday I went to the prayer-room again.

From Sunday to Friday, it seemed as though I had more pain in my abdomen than I had suffered in a long time.

When my husband asked how I was, I said, "It just seems as if all my backache has gone into my abdomen. But wait until Friday, and the Devil will be kicked out."

I had by this time seen that all my sickness was from the Devil. About the time my first operation was performed, my sister, who had been a professing Christian for years, but who knew nothing of the Zion teaching then, said, "You must be patient. You are suffering for your sins. It is God's love." I said to her at that time, "If this is God's love, I don't want it."

I had prayed for perfect healing, and I expected Friday, when I came to the Tabernacle, to get it. I believe I was healed when I got up that morning, because I was perfectly free from pain.

I went to the Tabernacle and received great blessings. I date my perfect healing from that day of my visit to Zion Tabernacle, the 29th of November, 1895.

I began at once to do all my work myself, and could do it without pain.

Before my healing I had to be very careful not to make a misstep. The least twisting or jarring of my body would cause intense pain and additional inflammation. When I would ride on the street cars I would often have to raise myself from the seat.

One week after my healing I ran a race with my husband up the stairs from the main floor to our flat. We live on the third floor.

I was not very strong at first. My strength came gradually.

I had many fights with the Devil. He would say to me when I would be tired and worn out, "Is that Divine Healing?"

I would ask God to renew my strength. The strength would come wonderfully. Many times when I would rise from my knees it seemed as if I was all renewed.

I have been kept. I have never been one day sick in bed since my perfect healing. Although I have had little troubles, God has always healed me. At the time of my healing I was very happy. It seemed as if I had been made anew, and as if everything around me was different.

Before my healing I was very much bloated. About two weeks after I received my healing I put my hands upon my hips, and the feeling was just as if the wind blew something away from my body. I looked at myself and thought I looked so much smaller. It was because the swelling was going away. After my healing I gathered together a market basketful of medicine bottles, powders, pills, and everything that I had been using, and dumped it all into the ash-box.

Before going to Zion I had ordered a head and a half of hog for pickling. That head and a half of hog never came into the house. We gave up entirely the use of pork.

I heard you preach about card-playing We were not card-players, but we had a pack of cards from the World's Fair time. I burnt them, and felt very happy.

For some time after my relief from pain I could feel the knitting together of the organs in my body. It was a sort of a drawing feeling without any pain or discomfort whatever. I knew that it was the power of the Holy Spirit working in my body.

I had weak eyes, and pain over the eyes. That was healed also.

When my husband first attended your meetings he got mad. He did not like to be called a "stinkpot." He said, in anger, that if Dr. Dowie ever called him a "stinkpot" he would slap him in the face.

He began the use of tobacco when very young and chewed and smoked, I believe, for many years. He gave up the pipe before we were married, because I did not like it. He had given up chewing many years before I met him. When Dr. Dowie showed that it was a sin to use tobacco, I spoke with him and prayed that he should give it up.

I said to him, "You gave up the pipe for my sake, now give up the cigars for Jesus' sake." He said he could not see it was sin, and until he could see it was sin he was not going to give it up. He had "smoker's sore throat."

I continued earnestly praying for him, and asked a number of others to pray that he might give up his cigars and turn fully to God.

When he saw that I got well and began to do my work, he began to listen to Dr. Dowie and to be interested. But the Devil kept at him, and he would say, "I am not going to hear Dr. Dowie next Sunday."

I would pray all week that he would go. Then he got interested in LEAVES OF HEALING and thought he must go each Sunday and get the next copy of LEAVES OF HEALING.

After I was healed he said, "Now you are healed, you don't need to go any more to the week-day meetings." He thought it was so far and cost so much car-fare. I said, "I am healed, but I must go and learn how to keep my healing." I felt that it was necessary. I am still coming and learning.

You had specially preached in the Auditorium one Lord's Day, about how women have suffered and how they got sick from tobacco smoke. My husband was very much moved about it. That evening he said to me, "My dear, have you ever been sick from my smoking?" I said, "Yes; you know very well that I have been sick from your smoking." He did not say very much then.

He said about Christmas that he was not going to buy any more cigars, but was going to smoke those that were given to him. He had about fifty given to him.

I would simply say, "I am praying for you. You can't smoke. You will have to quit." He got so he would strike a match, light a cigar, and only take two or three puffs. He smoked some of those fifty cigars and gave some away. The Devil sustained him, I suppose. One day, when he had about an inch of his last cigar left in his cigar-holder, he said, "My dear, I am through," and laid it down. I said, "Do you promise?" He said, "Yes, I promise you I will not smoke again." I said, "I don't care for your promising me. Do you promise God?" He said, "Yes, I promise God I will never smoke again." And he has not smoked since. He has no desire for cigars. He hates tobacco just as much as I do.

When he gave up his cigar-holder I took it to Zion Tabernacle. Dr. Dowie made it an occasion for quite a lecture on stinkpots, both in the Auditorium and in Zion Tabernacle.

I feel that he was largely converted through the Auditorium meetings, but he dates his conversion from the All-Night of prayer, December 31, 1895.

The first time we ever knelt together was when we were being married, and the next time was in the Auditorium. One Sunday afternoon Dr. Dowie asked every one who wanted to receive the Holy Spirit to kneel and ask for it. My husband turned to me and whispered, "Get on your knees, my dear." We knelt together. I was very happy. I could only thank God for all He had done for us.

My husband is well and strong and healthy. He has never had any trouble with his throat since he gave up his smoking.

About a year and a half ago he was healed through your prayers of a rather serious trouble in his limbs, which really seemed very bad for a time.

That was the only time he was in the healing-room.

He was not laid up from his work that time. After you prayed for him the soreness went away and it healed up very rapidly.

He is now an usher in Zion Tabernacle and also one of Zion Guards.

He also gave up a life insurance policy of $1000 and came out of the Secret Society, Order of Chosen Friends.

We live happily together, and praise God for all His blessings to us. We pray constantly for Zion.

I am one of Zion's Seventies.

I desire most heartily to thank you and Mrs. Dowie for all your kindnesses, and for the teaching. I pray God to spare the life of our dear General Overseer and that of his wife for many years.

Faithfully yours in Christ, (MRS.) P. M. PEDERSEN.

MR. PETER M. PEDERSEN CONFIRMS HIS WIFE'S TESTIMONY.

480 WEST SUPERIOR STREET, CHICAGO, ILLINOIS,
December 26, 1899.

DEAR DR. DOWIE:—As my wife has given her own testimony and mine, I desire to confirm what she has said. It is true.

I thank the Lord for all that He has done for us.

I thank Him for bringing us out of darkness into the light, out of sickness into health. Blessed be His Name.

I also thank the Lord for sending you and Mrs. Dowie to Chicago. I pray that He will keep you, and bless you, and give you a long life, and give you strength to fight the battle for the Lord.

I thank you for your prayers for us.

I give God all the glory.

Yours in Christ, PETER M. PEDERSEN.

ZION'S BIBLE CLASS.

CONDUCTED BY DEACON DANIEL SLOAN.

BIBLE LESSON FOR FRIDAY, JANUARY 5th, 8 P. M.

Preachers God Has No Use For.

1. *Preachers who send God's children to the doctor when they are sick.*—Ezek. 34:1-16.
   Is it God's work, or the Devil's, to send the sick to doctors and drugs?
   If a minister has faith, does not God heal by answering his prayer of faith?
2. *Preachers who seek ease, good salaries and popularity.*—Isa. 56:9-12.
   In an easy field do not preachers forget God?
   Do not most preachers expect to be looked up to socially?
3. *Preachers who say the world is getting better.*—Jer. 4:14-16.
   Does not God say that doom awaits a world of sin?
   Can a man prove by God's Word that the world is getting better?
4. *The preacher who has no concern for God's languishing cause.*—Jer. 23:33-40.
   Has not a true preacher a burden for God's work alone?
   Is not a true servant of God always an alarmist?
5. *The preacher who preaches falsehoods which delude the people.*—Isa. 9:13-17.
   Does not preaching lies keep sinners in the bondage of sin?
   Who has put Christians in bondage to doctors, drugs and devils?
6. *The preacher who harbors in his Church worldly men of wealth.*—Jer. 5:25-31.
   Are not worldly men of wealth a curse to a Church?
   Does not greed of money-getting ruin vital godliness?
7. *The preacher who preaches theology instead of God's truth.*—Jer. 23:25-32.
   Is not humanly devised theology foolishness?
   Have not ecclesiastical ideals often put God's truth in the background?
8. *The preacher who quiets alarm when judgment is impending.*—Hosea 9:5-12.
   Will not judgment begin first at God's house?
   Does not every preacher say his Church is safe from harm?
9. *The preacher who preaches to please men.*—Isa. 30:8-17.
   Is not to preach merely to please people to damn them?
   Does not a Church which hews to the lines against sin please God?
10. *The preacher who counts buildings and additions as success.*—Ezek. 13:10-16.
    Is building churches and increasing rolls a sign that God is pleased?
    Can a Church stand that is not built of lively stones?

The Lord Our God is a False-Preacher-Denouncing God.

BIBLE LESSON FOR SUNDAY, JANUARY 7th, 1:30 P. M.

What Gospel Do You Preach?

1. *Is it a Gospel of speculation or revelation?*—Gal. 1:6-12.
   Is not God's curse on the man not preaching Christ only?
   Must the Gospel not be a revelation to every man who preaches it?
   Must not God reveal Christ in power to every soul?
2. *Is it a Gospel of life or death?*—2 Tim. 1:7-13.
   Is a Christian to fear disease or death?
   Has not the Gospel power to save the body also?
   Is not life promised to the body, and not death?
3. *Is it a Gospel of atonement or reformation?*—1 Cor. 13:1-4.
   What does it mean to be saved?
   Is it alone a crucified Christ that saves?
   What does the Scripture say Jesus did for our sins?
4. *Is it a Gospel of doubt or large faith?*—Rom. 1:14-20
   Do people believe the Gospel has power to heal?
   Does a man get larger faith after salvation?
   Do persons have to be very good to be saved?
5. *Is it a Gospel of convenience or necessity?*—Mark 8:34-38.
   Can persons, if Christians, do as they please?
   Is not the Christian life one of imperative necessity?
   Is to save one's self for this life to be lost?
6. *Is it a Gospel of apology or authority?*—Rom. 15:24-33.
   Must one apologize for or exemplify God's truth?
   Is a person to be ashamed of any of God's poor children?
   Is not to have power with God the first requisite in preaching?
7. *Is it a Gospel of philosophy or a personal Christ of power?*—1 Cor. 2:1-8.
   Is not most of the preaching simply unspiritual morality?
   Is not to know God in power to preach Him in power?
   Can a man by logic realize God's healing power?
8. *Is it a Gospel of condemnation, or liberty, peace and joy?*—Rom. 8:1-6.
   When one condemns self in repentance is he not soon joyfully saved?
   Is not to obey God's Spirit to have life and peace?
   Is one to think of his wretchedness, or present victory in Christ?

God's Holy People are a Gospel-Believing People.

General Overseer's Appeal for Zion's Forward Movement

--and--

A New Year's Gift to God.



GENERAL OVERSEER'S OFFICE
...ZION...
1201 MICHIGAN AVENUE,
CHICAGO, U. S. A.
November 18, 1899.

To the Officers and Members of the Christian Catholic Church in all parts of the World, and to All Friends of Zion:

BELOVED BROTHERS AND SISTERS IN JESUS CHRIST OUR LORD:

"Grace unto you, and Peace, be multiplied."

In the Eleventh Hour of the last year but one of this century, I send forth this Appeal from Zion.

Triumphant everywhere, Zion can point to Victories which God has wrought, such as are without precedent in any age since the first apostles lived on earth.

The Everlasting Gospel, once for all delivered to the Church by her Lord, has once more been plainly set forth in all its simplicity and power, by the Eternal Spirit working through Zion and its consecrated messengers.

The Past is Glorious.

The Present is Victorious.

The Future is hastening to the Final Triumph of Zion's King.

I call in His Name for Gifts to be laid at His feet and used for His service in the Extension of the Kingdom of His Father by the Salvation, Healing, and Cleansing of sin-stricken and disease-smitten humanity in every clime and nation through all the Earth.

I CALL FOR A NEW YEAR'S GIFT OF ONE MILLION DOLLARS.

You can answer that call, each according to his several ability.

If each one will do that fully, then Zion's Storehouse will have meat for many workers, and I shall be enabled to put many Powers into operation which are now unused because of the lack of service, or sacrifice, on your part.

Bring the Whole Tithe into the Storehouse.

Bring your largest possible Offering also into the Storehouse.

God will pour you out a Blessing that there shall not be room enough to receive it.

I want this Gift to God for the following purposes, among others:

(1) For the Training and Sending forth of Zion's Messengers to All Nations.
(2) For the Work in Chicago.
(3) For the Work in Zion City to be begun in 1900.
(4) For the Preparation and Printing and Sending-forth of LEAVES OF HEALING, a Voice to Zion and God's People in Every Land, in many languages.
(5) For the Work of Zion's Seventies in all the Great Cities, first of America, and, then, of every Continent.

God has given me a Right to ask this from you in Jesus' Name.

The Holy Ghost has witnessed for me that I am God's Messenger.

The Holy Ghost has witnessed for Zion that it is God's Planting.

The Holy Ghost has witnessed that we are fitted by Him for the Work.

The Holy Ghost calls upon you, not only for Large Gifts from your Plenty, but for Sacrifices from your Sufficiency.

Do not send a single cent grudgingly, or from fear, or by any constraint: for "the Lord loveth a Cheerful Giver."

Send the Money into Zion, Chicago, either by Registered Letter, Bank Draft, Postal Money Order, or Express Order, made payable to myself.

Send it in, if possible, not later than Christmas, and, if not, send it in so that it may reach me before the last, or on the last, day of the year, so that I may be able to announce the Million at the All-Day and All-Night with God on Lord's Day, December 31st, and Monday, January 1st, 1900.

I have no other need for life, or time, or strength, or money, but to do my work as the Messenger of God's Covenant.

That work I shall do with every Power with which He may intrust me, until I draw my latest breath on earth, and go to my reward in heaven.

I fear no criticism from apostate churches, or from envious and unreasonable people, who will persistently misrepresent my words, my actions, and my motives.

God is my Judge.

Zion is my Witness over all the earth.

Hence I say, "The King's Business requireth haste."

Therefore, see to it that ye do this thing, lovingly, generously, and quickly.

In the Great Harvests which we shall reap on earth, we shall rejoice together; and in "A New Heaven and a New Earth, wherein dwelleth Righteousness," we shall rejoice forever with our King.

I am, faithfully your friend and fellow-servant in Jesus,

John Alex. Dowie

General Overseer of the Christian Catholic Church.

A NEW YEAR'S GIFT TO GOD FOR WORK IN ZION.

.....

THE REV. JOHN ALEX. DOWIE,
General Overseer of the Christian Catholic Church,
Zion, 1201 Michigan Avenue, Chicago, U. S. A.

Herewith I enclose you by.....the
(Say here whether by Draft or otherwise.)
sum of....., as my contribution to the work of God committed to your care, to be applied as you may decide, in answer to your Appeal of November 18, 1899.

Name in full.....
(Say whether Mr., Mrs. or Miss.)

Address in full.....
(Stating Street No., Town or City, State or Country.)

Revelation 22:2 — and healeth them.

LEAVES OF HEALING

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

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

EDITED BY THE REV. JOHN ALEX. DOWIE.

Entered at the Postoffice, Chicago, Illinois, as Second Class Matter.

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

For foreign subscriptions add one dollar per year for postage.

Subscribers desiring a change of address, should give present address, as well as that to which they desire LEAVES OF HEALING sent in the future.

Make all Bank Drafts, Express Money Orders or Postoffice Money Orders payable to the order of JOHN ALEX. DOWIE, 1107 Michigan Avenue, Chicago, Ill., U. S. A.

Station L. Long Distance Telephone South 664. Cable Address "Zion, Chicago."

All communications upon business must be addressed to

MANAGER ZION PUBLISHING HOUSE,
1107 Michigan Avenue, Chicago, U. S. A.

CHICAGO, ILLINOIS, DECEMBER 30, 1899.

TABLE OF CONTENTS.

Leaves of Healing, Saturday, December 30, 1899.

GOD'S WITNESSES TO DIVINE HEALING—
Mrs. P. M. Pedersen, . . . 289-292
Mr. P. M. Pedersen, . . . 292
ZION'S BIBLE CLASS, . . . 292
GENERAL OVERSEER'S APPEAL, . . . 293
EDITORIAL NOTES—
The End of the Year, . . . 294
The Golden Year, . . . 294-295
Looking Forward to Zion City, . . . 295-296
"Come" to Zion City, . . . 296
ZION LITERATURE MISSION, . . . 297
CARTOON—
"I Will Bring You to Zion," . . . 298
A VOICE TO ZION AND GOD'S PEOPLE IN EVERY LAND—
Address—Zion's Witness Against the Modern Scribes of the Daily Press, . . . 299-300
Address—Who Controls the Newspapers—God or the Devil? . . . 300-302
Address—Christ Against the Vipers of the Press, . . . 302-303
Address—The Hypocrisy of Many "Religious" Newspapers, . . . 303-305
Address—The Associated Thieves of the Daily Press, . . . 305-307
Address—The Shameful Prostitution of the Daily Press, . . . 307-309
Address—The Need of Press Censorship and of an Honest Newspaper, . . . 309-310
ZION'S JUNIOR SEVENTIES, . . . 311
NOTES FROM ZION'S HARVEST FIELD, . . . 312-313
ZION'S FINANCIAL INSTITUTIONS, . . . 314
CHEERING WORDS FROM ZION'S GUESTS, . . . 315
ZION IN THE ORIENT—
Illustration, . . . 316
A Plea for a United Church, . . . 317
NOTES OF THANKSGIVING TO ZION'S GOD, . . . 318
ADVERTISEMENTS, . . . 319
BAPTISMS, . . . 320

EDITORIAL NOTES.

JESUS SAID, "IT IS FINISHED."

ONLY HE could say that wonderful word, "*Tetelestai*" (τετέλεσται).

THAT CRY was not the last weary moan of a dying man, although when He had said it, "He bowed His head and gave up His Spirit."

It was the Triumphant Cry of the Victorious Son of God, who proclaimed that all the work which had been until then given Him to do by the Eternal Father had been gloriously accomplished.

YET THAT point of completion, namely, the Completion of the Atoning Sacrifice, was but the point of departure for the long conflict of the ages which still continues and will go on until the last triumphant cry shall ring through earth and sky:

"Hallelujah! For the Lord our God, the Almighty, reigneth."

EVEN THEN that completion is but the prelude to the Marriage Supper of the Lamb, and to Victory after Victory, until the Kingdom is delivered up to God, even the Father.

ABSOLUTE completion, in the sense of perpetuity of form, does not and cannot exist even in the work of God.

That work is a living and perpetually increasing power, developing into still more glorious forms, which in their turn continue to change from glory into glory throughout unending ages.

AS ZION stands, and with reverent hand is closing her wondrous year of work in 1899, and with reverent hand is opening the door of 1900, so beautifully symbolized in the cartoon on page 298, which we present to our readers this week, we are far from thinking that we can write concerning the record of the year "It is finished," except in that modified manner in which with unaffected humility we may be permitted to use the words.

ALLOWING for human imperfection and the consciousness which bids us say:

". . . and so at times
The thought of my shortcomings in this life
Falls like a shadow on the life to come,"

we still rejoice that Zion has finished a Year of Glorious Warfare and has successfully witnessed for Christ her King to the uttermost ends of the earth.

WE KNOW that—

"We have lived our life, and that which we have done
Shall He within Himself make pure."

For even our best and holiest things must needs be made pure by Him to whom we owe alone the power to have done anything.

BUT EVEN while we rejoice, the tears unbidden will often rise as we look back on the harvest fields and say:

"Tears, idle tears, I know not what they mean;
Tears from the depths of some divine despair,
Rise in the heart and gather to the eyes
In looking on the happy Autumn fields
And thinking of the days that are no more."

THEY WERE "happy Autumn fields" in which we labored this year, although the Enemy strove to steal our harvest, even seeking to destroy our life.

BUT THINKING of the past, its losses, its crosses, or its crowns, has never been true Christian policy, and never will be Zion's, God helping us.

For we shall ever, we trust, remember that Zion must

"Move onward, leading up the Golden Year."

SOMETIMES it seems to those who cannot see with Faith's clear eye that the "golden years" were in the past, and that there is no "golden year" yet to come. But we are among those who believe that—

"Slow and sure comes up the Golden Year,
When wealth no more shall rest in mounded heaps,
But smit with freer light shall slowly melt
In many streams to fatten lower lands,
And light shall spread, and man be liker man
Thro' all the season of the Golden Year.

". . . Happy days
Roll onward, leading up the Golden Year.
Fly, happy sails, and bear the Press;
Fly happy with the Mission of the Cross;
Knit land to land, and blowing heavenward
With silks, and fruits, and spices, clear of toil,
Enrich the markets of the Golden Year."

AND STILL we know that it is also true—

". . . that in an age, when every hour
Must sweat her sixty minutes to the death,"

men cannot rest, dreaming of a time that is to be, that they must toil who would find the "golden year";

". . . for well I know
That unto him who works, and feels he works,
This same Grand Year is ever at the doors."

YEA, MORE! To those that rest in Christ our King, and follow where He leads, the golden moments, minutes, hours, days, weeks, and months and years, are all aglow with the Golden Light of the City of God, where not from sun, nor moon, nor stars, the light has come, but from the presence of God Himself in Christ, the Light of all the Worlds.

AND SO 1899 has been a "golden year," and 1900 will be a "golden year," and all the years of the centuries to come and all the ages through eternity, unending bliss, will be an Unending Song of Life and Light and Love in the Joy of the Lord, whose Kingdom never ends.

THESE DAYS of Conflict seem so dark to many who see not the Bright Light that is in the clouds, who look not down upon the glories at their feet as those who rise above the clouds. To those who dwell below the clouds, and never rise on wings of faith and hope to pierce to the bright skies above, the song that Zion sings today may seem but mockery. But we, who have through all these dark years of conflict lived within the cloud with God, know that—

"God is light, and in Him is no darkness at all."

AND SO WE Go Forward out of 1899, still ringing forth the command which He gave us as we entered the year,

"GO FORWARD!"

And with His promise echoing in our hearts, as we open the door of 1900,

"I WILL BRING YOU TO ZION."

TO US THERE comes no fear as we look at the myriad hosts of hell in all their mockery of dread array: for we see, trooping forth from all the skies, the countless hosts of heaven, sweeping down to take their part with us in the Final Conflicts, not far away, it would seem to us, in the Coming Century.

AND SO ZION goes singing on her pilgrim way—

"The Lord is my Light and my Salvation.
Whom shall I fear?
The Lord is the Strength of my Life.
Of whom shall I be afraid?"

AND SO WE pray that the Voice to Zion may awaken God's people in every land "in whose hearts are the highways to Zion," as in the beautiful song:

"Blessed is the man whose strength is in Thee;
In whose heart are the Highways to Zion.
Passing through the valley of weeping,
They make it a place of springs.
Yea, the early rain covereth it with Blessings.
They go from strength to strength,
Every one of them appeareth before God in Zion."

AS THE YEAR has rolled on, and Pilgrims in hundreds and thousands have found their way into Zion, we have realized that God has been fulfilling His wondrous promise in Jeremiah 3, 12 to 19:

Go, and proclaim these words toward the north, and say,
Return, thou backsliding Israel, saith the Lord;
I will not look in anger upon you:
For I am merciful, saith the Lord,
I will not keep anger forever,
Only acknowledge thine iniquity,
That thou hast transgressed against the Lord thy God,
And hast scattered thy ways to the strangers under every green tree, saith the Lord.
And ye have not obeyed My Voice, saith the Lord.
Return, O backsliding children, saith the Lord;
For I am a husband unto you:
And I will take you one of a City, and two of a Family,
AND I WILL BRING YOU TO ZION.
And I will give you shepherds according to Mine heart,
Which shall feed you with knowledge and understanding,
And it shall come to pass, when ye be multiplied and increased in the land,
In those days, saith the Lord,
They shall say no more, The Ark of the Covenant of the Lord;
Neither shall it come to mind: neither shall they remember it;
Neither shall they visit it; neither shall that be done any more.
At that time they shall call Jerusalem the Throne of the Lord;
And All the Nations shall be gathered unto it,
To the Name of the Lord, to Jerusalem:
Neither shall they walk any more after the stubbornness of their evil heart.
In those days the house of Judah shall walk with the house of Israel,
And they shall come together out of the land of the north to the land that I gave for an inheritance unto your fathers.
But I said,
How shall I put thee among the children, and give thee a Pleasant Land, a Goodly Heritage of the Hosts of Nations?
And I said,
Ye shall call Me, My Father; and shall not turn away from following Me.

AND SO ZION is being taken "one of a City and two of a Family," and God has fulfilled His promise and is fulfilling it—

"I WILL BRING YOU TO ZION."

ZION is calling God, "My Father."

Zion is praying as Jesus directed, "Our Father."

Zion is pleading as the Holy Ghost inspires, crying, "Abba, Father."

Zion is rejoicing that God is beginning to gather into Cities and putting His people in a "pleasant land, a goodly heritage of the hosts of nations."

THE "HOSTS of Nations" find their representation in this great City of Destiny, Chicago, as much as in any city of the world.

With all the world to choose before us, we deliberately chose Chicago, because the Holy Spirit led us to see that this was the only decision that we could make, since it was so clearly revealed to us to be the will of "Our Father." We, therefore, unfurled the banner of Zion for the first time in this City.

Every nation in Europe finds a large representation among the two millions of this city, and Africa, Asia, and Australasia, although in smaller proportions, are well represented.

WITHIN a few hours we shall give forth to Zion, and to all the world, the well-kept Secret of the site of Zion City.

"Beautiful for situation and the joy of the multitudes" in Zion here and everywhere, this lovely location will commend itself, we know, as an excellent choice, and will challenge the admiration of both friend and foe.

MORE THAN FIVE THOUSAND (5000) ACRES have been secured, by option, and a portion by outright purchase, of the "Pleasant

Land" within easy distance of this City, where we believe God has commanded us to establish a Zion City as a "Goodly Heritage of the Hosts of Nations."

No THOUGHT of fear can ever chill the heart and weaken the hands of those whose spirits God hath filled with His own Love, and we rejoice to say that Zion delights in the blessed realization of the wonderful words:

"There is no fear in love;
But perfect love casteth out fear:
Because fear hath torment.
He that feareth is not made perfect in love."

THE TOIL of many, many months in the selection of the land is over, and now it remains for us to secure it all by outright purchase, to carefully survey it, lay it out, and make certain improvements, and then, when all things are ready, to invite the members of the Christian Catholic Church in Zion, first of all, to make their selection.

AS WE WRITE these lines, the Hosts of Zion are beginning to gather to this city for the All-Day and All-Night with God.

A tinkle of our bell at our private telephone gives us the information from Zion City Bank and Zion Land and Investment Association that considerable deposits are being made, scores of new accounts with the Bank are being opened, and large numbers of shares in both Institutions are being purchased.

Although the thermometer is registered at zero outside of our window, we are looking out upon cloudless skies and bright sunshine, with happy throngs of people passing up and down the beautiful boulevard, and still greater throngs are crowding the busy streets near by.

Truly it is a "golden" day, and there are but two more ere the year shall close.

TO EVERY Friend of Zion within reach we say:

COME QUICKLY AND MAKE YOUR INVESTMENT NOW, so that when the land is open for selection in Zion City you may possess that privilege which will be of great value, namely, the selection of your lots in the order of your stock.

THERE is no place now for laggards in Zion's hosts.

EVERYWHERE that these words are read, even in lands far beyond the sea, we know that they will awaken at once a desire to come to Zion in the hearts of tens of thousands.

WE BELIEVE that the cry is ringing out from Zion, the Bride of Christ, and it is the Spirit which sends it forth, and that cry is—

"COME!"

And let every one that hears this invitation repeat the word to friend and neighbor, sister, brother, father, mother—

"COME!"

LET ZION everywhere realize that the building of this one City is but the prelude to the building of many, and the glorious preparation for the gathering of the "One Hundred and Forty and Four Thousand" at Mount Zion, the City of the Great King, where His feet shall once more stand, and it may be sooner than we think.

Let us be ready.

BUT LET the cry "Come" not merely find a longing desire to obey it in the hearts of those in whom are the "Highways to Zion."

Let it be practically, physically, and immediately responded to by all who can possibly come and "stand in their lot" in Zion in this "latter day."

THE TIME is short.

The need for Unity and Preparation is very great.

THE CITY will be a Hive of Industry, for the spirit of Divine and joyous toil is ever present in Zion, and we know and preach and practice that "He that will not work, neither shall he eat."

THE CITY will be a Place of Rest for the weary: for, while the hum of machinery will be heard in a portion assigned to manufacture, yet the City will be essentially a residential City, where those who have toiled will find peaceful homes in old age, and light in Zion Temple at the eventide.

THE CITY will be a Place of Industry where, from the Christian Kindergarten to Zion College, schools for the training of the heart, the hand, the eye, the ear, and the tongue will busily and patiently instruct, educate, and qualify, amidst healthy, happy, and holy surroundings, generations of scholars, teachers, preachers, and workers for Zion's Harvest Fields throughout the World.

THE CITY will be a Center of Religious Power: for its Temple, designed to accommodate twenty thousand worshipers at one time, will resound with the ringing tones in speech, in prayer, in song, of God's Chosen Ones, through whom the Holy Spirit will send forth Messages of Life, and Light, and Love to all the Earth.

THE CITY is a plan of God.

It will be built by God.

It must be controlled and used for God throughout all its existence.

THE MOST careful precautions are being taken in the preparations of the conditions of sale in Zion, and the nature of these can be easily and fully ascertained by carefully reading the Articles of Agreement between the General Overseer and the Shareholders of Zion Land and Investment Association and Zion City Bank, copies of which will be gladly forwarded to all upon request.

These conditions, however, are so well known that we simply repeat the matter here in order to give our friends everywhere the renewed assurance that everything that can be done will be done to protect the City by law from the encroachments of the lawless, godless, and criminal hordes, who now so largely control matters in the cities of the world.

AND NOW, laying down our editorial pen for the last time in this year, we stretch both our hands in every direction across the earth, and grasping yours, beloved, we say with all our hearts,

MAY GOD GIVE YOU A HAPPY NEW YEAR.

BRETHREN, PRAY FOR US.

LEAVES OF HEALING.

Two Dollars will bring to you the weekly visits of the "Little White Dove" for a year; 75 cents will send it to a friend for fifteen weeks; $1.25 will send it for six months; $1.50 will send it to your minister, or to a Y. M. C. A., or to a Public Reading Room, for a whole year. We offer no premiums, except the premium of doing good. We receive no advertisements, and print no commercial lies or cheating enticements of unscrupulous thieves. LEAVES OF HEALING is Zion on wings, and we keep out everything that would distract the reader's mind from all except the Extension of the Kingdom of God, for which alone it exists. If we cannot send forth our Little White Dove without soiling its wings with the smoke of the factory and the dirt of the wrangling market place, or compelling it to utter the screaming cries of the business vultures in the ears of our readers, then we will keep our Dove at home.



THEY that turn many to righteousness shall shine as the stars forever and ever.—Daniel 12:3.

ON the mission page of LEAVES OF HEALING of October 7, 1899, the story is told of a sailor who was sitting in a Methodist meeting in Honolulu, when a hand stole over his shoulder and let fall a copy of LEAVES OF HEALING into his lap. He read the paper, and its Message sank deep into his heart.

Later, in walking up the street in Victoria, British Columbia, he saw the sign, "Zion Divine Healing Mission." Going in, he found those who taught him to take Christ as his Healer.

He received a great blessing in spirit, soul and body, and was healed.

We are pleased to hear from him again.

Rev. Eugene Brooks, who is in charge of the Branch of the Christian Catholic Church in Victoria, writes:

The sailor about whom I wrote you recently has not been idle since he came into Zion.

On last Friday, November 24th, I preached in Seattle, and our sailor was there with two others with him. They were attentive listeners to the sermon on repentance and baptism.

After the service I talked with them. The next morning they presented themselves on the lake front and with two others were baptized as our Lord commanded.

I enclose a letter written by a friend of the sailor in Honolulu to whom he had sent Zion literature.

The friend writes:

I am so thankful to you for those books.

Is it not true that Jesus Christ is the same today, yesterday and forever—a Healer for the body as well as a Cleanser from sin? LEAVES OF HEALING has taught me a great deal.

No more pig for me.

I will obey God's laws. I see that a Christian is grieving God when he goes to a doctor for aid in sickness. Why not trust Him for our bodies? Trusting surgeons and doctors is denying the power of Jesus Christ to save.

Saved and Delivered From Tobacco Through Reading Leaves of Healing.

Evangelist Brooks also writes:

Everywhere I go I hear of the conquests the Little White Dove is making.

Last week in New Whatcom, Washington, a sister had with her at church her husband, who just one week before had been saved and delivered from the tobacco habit through LEAVES OF HEALING.

Yet the Methodist minister here treated two of our ladies, who were working in the Seventies, rudely, for bringing "such literature" to his house.

Two of our Seventies carried literature to a man who was dying with ulcerated brain. The doctors had exhausted their so-called skill.

Our Brothers Robinson and Crull took LEAVES OF HEALING there in their regular visitation, thrusting them under the door, as the man was too sick to have them come in.

Through this literature this rich man gave up all medicine and trusted God. He has been improving ever since. He is now sitting up.

The doctor, not knowing that Zion had anything to do with it, said, "Your recovery is a miracle. I take no credit to myself."

Zion teaching is turning many to righteousness.

A part of Zion's work is to make pure and happy homes where children shall grow up in the nurture and admonition of the Lord. Zion rejoices to see her young married people starting their homes in righteousness.

Lying before us is a letter from such a home. We remember the young lady when she came to Zion Home two years ago and was converted and healed.

Later she returned to the Home, with the one of her choice, to be united in the sacred bonds of marriage. In her letter she says:

We have a happy home where God rules. We praise His Name for the many blessings which come to us daily. We have many answers to prayer, and God has given us healing also.

We give the Lord His tithes.

The following letter is from a gentleman who writes:

I am a constant reader of LEAVES OF HEALING. I believe it is born of the Spirit of God. Since it has been so beautifully revised and its pages increased, I believe it to be my sacred privilege to help sustain the paper.

I have been blessed in spirit, soul and body through its columns. May God preserve and bless it.

I enclose an offering for the benefit of the Little White Dove.

God willing, I shall go to housekeeping in the near future.

The bride-to-be and I have decided that pork shall have no place on our table. But the lard problem has perplexed us both. Therefore we appeal to you for information. Will you kindly tell us what Zion's people use in place of lard, and help us to solve this important question?

May God bless Dr. Dowie and Mrs. Dowie, and preserve their lives a long time.

God will bless homes where He is honored, according to His promises. Since the character of the Nation is determined by the character of its homes, what greater work can be done than to elevate the home life of the people? The reading matter which goes into the home is one of the strongest factors in forming its character.

In order to answer the many inquirers who wish to keep God's command in regard to the disease-producing swine's flesh, we give a method for preparing

A Substitute for Lard.

Take one and a half pounds of beef suet and boil it in water until all of the water is boiled off; then strain it through a cheese cloth. When strained, pour into the hot grease five cents' worth of cotton seed oil. Olive oil also will do. You will then have something that cooks have pronounced as nice as butter for cooking purposes.

To day we received the following note, with a very acceptable gift to Zion Literature Mission:

Enclosed please find a contribution for the Little White Dove. How I love its visits! What a luxury it is to read and pass it on! How often I wish it would fly this way twice a week!

The best of all is, God is with it. I pray God it may carry light and joy, and salvation and healing to many a sorrow-stricken heart, and God's pure sunshine to many a desolate home.

As we recall the happy Christmas time, which reminds us of the blessed Son of God who gave Himself for us, shall we not give ourselves and all that we have to Him, that we may be used to turn many to righteousness?

Zion Literature Sent Out From a Free Distribution Fund Provided by Zion's Guests and the Friends of Zion. Report for Week Ending December 16, 1899.

5409 Rolls to	United States.
317 Rolls to	Egypt.
311 Rolls to	England.
136 Rolls to	Scotland.
103 Rolls to	Hotels in France and Italy.
448 Rolls to	Various Foreign Countries.

Total number of rolls for the week, 6725.

GO FORWARD.
ZION CITY
A HAPPY NEW YEAR.
WITH GOD'S BLESSING OF SALVATION, HEALING & HOLINESS, THROUGH FAITH IN JESUS, TO ALL.
1900
1800
ZION
TRUTH
FAITH
I WILL BRING YOU TO ZION.

A VOICE TO ZION AND GOD'S PEOPLE IN EVERY LAND.

O thou that tellest Good Tidings to Zion, Get thee up into the High Mountain Lift up thy Voice with strength: Lift it up, be not afraid: Say unto the cities of Judah, Behold your God! Isaiah XL:9

ZION'S HOLY WAR.

Report of Meetings held in:
West Side Zion Tabernacle, Lord's Day Morning, December 10, 1899. Address: Zion's Witness Against the Modern Scribes of the Daily Press.
Central Zion Tabernacle, Lord's Day Afternoon, December 10, 1899. Address: Who Controls the Newspapers—God or the Devil?
South Side Zion Tabernacle, Lord's Day Evening, December 10, 1899. Address: Christ Against the Vipers of the Press.
Central Zion Tabernacle, Monday Evening, December 11, 1899. Address: The Hypocrisy of Many "Religious" Papers.
West Side Zion Tabernacle, Wednesday Evening, December 13, 1899. Address: The Associated Thieves of the Daily Press.
South Side Zion Tabernacle, Thursday Evening, December 14, 1899. Address: The Shameful Prostitution of the Daily Press.
North Side Zion Tabernacle, Friday Evening, December 15, 1899. Address: The Need of Press Censorship and of an Honest Newspaper.

REPORTED BY S. AND E. W., A. C. R. AND A. W. S.

ZION'S WITNESS AGAINST AN UNCLEAN, UNGODLY AND CRIMINAL PRESS

ZION and her General Overseer and the newspaper Press of Chicago have been continuously at war for nearly ten years.

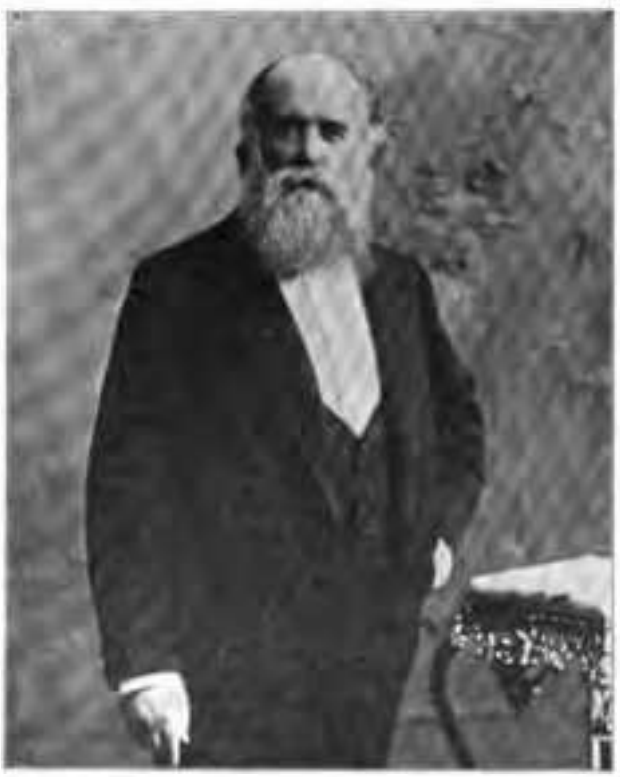
The fighting was begun by the papers. Their columns have reeked with filth and falsehood against Zion and, with only one notable exception, have studiously avoided mention of a single one of Zion's countless good deeds, or a solitary fact regarding the great work in saving, healing, and cleansing humanity which God is doing through Zion.

The Press suppresses truth, as well as generates falsehood, concerning Zion.

Put thus upon the defensive during the greater part of this fight, Zion has merely met the attacks and, by the power of God's Spirit, has overwhelmingly repelled them. So complete have been her victories that the Press is now very largely discredited by the more intelligent of its readers, not only in its reports regarding Zion, but also throughout its pages.

But the time had come when Zion must go forward in aggressive, offensive warfare against this great evil. Hence, during the second week in December, the General Overseer spoke on an average of once each day, in the various Zion Tabernacles throughout the city, exposing the unutterable filth, the absolute unreliability, the actual thieving, and even complicity in murder, with which the Press, both secular and "religious," was guiltily connected, especially by the use which they, for money, permitted tricksters and criminals to make of their news and advertising columns.

It was a splendid series of addresses, opening the eyes of the people to crimes which are committed every day in the advertising columns of the Press. In the reports which follow, they have been greatly condensed, only the main facts stated in each address being given, many of the General Overseer's illustrations and explanations being, necessarily, omitted.



ZION'S WITNESS AGAINST THE MODERN SCRIBES OF THE DAILY PRESS.

West Side Zion Tabernacle, Lord's Day Morning, December 10, 1899.

The meeting was opened by singing Hymn No. 425.

The thirty-fifth chapter of Isaiah, the Psalm of Salvation, Healing, and Holy Living which is known and loved by all in Zion and has been repeated in concert upon many occasions by thousands upon thousands, was repeated together by all present. Prayer was offered by Dr. Dowie, at the close of which the Scripture lesson was read from the twenty-third chapter of Matthew.

Dr. Dowie said:

We have felt in this Three Months' Holy War that we did well to confine ourselves largely to attacks upon things which were evil.

Destruction of the Bad Must Precede Construction of the Good.

Some day when the story is told of what God has wrought far and wide through these attacks, it will be seen that this pulling down of the strongholds of sin and Satan has been the means of setting free vast numbers of people who have been in the Devil's prison.

The only way to build up the Kingdom of God is, first of all, to destroy the kingdom of the Devil.

The Devil only desires to be let alone.

He cries out in Chicago, "Leave us to make all the drugs we like, and to poison the people just as we please! If you won't smoke yourself, why don't you let a fellow alone, and let him have all the tobacco he wants, and all the liquor he wants? Let us alone."

That cry, "Let us alone," is always the Devil's cry. But we do not propose to let the Devil alone.

When we are attacking the newspapers, we are doing the Lord's work. Hence we are going after the Devil's printers.

We have a distinct plan in all this. We destroy only to build, and we will one day build a clean newspaper press.

The tithes and offerings were then recieved.

Dr Dowie then delivered the following discourse:

INVOCATION.

Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, and profitable unto all here, oh Lord, my Strength and my Redeemer.

The thirteenth verse of the twenty-third chapter of the Gospel according to Sr. Mathew:

TEXT.

But woe unto you, Scribes and Pharisees, hypocrites! because ye shut the Kingdom of Heaven against men.

Zion would have no witness at all against the daily Press if it were not shutting the Kingdom of Heaven against men.

Like a great many other things which have been good, and are now bad, the daily Press is the outcome in reality of the work of the Church. Amongst the first books which were printed were portions of the Bible, and the desire to read God's Word, on the part of the common people, gave a great impetus to improved and less costly means of printing.

The Devil quickly takes hold of a thing which is good and perverts it. The Devil, seeing the tremendous power that the Press would be, has today captured it to such an extent that, while the Word of God is still multiplied, the daily newspaper Press has become the engine of the Devil to a terrific extent. The Devil is ruining many, spirit, soul and body, through the news, and especially the advertising, columns of the Press.

The Press in League with Criminals.

In Madison Street, here on the West Side of Chicago, is the very paradise of fortune-tellers, clairvoyants, chattel mortgage sharks, and money-lenders. The newspaper Press is in league with these people.

If I were the mayor of this city, I would take these fellows by the scruff of the neck and put them in prison and make them answer to criminal charges, for aiding and abetting thieves and impostors, for a money consideration.

The Press gets a division of the spoils from all these scoundrels, in return for advertising them.

The Press in itself is not a bad thing.

When we get to Zion City, God will help us to issue a daily paper in due time. I have not the slightest doubt that a daily paper written in the interests of the people, and written by godly men, a clean paper, will command the interest of hundreds of thousands of good clean men and women in this city and land.

There are in this city, probably, at least three-fourths of a million people to whom the daily newspaper, German and English, is their Bible. Hundreds of thousands never read the Bible, never pray, and never praise God.

Think of the poor, little, miserable boys selling papers, smoking cigarettes, cursing and swearing; little thieves, seven, eight, nine, and ten years of age. They feed upon the papers. They have just enough education to read, and they feed on that filth.

Pray for us in this matter. It is a large matter.

I now want every one of you who have given your hearts to God and will reconsecrate yourselves to God, and those who have not given themselves to God, to arise and ask God to give you the grace you need.

All who desire to give themselves fully to God, stand. (Apparently all arose.)

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Take me as I am. Make me what I ought to be, in spirit, in soul, in body. Give me Thy Holy Spirit that I may do right to any whom I have wronged; that I may confess my sin and put my sin away, and that I may be delivered from sin for the sake of Jesus the Lamb of God who taketh away the sin of the world. Take away my sin. Give me a clean heart and right spirit, that I may serve Thee, and Thee alone, for Jesus' sake.

(All repeat the prayer, clause by clause, after Dr. Dowie.)

Will you live it?

Audience—"Yes."

Dr. Dowie—Then God will bless you.

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 Christ; faithful is He that 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.

WHO CONTROLS THE NEWSPAPERS—GOD OR THE DEVIL?

Central Zion Tabernacle, Lord's Day Afternoon, December 10, 1899.

A very large congregation was assembled.

The meeting was opened by singing Hymn No. 116:

There's a royal banner given for display
To the soldiers of the King;
As an ensign fair we lift it up today,
While as ransomed ones we sing.

CHORUS—Marching on! Marching on!
For Christ count ev'rything but loss;
And to crown Him King, toil and sing,
'Neath the banner of the cross.

The General Overseer read from the Inspired Word of God in the Gospel according to St. Matthew, the twenty-third chapter, and two verses in the twenty-fourth, commenting upon them.

He closed with the prayer:

May God bless the Words of His Son.

Prayer was then offered, the announcements were made, and the tithes and offerings received.

Dr. Dowie then delivered the following address:

INVOCATION.

Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, be profitable unto this people, and unto all to whom these words shall come, in this and every land, in this and all the coming time, till Jesus come, for His sake. Amen.

Dr. Dowie read from the forty-fourth to the forty-ninth verses of the eighth chapter of the Gospel according to St. John.

These words I place in the front of all I have to say, laying down the Divine principle that Jesus laid down when he said:

TEXT.

Every one that committeth sin is the bondservant of sin. . . . Why do ye not understand my speech?

The question today in opening this series of attacks upon the Ungodly and Unclean and Criminal Newspaper Press is this: "Who controls the newspapers—God or the Devil?"

Audience—"The Devil?"

Dr. Dowie—You have stated your answer before I had stated my side of the question.

All who in this room really believe that it is the Devil who controls the Newspaper Press of Chicago, stand to their feet. (Apparently all arose.) That is a remarkable sight. I do not think I need preach this sermon at all, so far as you are concerned.

Every one in this room who believes that God controls the newspapers, stand up. (Two arose.)

Do you believe God controls the newspapers?

Voice—"Yes."

Dr. Dowie—Then the Lord have mercy upon your ignorance, and enable me to remove it. (Applause.)

The fundamental question is, What is or is not the proof that a thing is controlled by God or by the Devil?

What Constitutes a Proof of Control of God or of the Devil?

There is no doubt about how to answer if we believe in the Divine Principle which has been laid down by our Lord Jesus Christ in the words which I read to you:

Why do ye not understand My speech? Even because ye cannot hear My word. Ye are of your father the Devil, and the lusts of your father it is your will to do. He was a murderer from the beginning, and stood not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father thereof.

The large morning and evening newspapers of Chicago are the *Tribune*, the *Inter Ocean*, the *Journal*, the *Times-Herald*, the *Chronicle*, the *Record*, the *Daily News*, and the *Evening Post*. As for the attempted resurrected *Dispatch*, it is beneath contempt. It was killed, it was buried and sold off at auction. I prophesied it would be. Its editor was sent to prison for two years. A new little viper has appeared under the old one's name, which perished when its proprietor was in the penitentiary at Joliet.

If every proprietor of these nine papers which I have named got his deserts—I will not except even one editor who has been, occasionally, my defender and my friend—they would be in the penitentiary today.

But if I were to take all the Press at large, and not alone the newspaper Press, I would be compelled to say that there is another side to this question; a very beautiful other side. I hope to deal with it by and by.

Do not misunderstand me. My conflict is not with the printing press. The printing press is all right, and especially the printing press which turns out LEAVES OF HEALING. (Laughter.) They are first-class Miehle presses.

After comparing all the printing presses which I have been able to see throughout the world, I have come to the conclusion that the very best printing press manufactured in the world is the invention and the manufacture of a Chicago man.

The Press is Ashamed to Own God.

But to return to the newspaper Press.

If the Press were controlled by God, would it be ashamed to own God?

Audience—"No."

Dr. Dowie—

Jesus, my Lord, I own Thy Name;
That Name is all my boast;
Nor wilt Thou put my soul to shame,
Nor let my hope be lost.

Ashamed of Jesus? That dear Friend
On whom my hopes of heaven depend?
No. When I blush be this my shame,
That I no more revere His Name.

Ashamed of Jesus? Yes, I may,
When I've no guilt to wash away;
No tear to wipe, no good to crave,
No fears to quell, no soul to save.

Till then—nor is my boasting vain—
Till then I boast a Saviour slain,
And O, may this my glory be,
That Christ is not ashamed of me.

Does the Press of Chicago own the Lord Jesus Christ?

Audience—"No."

Dr. Dowie—Does it recognize the supremacy of Jesus Christ, the Son of God?

Audience—"No."

Dr. Dowie—Does it profess, even for a moment, to write in accordance with God's Holy Gospel?

Audience—"No."

Dr. Dowie—Does it for one single moment even tell its readers that if they will not serve God and do right, they cannot understand how to live and how to win eternal victory in life's great battlefield? No! No!! No!!!

The Press of Chicago is the Mere Creation of the Counting-House.

Political parties are not the dominating influence in the Press.

I know one man in a certain town who is the proprietor of two newspapers; the one is the Democratic newspaper, and the other is the Republican. (Laughter.) And these papers pretend to abuse each other. There are many other similar instances, even in this city.

The political parties are but the constantly shuffled and very dirty cards of the political gambler, who is simply asking what will be for his party's present advantage. The political principles of the newspapers are the principles of those of whom Jesus said, "Ye seek Me, not because ye saw signs, but because ye ate of the loaves and were filled." These principles are seven in number—five loaves and two fishes.

I do not hesitate to say that there is not a newspaper in this city which will contradict me flatly tomorrow morning, in the statement that the Press is the mere creation of the man who has the money-bags.

The Press is the mere creation, therefore, of Mammon. Of all the dirty devils who ever came from hell, the spirit of Mammon, which will sell everything for gold, is the worst. (Amen.)

This is the crowning curse of the Press: that it is simply the creation of Mammon.

The man who for money has established a newspaper in Chicago is not dependent for the financial support of his newspaper upon the people. He may be in a measure dependent upon them for his circulation, but that is only in a measure.

After a paper has held a certain position for a time, it becomes the medium of communication between people, whether its editorial policy is liked or not. Then it will be maintained for that purpose, regardless of its political complexion. The people use such papers as they do street cars, from sheer necessity, not from regard to the principles of the owners in either case.

Who can tell in this city what the political principles of the *Record* and *Daily News* are?

These two papers are owned by the same man Lawson, a Congregationalist, the biggest liar that curses Chicago. His editors and his staff are the biggest liars that have ever cursed Chicago, unless it may be that the *Inter Ocean* has one on about a par with them. The lies they have told concerning Zion are too numerous to count.

The newspapers do not lead the people; they do not attempt to lead the people, except to lead them astray, as they do about Zion. They only wait to see in which direction the people are going, then they go that way. If the majority came towards Zion tomorrow, they would discharge every one of these fellows who spoke against Zion, and put in an editorial to this effect:

"We deeply regret the mistakes which have been made by our editorial writers and reporters hitherto concerning that very remarkable man, John Alexander Dowie, who is an honor to Chicago." (Applause.)

Then they would pitch in and praise me until I should be ashamed of it. I do not think they will for a while, because I have a whip for their backs, and I shall use it freely.

Just let me say in passing that I should consider the praise of such papers would be a disgrace to myself.

The Advertisers the Real Power Which Controls the Press.

The real power, then, is not merely in the money which establishes the paper or the money which buys the copies of that paper upon the streets. Are you under the delusion that the one cent which you pay for the *Daily News* is any consideration at all to its proprietors? They do not care a snap about it. They have to pay to the agents who handle the paper about half a cent. Probably all they get out of it is less than one-quarter of a cent.

Do you think that a quarter-cent pays for the printing of sixteen, or twenty, or twenty-four pages of paper?

Do you think that it pays for the reporters, editors, and for the telegrams which come from all parts of the world?

Two or three hundred thousand quarter cents is only from five hundred to seven hundred and fifty dollars. What a pitiful sum it is compared to the enormous expenditure! It would not pay for the paper, let alone printing and all the editorial and reportorial work.

It is the advertising columns which pay. Therefore, the large dry goods houses of this city are among the first to control the papers. Marshall Field, the Fair, and the Jews all down State Street control the papers.

They go to these papers and pay for sometimes more than an entire page a day.

A journal published in the interests of the papers of this country said the other day that the *Record* and the *Daily News*, with a combined circulation of four hundred thousand, charged eight hundred dollars per day for one page.

At eight hundred dollars for a page for six days in the week, the advertising bill would be about four thousand eight hundred to five thousand dollars a week. For fifty-two weeks in the year it would be $260,000.

Do not such advertisers control that paper? The editor must do exactly what these advertisers want.

Advertisers Have Called a Halt on the Abuse of Zion by the Press.

The business offices of some of the papers have been hearing lately from the advertisers. Many advertisers have been saying to the business offices, "You keep your hands off Zion. Dr. Dowie's people are honest, they are thrifty, and their money is good money. We do not want any more abuse of the Doctor." (Applause.)

That is one reason why some of the papers have given it up altogether. Others are trying to drop it.

They are like the Irishman who got hold of the tail of a snake, and did not know how to let go. (Laughter.) It was difficult to hold on, and it was dangerous to let go.

Some one may say, "Doctor, can you prove that?" Oh, yes. I only speak of what I know.

The vice-president of a certain bank told me a little incident which shows the trend of affairs. He said, "I said to a representative of the *Record* who called upon me, 'I do not know whether I care to have any business with you?' 'Why?' said the *Record* man. 'Because,' I said, 'you are acting abominably. Go away. Come back and see me after I come back from this visit I am going to pay to a good man whom you are abusing.' When I came out of the office, I found waiting

at the elevator the *Record* man, who said, 'Mr. ———, will you please tell me who it is the *Record* is abusing, whom you say is a good man? Perhaps I can put it right.'"

The gentleman was on his way to my office of his own accord, not because I asked him to come.

He said, "I am on my way to see the Rev. John Alexander Dowie. I have a business proposition to make on behalf of myself and others interested in a large property in this city. If the Rev. Dr. Dowie will take up that business proposition, we shall all be happy men, because we know that he can carry that thing out. He is a good business man, and a good man. If you do not stop that infernal nonsense in the *Record*, we will all come down upon you like a thousand of brick." (Applause.)

I noticed that for four days there was not a wicked word about Zion in the *Record*. (Applause and laughter.) But there have been two or three little lies since then.

The newspapers of Chicago are exceedingly sensitive organs. They are not sensitive in the brain, they are not sensitive in the heart, but they are sensitive in two other places—the belly and the pocket. (Laughter and applause.)

I despise a press which rests upon its belly and its pocket.

The Press Makes Fine Promises.

The press has started with great talk. One prominent editor quoted Scripture in his first editorial. He told us that "whatsoever things were true, whatsoever things were honorable, whatsoever things were just, whatsoever things were pure, whatsoever things were lovely, whatsoever things were of good report; if there were any virtue, and if there were any praise," he would publish these things. Yet he is the biggest advertiser of clairvoyants and fortune-tellers in the whole town, and they are like the Devil their father, "there is no truth in them."

He has been a coward. I waited for him to stand up for Zion and for myself.

He knows that I am true. But he is afraid of his constituency. May God knock the cowardice out of him. He would be a good man if he were not a coward. (Laughter.)

I have struck the foundation of the whole thing. The Press is conceived in sin and born in iniquity. Where is the man who said that the Press was honest? Do you say it still!

A Voice—"Yes."

Dr. Dowie—You do. Then you must belong to the Devil, sure. (Laughter.) Do you say that a press that is born of Mammon belongs to God?

A Voice—"Yes."

Dr. Dowie—Then you must belong to the Devil, or you are too ignorant to understand any question.

The reporters themselves have confessed that they knew better than they wrote. There has not been a reporter of the Press for the last few months who has been abusing me and lying about me, who has not been sick of his task. They have said that they only did it because they were told to do it. But those men and women—for some of them are women—would better have had a millstone hanged about their necks and been cast into the midst of the lake than to have lived to be liars like that.

It were better for a man or woman to work their fingers to the bone, and earn only a meager living, than to stand up and belie God's minister.

Significant Confession of a Reporter.

One of my friends said to one of the reporters the other day: "You know that you are writing lies about Dr. Dowie; and that if you wrote the truth, the Doctor would stand in a very different position before the people so far as the papers are concerned."

"Why," he said, "if we reporters were to tell only one-half the truth which we know about Dr. Dowie which is favorable to him, there are no Zion Tabernacles which would hold the people." (Applause.)

The time is coming when, God willing, we shall build a place which will contain about seven times the audience which is here today.

I know that God will conquer in this War. We shall change the tone of the Press by capturing the Press, and putting into it by and by the men who will use the Press for God. (Amen.) God grant that shall come speedily. (Amen.)

Call.

Every one who is of my opinion: that the Press belongs to the Devil, stand to your feet. (With but few exceptions, the entire audience arose.)

All who desire to give themselves to God, also stand to their feet. (Nearly all stood.)

I notice that the people who keep seated neither want to give themselves to God nor to tell the truth about the Press.

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Take me as I am. Make me what I ought to be, in spirit, in soul, in body. Give me Thy Holy Spirit, and enable me to trust Thee, to do right, to confess to those whom I have sinned against, to put every wrong right to the utmost extent of my power. Give me power to trust Jesus, the Lamb of God who taketh away the sin of the world. Take away my sin. Take away all fear from my heart. Make me brave. Make me strong to do right, for Jesus' sake. Amen. (All repeat the prayer, clause by clause, after Dr. Dowie.)

The Doxology was then sung.

The meeting was closed by Dr. Dowie pronouncing the

BENEDICTION.

Beloved, abstain from all appearance of evil, and may the very God of Peace Himself sanctify you wholly, and I pray God your whole Spirit and Soul and Body be preserved entire without blame unto the coming of our Lord Jesus Christ; faithful is He that 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.

CHRIST AGAINST THE VIPERS OF THE PRESS.

South Side Zion Tabernacle, Lord's Day Evening, December 10, 1899.

INVOCATION.

Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, and profitable unto this people, oh Lord, my Strength and my Redeemer.

Our Lord Jesus Christ used these words in the thirty-third verse of the twenty-third chapter of St. Matthew:

TEXT.

Ye serpents, ye generation of vipers, how can ye escape the judgment of hell?

Our warfare is not with the Press in general. Printing presses are an exceedingly good thing, and I am thankful for them.

For five years and two months I have been able to use the printing press every week in the printing of LEAVES OF HEALING and A VOICE FROM ZION. We have sent forth many millions of pages, not only in the English tongue, but in others. We have now a Dutch and a German edition, and are planning a Scandanavian, and presently a French. By and by we shall arrange for Chinese and Japanese editions.

We hope to be able to publish LEAVES OF HEALING in every land to which Zion goes, and that will be every land beneath the sun, very soon. We have representation in all the great divisions of the world: Asia, Africa, Europe, Australia, America, and the Islands of the Sea.

But the vipers of the daily newspaper Press are brought up here tonight for discussion.

The Lord Jesus, when He spoke concerning evil men, did not keep back the expressions which described their real nature: poisonous and deadly as the death adder, wretched vipers. The Press is established by Mammon, the most unclean of all the demons who ever came out of hell. The lust for gold is connected with all crime, and "the love of money is the root of all evil."

The politics, the religion, the social ethics of the Press are entirely dependent upon the directions which are given in the counting-house.

The Chicago Press Has Always Been Against Me.

I have never had once in this city a perfectly correct report in the daily Press of anything I ever said publicly.

I have spoken, since 1893, to audiences which would average at least four thousand every week. That would be an aggregate, in six years, of nearly one million and a half of persons.

Yet the Press has reported again and again that I have been driven from the city at the very time when they knew that I was addressing in the Chicago Auditorium an audience every Sabbath afternoon that averaged from three thousand five hundred to six thousand persons.

The *Tribune* set upon me in 1890 and declared that I was an adventurer; that I was a wild and ignorant man who did not weigh his words, did not understand how to speak; and that I must be driven out of this city.

The Press in this country fought me because I had dealt

Rome some hard blows, and because I had been fighting Freemasonry.

In addition to that, I was antagonistic to liquor, to tobacco, to swine's flesh, and to everything that was unclean.

So you see when I came here the very pigs in the stockyards squealed. (Laughter.)

I was expected to meet with a very warm reception, but I did not. I met with what was more effective.

The Press in Chicago First Boycotted Me.

The editors of this day are not half as smart as Joseph Medill, who said that the only way to do with me was to boycott me.

At first he attacked me, but I soon silenced his attack.

That boycott lasted from 1890 until well along in 1894. It was broken by H. H. Kohlsaat, then proprietor of the *Inter Ocean*, who sent Capt. Campbell, a member of his staff. He reported the wonderful things he saw at Zion Tabernacle No. 1. Mr. Kohlsaat was very much surprised, and sent another person to verify it. Then he sent a person to take sketches, then a long illustrated article was published, and the boycott was broken.

We have reason to be thankful to Mr. Kohlsaat for that, and for several articles during the persecutions of 1895.

The other papers continued the boycott, but as the years went on they saw that Zion had got beyond them. Then all the powers of hell gathered together, and the year of persecution followed.

Dr. Dowie here outlined the history of that year, 1895.

For that entire year the Press maintained a constant fire of the most ridiculous and scandalous falsehood and calumny upon us. You would think that I was the biggest ruffian of the time, and that we had hundreds of deaths, and that we threw the bodies out into the snow.

But the boycott did not work, and the lying did not work, and the Press with their multitudious lies did not work; because, after all, a man's life speaks for itself.

God fulfils Himself in many ways. No matter what people may say, the truth goes on, and the lies perish.

We have seen every one of our official and editorial enemies of that year swept away, most of them into the grave; the others out of political power.

Then there was another long period of silence on the part of the Press, during which Zion grew very rapidly.

Then came this late fight, which began months ago with the case of Mrs. Flanders, who died in a Public Hospital, and whose death they endeavored to fasten upon Zion.

They did not offer to arrest me, but they arrested one of my Elders and one of our Zion nurses. They expected to get at Dr. Dowie through these people.

But Zion stands behind all her people.

Every dollar in Zion is there to stand by Zion's people. We got them quickly out of prison, where they had been put in murderers' row, and gave $10,000 bail for their appearance.

The Grand Jury threw out the case against them with contempt.

This is the story of scores of similar cases, loud charges of heinous crime, and then—silence because the lies could not face a Court of Record. We have gone right on. There has not been a day, a week, a month in these years from 1890 until 1899 in which we have not had the unrelenting opposition of the Press, either boycotting or lying.

Where are they?

We Have Beaten the Press on Its Own Ground.

One man has licked the whole outfit. (Amen.)

They know it.

If God had not been with us, their lies would have been enough to have sunk us again and again. The people knew that they were not true in the late attacks. For instance, they told a sensational story in great detail about my alleged brutal treatment of a dying child in Harvey, Illinois. At that very time I was at Mrs. Dowie's home, in Michigan, one hundred and thirty miles away.

The newspapers told the people that I had robbed a poor widow of thousands of dollars. Her son, a noble young fellow, wrote a letter branding the whole story as utterly false: for I had paid the uttermost farthing, and had helped the widow and the fatherless.

The *News* published a report that a minister, Dr. Gentry, had delivered a most eloquent speech against me. Dr. Gentry wrote me a letter, saying that he had not said a single word of all that speech; never thought it. Yet they never contradicted their lying report. Every word had been fabricated.

So the Press has lied, and the proof of their lying is that I stand with the blessing of God upon myself and Zion.

Yet they will not be fair.

All that you will read about this address tomorrow, if you read anything at all, will be that Dr. Dowie delivered a very coarse, rude, and foolish address in which he abused the Press.

They are a pack of cowards, liars, and thieves.

Shakespeare had a character who speaks somewhat like this:

He who steals my purse steals trash.

. . . . . .

But he who filches from me my good name
Steals that which not enriches him, but leaves me poor indeed.

But I cannot prove that they have really injured my good name in the long run.

The Chicago Press is too well-known to hurt me.

They have disgraced the fair name of the city.

I hope that God will give me grace to keep on with this fight until the people shall demand the truth of the public Press.

I am not afraid of the truth, and I am not afraid of lies.

I am Fighting to Get a Clean Newspaper Press.

I am fighting the battle against these Vultures of Literature with the Little White Dove, which God is increasing every day. Within a short time it will have the largest circulation of any religious paper in the United States.

When we get to Zion City, we will have a ZION MORNING SUN and a ZION EVENING STAR. Then we can whip these daily papers by simply telling the truth.

It will be refreshing to get a paper of which you can believe that every word is honestly written. Zion's presses are God's presses.

Even now LEAVES OF HEALING is being read on every continent.

All who desire to be right with God, stand up and tell Him so. (With few exceptions, all arose.)

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Take me as I am. Make me what I ought to be, in spirit, in soul, in body. Give me Thy Holy Spirit that I may trust Thee, serve Thee, and do right to all whom I have sinned against, for Jesus' sake. Amen.

Did you mean it?

Answer—"Yes."

Dr. Dowie—Then live it.

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 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.

THE HYPOCRISY OF MANY "RELIGIOUS" NEWSPAPERS.

Central Zion Tabernacle, Monday Evening, December 11, 1899.

The meeting was opened by singing.

Dr. Dowie read a few verses from the Gospel according to St. John, eighth chapter.

Prayer was then offered by Dr. Dowie.

The offerings were then received.

Dr. Dowie delivered the following discourse:

INVOCATION.

Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, and be profitable unto this people, and unto all to whom these words shall come, in this and every land, in this and all the coming time, till Jesus come, for His sake. Amen.

TEXT.

Every one that committeth sin is the bondservant of sin.

I cannot begin to find time to read and answer a tithe of the ludicrous lies of the "Religious" Press. You might think I pay a good deal of attention to them. It is only one out of a thousand that I pay any attention to.

In this connection I call attention to my reply to Dr. Gray, of *The Interior*, which is very full (LEAVES OF HEALING, Volume V, Number 22, page 414); to my reply to the *Ram's Horn*, which is a part of my discourse in reply to Mr. Moody (LEAVES OF HEALING, Volume V, Number 24, page 457); to

my reply to the *Epworth Herald* (LEAVES OF HEALING, Volume V, Number 36, page 689), and other papers.

Tonight I desire to deal especially with the advertising columns of the so-called religious papers of Chicago and to show you the absolute hypocrisy of these papers. The advertisements in many cases are the most apparent pieces of imposture.

For instance, I have here a number of extracts from what I call *Goat's Horn*, but which calls itself the *Ram's Horn*.

There Are Many Lies Advertised in the "Goat's Horn."

This wretched paper has professed to be amongst the most advanced in demanding holy living and a high-toned piety, and in reproving the churches.

LEAVES OF HEALING has thirty-two pages, and you cannot find a single line of that paper which any man has paid for.

What is the case with the *Ram's Horn?*

Out of an average of twenty pages there are frequently nine solid pages of advertisements.

I will read some of them referring to "quack" remedies.

Growing thinner and thinner until you get down in bed.

There is a picture of a lady who looks so beautiful, and then she got thinner and thinner, and there she is in bed. (Laughter.)

Weak lungs and wasting away the bane of womanhood.
The famous S—— Treatment, curing thousands in every State.

Then here is the statement:

SPECIAL NOTE.—The S—— Treatment is medicine reduced to an exact science, and this is an honest, straightforward offer made by the world's most famous physician. All readers of the *Ram's Horn* anxious regarding the health of themselves, children, relatives and friends, can have Four Free Preparations, with complete directions for use in any case, by sending full address to Dr. S——, New York City.

This thing is the biggest fraud and humbug. You write in for four preparations, and secure a course of treatment which simply impoverishes you, making you worse all the time.

Here is another:

Cure Drunkards.

The patient does not need Jesus Christ.

A woman cured her husband simply by putting something into his coffee. This remedy you can have "free." So kind and benevolent and generous are the people who advertise that they take pains to spend hundreds of dollars a week in order to give something "free."

It is all a lie.

Here is another:

Three Dollars a Day, Sure.

That is a lie, sure.

Lady or Man wanted to travel and appoint agents. Sixty dollars per month salary and all expenses.

I know of the man who puts that advertisement in. He is one of the biggest thieves in this city.

Here is another imposture:

For $5.85 you will get

A seventeen-jeweled adjusted, patented regulator, stem wind and set, National Special. Ladies' or Gents' size. Warranted twenty years. Genuine American movement in 14k. gold plate hunting case, elegantly engraved. Fit for a king. No better watch made. Must be seen to be appreciated. Special offer for the next sixty days. Send your full name and address, and we will send this watch C. O. D., with privilege to examine. If found satisfactory, pay agent $5.85 and express charges.

Does anybody in the world believe that the *Ram's Horn* advertiser is going to give you $25 worth for $5.85?

Here is a quack advertisement:

My Mamma Wants To Tell You Something. Trial Package Free.

Then here is a preacher's discovery:

Fifty Thousand Trial Packages Free.

Here is another statement:

To Boys and Girls. We are giving away watches, cameras, solid gold rings, sporting goods, musical instruments, and many other valuable premiums to boys and girls for selling eighteen packages of Royal English Ink Powder at ten cents each. Every package makes fifty cents' worth of fine ink. We ask no money—send your name and address, and we will forward you eighteen packages with premium list and full instructions. When you sell the Ink Powder, send the money to us and select the premium. This is an honest offer. We trust you. Don't lose this grand opportunity. Write for the outfit today.

Do you believe that they are "giving away" these things?

Voices—"No."

Dr. Dowie—Here is another:

Free. Opium, morphine, cocaine, laudanum, liquor habit cured. A treatise giving full information of a never-failing, harmless and permanent home cure, mailed free on request.

I was recently informed that a certain man who advertises a "cure" of this kind is himself a victim to morphine.

Ram's Horn Called to Account for Falsehood.

I call the *Ram's Horn* to account for this. They represent me here in a caricature.

They call me a "divine quack delusion." In order to defend all their advertisers they set me up on that platform with a placard on my breast as follows:

I AM THE ONLY AUTHORIZED DIVINE HEALER.
ALL OTHERS ARE FRAUDS.

On the platform is another placard:

NO PAY, NO CURE.

Did you ever hear me say in my life that I was a Divine Healer?

Voices—"No."

Dr. Dowie—Who is the Divine Healer?

Voices—"Christ."

Dr. Dowie—Did I ever announce on that platform that I charged for praying with the sick?

Voices—"No."

Dr. Dowie—That is a deliberate, wicked and wilful lie, for I have never at any time, in any place, charged any person a single cent for my services which I have ever given them, as God's minister, in praying for their healing.

Let the *Ram's Horn* produce its proofs for this, or admit itself guilty of a disgraceful libel.

When a man gives for ten years to God's work ninety-seven and one-half per cent of all his income, as I have, it is a mean thing for a religious paper to say that he is praying for the sick for money.

I brand the *Ram's Horn* as a wicked liar in publishing this cartoon.

I desire to read another advertisement which shows how its proprietors prostitute that religious paper to evil uses:

LUCKY RING FREE.—A harbinger of good fortune and a dispeller of evil, made from a genuine Horseshoe Nail, nickeled and finely finished, sent free with our new mammoth catalogue of over 3000 bargains for six cents to cover postage. R. H. —— & Bro., Dep. 74, 67 —— Street, New York.

How can this paper be one which God can bless and approve whilst it advertises this ridiculous lie?

The *Ram's Horn* has come down to advertising the six-cent fortune-teller. (Laughter.)

This word "FREE" stares at you from nearly all these advertisements. Here is one, for instance, just before I pass:

To ladies and girls, a solid gold-plated chain bracelet is given free.

When you come to examine the advertisement, you find you have to sell something to get this thing which is "given free," and the toil involved more than covers the value of this miserable "solid gold-plated chain."

A Good Religious Paper Can be Published Without Advertisements.

Some say, "Oh, you cannot establish a religious paper, you cannot get the truth of Christianity to the people by means of a paper unless you insert worldly advertisements."

Let me tell you a little story.

When I determined to establish LEAVES OF HEALING, in 1894, I did not have $300 available for printing, a sum which would not begin to pay for the paper we use in one week in Zion Printing Works now.

But I established Zion Publishing House and began to print in the United States LEAVES OF HEALING, the first issues of which were in 1888 published in Christchurch, New Zealand. In five years and two months that paper, in its present form, has grown steadily, and we have never printed one word or one line as an advertisement for pay.

We have doubled its size, from sixteen to thirty-two pages, and improved it in many ways, never increasing its price.

The plant and stock in Zion Publishing House the other day was valued by the assessors at $50,000. I would not sell it for $100,000. I would not sell my electrotype plates of the two hundred and sixty-seven issues of LEAVES OF HEALING for $30,000.

There is not a better printed religious paper in the whole world today. (Amen.)

One of my uncles, who is an intelligent printer in Australia, said there was not a religious paper like it in the whole United Kingdom. We print it upon the most expensive kind of paper and send out five and six thousand copies a week for free distribution, and yet we have never gone to the world, the flesh and the Devil to provide money, by advertising, to keep it alive.

God is not dead, and God does not need the advertisement of "lucky rings," $25 watches for $5.98, and quack medicines.

The rest of the so-called "religious" papers are just the same as the *Goat's Horn*.

This week's *Christian Advocate* tells of a "certain cure for piles," and other quack nostrums. It also says you can get from three to ten dollars a day for doing next to nothing, which is a wicked lie.

The *Epworth Herald* says you can have two dollars' worth of presents for fifty cents' worth of work. That is a lie. There is no business man who could afford to give two dollars' worth of presents for fifty cents' worth of work.

A Lying Trick.

The *Herald* also advertises many patent medicines.

The *Advance*, a Congregational paper, starts with "Scott's Emulsion," goes on with "Morrsion's Pills," and tells you dyspepsia is cured by a quack medicine. It also prints this:

CONSUMPTION CURED.—An old physician, retired from practice, had placed in his hand by an East India Missionary the formula of a simple vegetable remedy for the speedy and permanent cure for consumption, bronchitis, catarrh, asthma, and all throat and lung affections; also a positive and radical cure for nervous debility and all nervous complaints. Having tested its wonderful curative power in thousands of cases, and desiring to relieve human suffering, I will send, free of charge, to all who wish it, his recipe, in German, French, or English, with full directions for preparing and using. Sent by mail, by addressing, with stamp, naming this paper, W. A. N——, 820 Powers Block, Rochester, New York.

That is a downright lie. I do not know where the trick comes in, but I do not believe a word of it.

It also sings the praises of "Free Kidney and Bladder Cure."

Here is an advertisement in the *Advance* headed, "Girls Get Beautiful." (Laughter.) Another says:

We will give every girl or woman choice of five styles of 18k. gold shell band rings of Tiffany gem set (all warranted) for selling twenty packages of Happy Thought Chewing Gum at five cents a package. Send address; we mail gum; when sold send money; we mail ring. Return gum unsold.

Do you believe any such lie as that?

Voices—"No."

Dr. Dowie—The *Advance* does not believe it?

Here are advertisements of "Cure for consumption," "Whooping-cough," "Watch and chain free," "Life saved by Swamp-root. The wonderful new discovery in medical science. Sample bottle sent free by mail." "If you suffer from asthma, we want to send you free, by mail, a bottle of the famous Kola Plant Compound."

Lying Statement Regarding Sir Morell Mackenzie.

In one of the advertisements in the *Advance* it is claimed that Sir Morell Mackenzie, late specialist in throat diseases to the royal family of Great Britian, spoke in favor of a certain catarrh cure. That is a downright lie. Sir Morell died several years ago from an ordinary attack of bronchitis.

I have many advertisements from the *Christian Witness*, advocate of Bible holiness. It is one of the biggest sinners in that respect. It has pious statements about how to get holiness. For instance, here is one:

Be ye holy for I am holy, saith the Lord.

Immediately next to it are these words:

Piso's Cure for Consumption.
Beecham's Pills and Popham's Asthma Cure.

The *Evangelical* has this heading:

We will send $2.50 free to each of our readers.

That is a downright lie. When you go into it you find that they send $2.50 worth of treatment from Dr. F—— M——, in Chicago.

Here is a paper which says that $5 will be given for the name of a person afflicted with cancer.

I do not believe any such lies. There is a trick or scheme somewhere.

The *New Voice* has the same thing.

The *Baptist Union* also advertises these "free" things. It has pages of these lies.

The *Lutheran Evangelist* tells of a wonderful "free" catarrh cure.

I went through these columns to let Christian people in this and other lands know just what is going on in these so-called "religious" sheets.

The Church of God is Serving the Devil.

The Church of God is not content merely to go into bazars, and all kinds of nasty things in the way of oyster suppers and other filthy things.

I have a photograph of people belonging to a Church all dressed up like snake-charmers and clowns. The photograph was taken by themselves and sold for the benefit of the Church. People dressed up in their rags of the theatre!

Through these official papers, these various churches pander to the World, and the Flesh, and the Devil.

Can God's people any longer be affiliated with churches which do these things?

These papers are just simply the manifestations of downright hypocrisy.

If I could not publish and print a paper, and place it on its merits before God's people, I would not touch it.

This is becoming a fight between the Devil and Drugs on one side and God and Divine Healing on the other side, and the "religious" papers are on the side of the drugs.

No Church can fight this battle but the Church which stands as we stand today. I am glad that when we denounce this hypocrisy we do it with clean hands.

Even apart from Christianity at all, men who love their fellowmen are denouncing this quackery and lying. The chief inspector of public health in England said that four-fifths of the diseases from which the people in the United Kingdom were suffering were diseases that were created by the so-called remedies.

Through the lies of the preachers and the lies of the papers the people have fallen in bondage to drugs.

There is nothing left for us but to go on and be destroyers of these works of the Devil. There is no way of saving the people but by destroying the power of these unclean papers, which pretend to be religious. They are far worse than the secular papers, which do not pretend anything in that respect.

The apostate churches receive from these scorcerers hundreds, thousands and tens of thousands of dollars a year for advertising, and at the same time fight Divine Healing.

Now, all who desire to reconsecrate themselves fully to God, stand. (Apparently all arose.)

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Take me as I am. Continue to make me what I ought to be, in spirit, in soul, in body. Help me to do right, no matter what it costs. Deliver the people of God from the bondage of error, from the power of the apostate churches, and from the horrible drugs, and the wicked falsehoods which encompass them on every side. Destroy this corrupt Press in all its wicked forms. Establish a Pure Press, and help us to do our part, for Jesus' sake.

(All repeat the prayer, clause by clause, after Dr. Dowie.)

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 Christ; faithful is He that 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.

THE ASSOCIATED THIEVES OF THE DAILY PRESS.

West Side Zion Tabernacle, Wednesday Evening, December 13, 1889.

The meeting was opened by singing Hymn No. 141.

Dr. Dowie then read from the twenty-third chapter of the Gospel according to St. Matthew, beginning at the thirteenth verse.

Prayer was then offered by Evangelist Kennedy; also by Dr. Dowie.

The offerings were then received.

Dr. Dowie then delivered the following discourse:

INVOCATION.

Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, and profitable unto this people, oh Lord, my Strength and my Redeemer.

I desire to speak upon the Associated Thieves of the Daily Press.

I charge the editors, the reporters, the printers, and especially the proprietors who own the Press, with being a combination of robbers. The Press is used as a sandbag in the hands of a thug, as a green-goods counterfeit bill in the hands of a counterfeiter or producer of bad currency.

I charge them with being more deliberate thieves than even these, because they do it knowing the widespread and cruel consequences of their action.

First the Press Steals Character.

The Press is the relentless thief of character. It cares simply nothing for consequences.

Men are sent out to report, not what happens, but what never happens at all, and to write lies.

These lies are innumerable. Unless the men who are attacked are, by the Grace of God, stronger than these imps of hell and all their million tongues, they will quail before these wretches and give up the conflict.

But they steal money, also, deliberately. They are companions of thieves.

I have in my hands tonight scrap books which I have caused to be prepared, containing extracts from the thieving advertisements.

These advertisements, numbering hundreds every week, prove the press to be in league with thieves and murderers.

A Thief Whom the Newspapers Advertised.

A certain fortune-teller was arrested the other day for being an all-around swindler. He laughed at the police when they arrested him.

Here is what he is reported to have said:

SAYS HIS ART IS A SHAM.

CLAIRVOYANT UNDER ARREST.

Jesse Tourville Admits Telling Fortunes Because It Pays—Thinks a Charm Made of Baking Powder Brought His Present Trouble.

Jesse H. Tourville, the fortune-teller who was arrested on complaint of Mrs. Mattie Emerlich, 678 Milwaukee Avenue, who said she had paid him $500 for a charm which proved worthless, made a confession in the jail yesterday regarding his bogus profession. His brother, Chester A. Tourville, was arrested Wednesday night, and when Jesse called at the police station to see him Thursday night he, too, was arrested.

Yesterday morning Chester was discharged because Mrs. Emerlich said she had given him no money, but Jesse was claimed by the sheriff, who had an indictment returned by the Grand Jury charging the prisoner with swindling by making pretenses to fortune-telling.

GIVES THE SECRETS OF THE TRADE.

Jesse Tourville discussed his "profession" as follows:

"There is a fool born every minute, and none die. A judge at Caseyville, Illinois, says that there is no law to protect fools and idiots, and those are the people who pay for charms. I do not know that I ever saw Mrs. Emerlich. I had so many patrons who bought charms that I cannot remember them all. But they cannot punish me for selling charms. You can buy them in department stores, and in any jewelry store you can buy a mounted rabbit's foot. The only difference is that I am a little higher-priced.

"I started out as a palmist, but most of the customers wanted to be gulled more, and so we accommodated them. If they wanted spirits, we could make them, and all of our customers were well satisfied with the spirits of the dead relative we furnished. Most of the women wanted charms. They think if they have charms they will be all right, I could make any kind of charm they wanted. Some of them—and they weren't so young, either—wanted charms to make certain men to fall in love with them. That was the favorite charm. And the men wanted charms for business, horse-racing and other things.

MAKES CHARMS OF ANYTHING.

I would make a charm out of anything—dirt would make as good a one as any. Just fill up a little satchet bag with anything and tell them to wear it next to their hearts or about their necks and it would work. I made some out of baking powder because I had nothing else handy, and I guess Mrs. Emerlich got one of those.

"I never liked to deal with ignorant people. I wanted the smart kind, the ones who thought they knew more than I did, and I could do business with them. Besides, they have more money.

"One trick is played when the client wants to see the spirit of some dead relative. When the spirit comes out of the cabinet have the client place a diamond ring on its finger. That works well, and the client, or as I say, sucker, seems perfectly satisfied that the dead relative has the ring. That is a good trick and is easy.

BUSINESS CANNOT BE NEGLECTED.

"When my brother Chester was released this morning he said he was going back to the rooms at 565 West Madison Street and take care of our patrons. We have such a large business it cannot be neglected."

Now there is this scoundrel impudently telling this story.

I will now read to you Tourville's advertisement, which has been running for months in the *Tribune:*

Fee 25c. Fee 25c.

REMEMBER HE ASKS NO QUESTIONS.

HE CALLS YOUR NAME IN FULL.

For this week, ladies 25c, gents 50c.

PROF. TOURVILLE, clairvoyant and palmist, advises on all affairs pertaining to human destiny. Hours 1 to 9 P. M. daily and Sunday.

Is not the Press, which receives money for advertising such a man, associated with him in his robbery? If the swindler is to be punished, what of the paper which takes a part of his ill-gotten gains for advertising him?

Recently in this city a man has been exposed who has been stealing by pretending that he can give the people, on the investments that they leave with him, twenty-four per cent interest per month.

That would be two hundred and eighty-eight per cent per annum, without reckoning the interest upon interest. How could anybody in the world imagine that such profits as these could be derived honestly?

The Press Helps Its Advertisers to Steal Money.

These papers not only advertise these excessive gains, but they show the way to the bucket-shops, and to the places where the people can make these bogus investments and be tricked all the time.

In the *Inter Ocean* there are a very large number of advertisements of this class:

AGENTS ON SALARY OR COMMISSION.—The greatest agents' seller ever produced; every user of pen and ink buys it on sight; 200 to 500 per cent profit; one agent's sales amounted to $620 in six days; another $32 in two hours.

They might just as well have said a thousand dollars.

AGENTS.—Salary or commission; $25 daily guaranteed; four new patents everybody uses; sample free.

Does anybody believe that lie?

Again:

PERSONAL—Speculation—$20 margins, 1000 bushels grain 2c. Send for our book, "Successful Speculation." Free.

There are a number of advertisements directing attention to various places where persons can get information which will enable them to trade successfully in this manner.

These frauds are every day leading persons into ruin and misery of every kind. The same advertisement is in the *Tribune* and the *Times-Herald.* The *Journal* goes in also largely for this kind of thing.

We know something about the handling of money in Zion, and it is simply impossible, without stealing, to give any such rates of interest.

This thing goes on and on. I should say, from a general view of them, there must be over $150,000 a year paid to the morning and evening newspapers of Chicago for the advertising of these chattel mortgage sharks, and thieves. Add to these the other forms of speculation, and the papers get at least five hundred thousand dollars per year from these thieves for advertising.

With what justice can the law punish the thieves, and let those who advertise them go free?

The one who helps the thief to get the confidence of the people by these advertisements is far more guilty than the thief himself.

Can you wonder that these wretched newspapers are fighting Zion when Zion has been all the time exposing their wickedness?

The Press Has Offered to Prostitute Itself in My Favor for Money.

I have fought this Press from the beginning. I have said that I would detest this Press still more if it should praise me. I have never paid them one single cent for any praise in their news columns.

I have been offered their columns again and again: "for a consideration." I exposed, only a short time ago, a certain paper whose business manager came to us during this late persecution and offered their columns for one dollar a line.

I exposed, some time ago, another paper, now incorporated with one of its contemporaries. Its manager came to me and offered me very low terms for the purpose of publishing in their leading columns anything I chose to write. Of course, I rejected both offers with contempt.

In both cases these men told me of ministers, lawyers, politicians, business people, and others who do this thing constantly.

I believe that the blackmail money that is paid to the press is very, very large.

The old *Dispatch*, it was publicly stated, received for blackmail in one case not less than $20,000 from a prominent merchant of this city.

Story of Attempted Blackmail.

An ex-reporter and assistant editor on that paper told me of an attempt made by its editor to get blackmail from a certain wealthy business man in this city. That criminal editor sent this reporter to the man's office with the proof sheets of a scandalous article concerning him with the inquiry as to whether there were any mistakes in it. The gentleman covered the re-

porter with a revolver and told him to go ahead and print it, but warned him that if he did he would hunt the editor to his death. The young man was glad to get out of the office alive, and when he told his chief what had happened, the blackmailer tore up the proofs and ordered the type distributed.

My knowledge of this city is derived from many sources, and from over nine years of fighting the Press. I have a very large amount of information of a private character which cannot be very well given in public at this time. I warn the papers that I am upon their track, however.

I do not carry a revolver, but I am never going to let up until the real character of the Press is fully known to all the people. (Amen.)

I know that a number of these newspapers, and perhaps all, in a measure, make a great deal out of "hush money."

Persecution stops if you give money.

I published recently an offer to "quit lying," if I would pay a few hundred dollars to the confessed liars.

So these are the Associated Thieves of the Press. They are in league with each other. There is no difference between them, except in degree.

The Press Incited the Murderous Attacks Upon Me.

Behind all the murderous attacks which have been made upon us, was the Press.

While I believe that God is protecting us, yet there is really more danger in this quiet than there was during the mobs. I have been warned that the assassin's stiletto will do what mob violence failed to do.

I am not afraid of the assassin's stiletto. I am thankful to God that I do not know fear.

If I have injured any man, let that man come forward and show me wherein I have injured him, and I will make the fullest reparation in my power.

I should like to repay ten times over any injury that I have committed against my fellowman.

Some people are afraid of losing reputation. Did not Christ become of no reputation?

The only way for a man to fight for God, and win men to God, is to lose his reputation, not his character.

His character and his reputation are two different things.

Every one of us here tonight who wants to obey God, stand and tell Him so. (Apparently all arose.)

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Take me as I am. Make me what I ought to be in spirit, in soul, in body. Give me Thy Holy Spirit, that I may trust Thee; that I may serve Thee; that I may do right to all men, no matter what it costs. Help me to do my part in extending Thy Kingdom.

Bless Zion everywhere. Destroy these wicked papers. Deliver the Press from the evil control which now makes it so wicked, and give us good men to control the Press, for Jesus' sake.

BENEDICTION.

Beloved, abstain from all appearance of evil, and may the very God of Peace Himself sanctify you wholly, and I pray God your whole Spirit and Soul and Body be preserved entire without blame unto the coming of our Lord Jesus Christ; faithful is He that 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.

THE SHAMEFUL PROSTITUTION OF THE DAILY PRESS.

South Side Zion Tabernacle, Thursday Evening, December 14, 1899.

The meeting was opened by singing Hymn No. 318.

Dr. Dowie then read from twenty-third chapter of the Gospel according to St. Matthew, closing with the following prayer:

May God bless His Word.

Prayer was then offered by Evangelist Kennedy.

Dr. Dowie then delivered the following address:

INVOCATION.

Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, and profitable unto this people, oh Lord, my Strength and my Redeemer.

I have noticed one thing this week more than I ever have before—something that I have never seen in my ministry before. I have noticed that the people are so completely convinced that the newspaper Press is of the Devil that they just simply do not care to hear anything more about it, although thousands have listened respectfully to my discourses.

I desire to speak of the shameful prostitution of the Press.

I have on this desk tonight a number of scrap books containing extracts from the advertising columns of the daily and religious Press, showing the shameful way in which they are prostituted to the basest purposes.

Even the infidel papers refuse to print many of the advertisements which are accepted by some of these so-called Christian papers.

Religious Papers Guilty.

The Interior, the *Epworth Herald* and the *Northwestern Christian Advocate* are terrible sinners in this respect.

For instance:

Don't be hard up.—$2000 a year easy. Gents and ladies at home or traveling, taking orders, using and selling Platers.

A man told me that he had knowledge of the details of this thing, and that it is one of the biggest frauds in the country.

Another:

Grand Gift Distribution for the babies. Beautifully engraved baby spoons to every mother in America who has not received any of our other souvenir gifts.

You can get them for two cents. Do you believe that you can get a triple-plated silver spoon, beautifully engraved, for two cents? It is a deliberate lie.

I have calculated that at the very least half a million dollars yearly is received by the papers of this city for advertising deliberate stealing, vice, murder, and fraud.

Take for instance this advertisement in the *Daily News:*

Any person owing debts in any amount can take advantage of the bankruptcy law; it relieves you of all judgments, garnishments and debts of every character. Competent lawyer will conduct case at reasonable charge. For full information address N 188, *Daily News*.

That is a most shameful endeavor to get people to come to that wretched lawyer for the purpose of getting them to rob the persons whom they honestly owe.

Victor Lawson, the man who advertised that thief, ought to be put in prison.

Again:

Agents everywhere guaranteed monthly compensation weekly introducing meritorious preparations; small investment necessary; satisfaction assured; particulars and five hundred money-making secrets, one dime.

Here is an advertisement of the bucket-shops. It says if you will send money to a certain man here in the city, he will for a small sum enable you to win a very large sum of money.

Story of Terrible Results of Answering Newspaper Advertisements.

I had one of the most shameful stories sent to me the other day. An advertisement stated that a healthy, strong girl from the country was wanted. They would give her $5 a week in a quiet, respectable home where there were only three in the family.

This poor girl had lost father and mother and was living with her aunt. She was a very respectable, good girl, but some little trouble occurred, and she answered that advertisement.

They received her very nicely. Everything seemed right, but presently she found that she was in a house of ill-fame disguised as a massage parlor. Suddenly she was induced to enter a room where a perfectly naked man was presented to her.

She shrieked as if she had become insane. She was a perfectly pure girl, and she fell at this wretch's feet as if she were dead. They took her out and tried to still her cries. They gave her large does of morphine to stop her yelling and got her into a secluded room. There they starved her until she was almost a skeleton. At last she yielded, after being cruelly wronged.

A good man went into this massage parlor, not knowing about its being a bad place. He had been recommended to take a massage treatment. He was suddenly brought into a room where this young woman went on with actions which I cannot explain to you; they were too deplorable. She had been at last subdued. The man arose in indignation, saying, "How dare you insult me like that?"

The girl said, "Oh, do you mean it? Are you a good man?"

"Why," he said, "I am a respectable man. I have a wife and children."

Then the poor girl fell upon her knees and cried, "Oh, hear my story of how I have become a prisoner here right in the center of this city."

Then he took her out of that horrid den, thank God, and she is free today and restored to friends who cared for her.

That came out of one of the advertisements in the "Want Ads" of that paper, and that advertising still goes on. Victor

Lawson gained a few cents, and the poor, friendless girl was beguiled to an awful doom.

There are things so horrible that I cannot talk of them, and I cannot print them. They are unspeakable.

The Papers Advertise Usurers.

In this issue of the *Daily News*, and it is the same in other papers, you will see that there are some of the advertisements which are deliberate breaches of the law, of which the Grand Jury ought to take notice.

Here is one of many:

Employes holding good positions, whose general standing will meet the approval of our credit manager, can obtain loans from $100 upward on their note of hand without mortgage or bill of sale, at an average rate of interest, all expenses included, not to exceed THREE PER CENT per month.

That is thirty-six per cent per annum. That is more than five times what the law allows as the legal rate of interest. If the Grand Jury did its duty, it would put the proprietor of the *Record* and of the *Daily News* and all the Associated Thieves of the Press in prison for being accomplices of robbers, and sharers of their plunder.

There are places which are advertised here which are charging no less than one hundred and forty per cent per annum. The papers are hand and glove with these thieves.

I have the story of a man who borrowed $25 at a certain interest which he has been trying to pay off for three years. He owes $37.50 now, and has paid in all $145.

There is another class of advertisements which the papers indulge in, namely: the soothsayers, the clairvoyants, the fortune-tellers,

Some of them are so ridiculous that it does not seem credible.

An Inquitous, Lying Advertisement.

Last Sunday's *Tribune* says:

GOOD FOR FOURTEEN DAYS.

Chicago's Leading Clairvoyant, Dr. V. K——, —— Cottage Grove Avenue.

Pay What You Please. Reading Free if Not Correct. Free Tests to All.
Sundays, 9 A. M. to 6 P. M. Daily, 9 A. M. to 8 P. M.
Tenth Year in Chicago.
A Place for Refined People. Four Elegant Parlors.
Five hundred callers last week, and 400 Letters.
All Letters Always Answered by Return Mail. Enclose Stamp.

A CLAIRVOYANT and occult worker; tells full names, descriptions, dates, facts, numbers; removes bad influence, witchcraft, mysterious feelings, jealousy, bad luck; conquers enemies; joins the separated; makes marriages, happy homes; cures drunkenness, deafness, bad eyes, fits, rheumatism, nervousness, worry, depression, stomach trouble, sleeplessness, neuralgia, restlessness, bad habits, and all long-standing and mysterious ailments; reveals everything about lovers, courtship, marriage, children, separation, divorce, quarrels, changes, journeys, accidents, mistakes, positions, occupations, law, wills, deeds, papers, mortgages, lost, absent, stolen, friends, enemies, claims, collections, pensions, estates, deaths, insurance, investments, partnerships, business, speculation, mines, stocks, patents, inventions; everything you wish to know; if you will succeed in a new undertaking, make a change in business, or win your lawsuit; if domestic troubles will soon end; if ambition will be obtained; if lands contain mineral, gas, or oil; if you have certain successful days; if you are loved; how to succeed in your profession; the business you should follow; if love affairs will be successful or speculation prove remunerative; if sick or ailing, you will be cured; if absent friends will return or past troubles torment you in the future; at what age you are likely to die; what diseases, afflictions, or accidents may come; whether your friends are trustworthy; should you take a partner in business; if you will enjoy the luxuries of wealth; if you may wish a knowledge of future general events. Your desires in regard to the above or any question that vitally concerns you can be fully realized.

If affairs of the heart or emotions of love interest you; he gives exact and truthful revelations of all love affairs; settles lovers' quarrels; enables you to win the esteem and affection of any one you desire; causes speedy and happy marriages; tells if the one you love is true; also date of marriage; restores lost affection, peace, and confidence to lovers and discordant families; gives you the full secrets how to control, fascinate, and charm the one you love, also that you meet, and how to make a person at a distance think of you.

Now to show those who really believe in the genuine clairvoyant power where to go for a genuine and true clairvoyant, pay what you please. This is not done to gather curosity seekers or to catch cheap business or the rabble, but to show those who have money where to go for reliable work, and if this does not satisfy and convince you of the truth, nothing on earth will. Only one in the world advertising "Pay what you please." All letters always answered. Enclose stamp. K—— also develops mediums for public work. Charms for all purposes given free. Questions answered free. Hours 9 A. M. to 8 P. M. daily; Sundays 9 A. M. to 6 P. M. Look for this ad in Sunday *Tribune* only. No curosity seekers wanted.

Now, I ask you, does any one with any sense in the world believe that any man has the power to do the things that this man claims?

Voices—"No."

Dr. Dowie—Why, it is a lie upon the face of it, and a fraud.

Where should the proprietor of the *Tribune* be? If men like the Tourville brothers are to be sent to jail, should not those who have opened their columns and advertised them be sent to prison, too? And this man has been helped to steal from the people for *ten years*.

That paper can falsely declare God's work in Zion to be a "fake." Can it be wondered at when it is the promoter of shameless stealing?

The Press Should Share the Punishment Deserved by the Thieves.

If I were not a minister and had not my hands full and were a lawyer, I should take this thing up myself and go before the Grand Jury, and I should demand indictments of these papers for aiding and abetting scoundrels, murderers, liars, and thieves. When Zion gets strong enough we will have a legal department, and I will give the Grand Jury some business before I am through.

There is a class of advertisements which I do not dare to read. They have been appearing for years.

After some computation I think that advertisers of this class must pay at least $100,000 a year to the five daily morning papers.

The Private Hospital Murderers Aided and Abetted by the Press.

They advertise private hospitals for women.

I have the positive knowledge given to me by one of the penitent women connected with this hospital business that in the particular establishment with which she was connected there were, on the average, forty babies torn from their mothers and burned up in a furnace every month.

She asked me to say this, but to spare her, that she may not go to prison. She is broken-hearted. She was driven into this by a man, now dead, who held a revolver to her head and compelled her to do it.

At a low computation more than five hundred of the fallen women who every year come in from the country to undergo illegal operations are murdered in Chicago.

The coroner's office accepts certificates of death from certain duly qualified officers of the highest ostensible respectability, who give their certificates for money, when they know that these women die from illegal operations.

There are scores of men in this city for whom the hangman's rope is dangling. But I will keep back some of the things until the time comes. I have dared the doctors to deny some of my allegations, and have said that if they dispute them, I will enter the fight in the courts and prove scores of doctors to be qualified for the gallows.

They have their "baby farms" in some of the most fashionable portions and hotels in this city. They find the lady who is in trouble. She simply comes to the hotel, registers, under an assumed name, as a guest, gets a nurse, and the whole thing is managed in the most gentlemanly and polished manner possible.

The babe is murdered, often before it is ready to be born, and sometimes in such an operation the woman dies.

But they mostly agree that the baby shall be born. Then they take a pair of forceps and crush the brain of that baby into a pulp, and the bodies are cremated.

The accursed papers advertise these things, and are making hundreds of thousands of dollars out of them.

I say before God that this Press is not only Ungodly and Unclean, but it is Criminal.

I would rather break stones in the streets than be a partaker in such criminal advertisements.

Where is the law? Where is justice? Blind, and will not move.

What about the people? Oh, they say: "That is not my business. Am I my brother's keeper? Am I my sister's keeper? If people will get into trouble, what have I to do with it?"

The Church of the Living God must stand up and do something.

I am told that if I publish some of the things which I have said, that I shall be shot.

Threatened men live long. I care nothing for these threats. I say these things boldly, in Christ's Name, and I intend to publish them.

The shameful prostitution of the Press is beyond expression. The Church of God recognizes that these things are going on in a measure, and it is too cowardly to expose and to fight these enemies of God.

Now every one who desires a perfect freedom which dispels all fear, arise and seek it from God.

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Take me as I am. Make me what I ought to be, in spirit, in soul, in body. Give me Thy Holy Spirit, that I may do right; that I may confess my sin to any whom I may have wronged; that I may put away all sin. Give me the power which delivers me from fear. Give me therefore that perfect love that will take away fear, for Jesus' sake. Amen.

(All repeat the prayer, clause by clause, after Dr. Dowie.)

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 Christ; faithful is He that 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.

THE NEED OF PRESS CENSORSHIP AND OF AN HONEST NEWSPAPER.

North Side Zion Tabernacle, Friday Evening, December 15, 1899.

The meeting was opened by Elder Voliva with a song service.

The Scripture lesson was read by Evangelist Cantell.

Elder Excell then offered prayer, and the tithes and offerings were received.

Dr. Dowie then spoke as follows:

INVOCATION.

Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, and profitable unto this people, oh Lord, and unto all to whom these words shall come, for the sake of Jesus, our Lord, our Strength, and our Redeemer.

I will place in front of all I have to say the twenty-third chapter of the Gospel according to St. Matthew, the thirteenth, fourteenth and fifteenth verses:

TEXT.

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

Woe unto you, Scribes and Pharisees, hypocrites! for ye devour widows' houses, even while for a pretense ye make long prayers: therefore ye shall receive the greater condemnation.

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

Dr. Dowie then reviewed, briefly, the witnessing of the week against the Press.

Tonight I desire to plead for a Censorship of the Press, and for an Honest Newspaper.

A Censor to Act as a Judge Between the People and the Press.

What is a Censorship? A Censor is, properly speaking, a Judge of Morals. In the sense in which I am going to use the term, a Censor would require to judge not what shall go into the papers—that I do not think is possible; but what has gone into the papers. He would hear complaints against the Press, and be especially clothed with the powers of law to punish the offender.

At present there is practically no redress whatever. Last year the Press managed to get a law passed at Springfield which said that if they had been guilty of any offense in their papers in the way of libelling any persons, they were to be at liberty to escape all punishment by simply uttering a few words of apology. The consequence was that when I once determined to punish a newspaper which had lied about me in glaring headlines, that newspaper published an apology, a withdrawal of all that they had said, in a little local notice of about four lines in the smallest type in their office. They put it away down in a corner of the paper where nobody saw it; but the lies came out with scare head lines and filled columns day after day. But that "apology" was a compliance with the law, and so all redress is denied.

Thus the Press can practically evade the law.

I Will Not Permit the Press to Attack My Moral Character.

The Press has said every evil of me except one. I gave the Press notice if ever any editor of any paper published an attack upon my moral character, and said that I have ever defiled a woman or broken my marriage vows, I would go for that editor and put him in prison. That is the only thing they have not done, and they dare not do it.

I would not be fit for a moment for the leadership of this great work with which God has entrusted me if I permitted that to rest upon my good name.

Whatever else they may call me comes right back to them, because if I were a criminal there would be a way of reaching me by law.

If they could make a charge that would hold together, they would imprison me. But I have not been damaged by the newspaper attacks at all, for they have only advertised Zion's work.

Hence I do not know that I am really in need of protection from the Press.

But the Press has gone on lying until it is intoxicated with lies. Its writers are intoxicated with liquor, tobacco; many of them with morphine, others with their dirty passions. The majority of the writers for the Press are not in possession of their faculties at any time. Hence the men who write for the newspapers are short-lived, miserable blowflies who buzz around for a day and then die of the poison they have delighted in. They are seeking an opportunity to light somewhere and deposit their dirty eggs and create maggots and filth, and then die in their sin and shame.

It is time that there should be a law which would establish a Censorship.

A Judge should be appointed so that any one wronged by the Press could go straight before the judge, and state his or her own case, without the assistance of lawyers at all, and receive justice.

A poor girl who is virtuous, and is sometimes falsely accused by the papers, ought to have a right to say, "Judge, they do me wrong," and get her rights.

That is what I mean by Censorship.

The Suspension of a Paper's Publication a Fit Punishment of Repeated Crimes.

Every paper should be punished, first, by being fined.

The law should say, for example, "Fifty Dollars for the first offense; Five Hundred Dollars for the second offense; Five Thousand Dollars and three months' imprisonment for the third offense; Ten Thousand Dollars fine and a year's imprisonment and the suspension of the paper for a year for the fourth offense."

That would bring the Chicago "generation of vipers" to realize that there were such things as truth and justice.

If the Press is honest and clean, it will not be afraid of Censorship.

I am not afraid of anybody bringing anything against LEAVES OF HEALING.

If I have wronged any one in LEAVES OF HEALING, if I have unintentionally said anything which is not true regarding anybody, there is nobody any more willing than I am to say, "I am sorry; forgive me." I would be glad to undo any wrong I ever did. But I must receive proof that I have erred.

But these daily newspapers are not honest, and are not willing to subject themselves to an examination.

The time has come when this Unclean, and Ungodly, and Criminal Press must be taken by the throat and dealt with. It cannot do what it likes. They who write for papers must do right as well as anybody else in this community.

That is what I mean by a Censorship. Not only do we appeal for a Censor, but also for an honest newspaper.

If all the honest people in Chicago were in earnest about this matter, do you not think they could get it very quickly? But the honest people in Chicago are not as united as the bad people are. The honest, well-disposed people of this city say, "Let it alone, it doesn't matter to me. The Press doesn't attack me; I don't care."

I do not believe there ever will be a truly honest and God-fearing newspaper in Chicago until Zion prints it.

Zion Will Print an Honest Newspaper.

We will not print it in Chicago, but if you come to the All-Night Meeting on December 31st, I will show you the location of Zion City, and will tell you where I will print it. We will be able to print the ZION EVENING STAR and the ZION MORNING SUN, in our own little City, and put it into a fast train, and have it sold in the streets of Chicago alongside of the *Daily Lyre*. (Laughter.)

I intend to be editor-in-chief myself. We will take care of our advertising columns, and we will print a daily paper which will tell the truth. We shall have abundant reason, no doubt,

to take the other daily papers every night and morning and spank them for their good.

But there is a better phase than that. Why should not a daily paper have a daily sermon—the daily newspaper telling of Salvation, Healing and Holy Living of God's people throughout the world? Why should not a daily newspaper tell of the Healings throughout the world? A cable code could be established and messages sent from our Elders in all lands, telling of God's healing power manifested.

For instance, take Overseer Mason as an illustration.

When he gets to China he will understand what is going on.

Would not a monthly letter from him concerning the work in China be interesting?

Then I am sending officers of the Church to Australia.

We have in Paris, Elder de Rehbinder, who is a Count of the Russian Empire, as well as an Elder in this Church.

Zion has officers and people in all lands.

Zion will have an honest daily newspaper, and an interesting one.

I believe the people are sick now of the dirt and muck that is in the papers, about murders, executions, crimes and scandals.

When we print a daily paper we are going to print it from new type and new presses. We will have a clean start, and I believe that we can make that paper so attractive that when the boys call out on the street, "ZION MORNING SUN," people will run to buy it.

Every one who desires to do right, stand up and do not be ashamed. Be ashamed to sit still. Pray with me.

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Take me as I am. Make me what I ought to be, in spirit, in soul and in body. Give me power to do right, no matter what it costs. Give me Thy Holy Spirit, for Jesus' sake. Guide me, and enable me to do right, and to help others, in His Name. Amen.

(The audience repeat the prayer, clause by clause, after Dr. Dowie.)

Dr. Dowie—Now are you going to do that?

Voices—"Yes."

Dr. Dowie—Live it. We do not say one thing in Zion and do another. That is the power of Zion.

The meeting was closed by the Doxology and the

BENEDICTION.

Beloved, abstain from all appearance of evil, and may the very God of Peace Himself sanctify you wholly, and I pray God your whole Spirit and Soul and Body be preserved entire without blame unto the coming of our Lord Jesus Christ; faithful is He that 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.

Healed of Many Warts on the Hands.

FLORENCE, KANSAS, November 3; 1899.

DEAR DR. DOWIE:—I have been thinking about writing to you, and that I ought to tell you how I was delivered from the marks of Satan.

My hands were just covered with warts, and on the hand that had the least number, I counted them and there were seventy-five. The other hand was so covered that they almost seemed to be one on top of each other.

I wrote to you the 20th of June, asking you to pray for me.

It was about a month before I noticed they were leaving, and by the first of September they were all gone.

I am so thankful and praise the Lord for what He has done for me, and that my hands are nice and smooth again.

I also thank you for your prayers.

Yours faithfully, JOHN B. WELTY.

The Insane Healed.

MILLVILLE, NEW JERSEY, December 4, 1899.

DEAR BROTHER IN CHRIST:—My boy whom I wrote to you to pray for, who was insane, is home, as well as ever.

Thanks be to Almighty God. I believe prayer and nothing else has done it.

I went to see him and the doctor said he would not advise me to take him just yet, but I insisted on it and brought him.

He says he has been saved since he has been there, and felt the presence of God around him, and felt the prayers of God's people.

Oh, praise God He has people who take Him at His word and His promises by faith.

Pray God to keep him rigbt, and pray for me that I may be faithful to God and obedient.

God bless you is my prayer.

Yours in Christ, MRS. CAROLINE ERNST.

GOD'S WAY OF HEALING.

BY THE REV. JOHN ALEX. DOWIE.

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

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

The Lord Jesus Christ is Still the Healer.

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

Divine Healing Rests on Christ's Atonement.

It was prophesied of Him, "Surely He hath borne our griefs (Hebrew *sicknesses*), and carried our sorrows: . . . and with His stripes we are healed"; and it is expressly declared that this was fulfilled in His ministry of Healing, which still continues. (Isaiah 53:4, 5; Matthew 8:17.)

Disease Can Never be God's Will.

It is the Devil's work, consequent upon Sin, and it is impossible for the work of the Devil ever to be the Will of God. Christ came to "destroy the works of the Devil," and when He was here on earth He healed "all manner of disease and all manner of sickness," and all these diseases are expressly declared to have been "oppressed of the Devil." (1 John 3:8; Matthew 4:23; Acts 10:38.)

The Gifts of Healing are Permanent.

It is expressly declared that the "Gifts and the calling of God are without repentance," and the Gifts of Healing are amongst the Nine Gifts of the Spirit to the Church. (Romans 11:29; 1 Cor. 12:8-11.)

There are Four Modes of Divine Healing.

The first is the direct prayer of faith; the second, intercessory prayer of two or more; the third, the anointing by the elders with the prayer of faith; and the fourth, the laying on of hands of those who believe, and whom God has prepared and called to that ministry. (Matthew 8:5-13; Matthew 18:19; James 5:14, 15; Mark 16:18.)

Divine Healing is Opposed by Diabolical Counterfeits.

Amongst these are Christian Science (falsely so-called), Mind Healing, Spiritualism, Trance Evangelism, etc. (1 Timothy 6:20, 21; 1 Timothy 4:1, 2; Isaiah 51:22, 23.)

Multitudes Have Been Healed Through Faith in Jesus.

The writer knows of thousands of cases and has personally laid hands on scores of thousands of persons. Full information can be obtained at the meetings held in Zion Tabernacle, 1621-1633 Michigan Avenue, Chicago, and in many pamphlets which give the experience, in their own words, of many who have been healed in this and other countries, published at Zion Publishing House, 1207 Michigan Avenue, Chicago.

"Belief Cometh of Hearing, and Hearing by the Word of God."

You are heartily invited to attend and hear for yourself.



PRAISE ye the Lord; for the Lord is good: sing praises unto His Name; for it is PLEASANT.—Psalm 135:3.

Saul and Jonathan were lovely and PLEASANT in their lives, and in their death they were not divided; they were swifter than eagles, they were stronger than lions.—2 Samuel 1:23.

Very PLEASANT hast thou been unto me: thy love to me was wonderful, passing the love of women.—2 Samuel 1:26.

Behold, how good and how PLEASANT it is for brethren to dwell together in unity!—Psalm 133:1.

PLEASANT words are as an honeycomb, sweet to the soul, and health to the bones.—Proverbs 16:24.

The lines are fallen unto me in PLEASANT places; yea, I have a goodly heritage.—Psalm 16:6.

Is Ephraim my dear son? Is he a PLEASANT child?—Jeremiah 31:20.

A very lovely song of one that hath a PLEASANT voice.—Ezekiel 33:32.

We hope you had a happy Christmas and wish you a happy New Year.

Open your Bibles at the center to find Psalms where there are no helps in the front or back of your Bibles.

OUTLINE THOUGHTS ON THE ONE HUNDRED AND NINETEENTH PSALM.

Over the letter O:

Open to this chapter for the longest one in the Bible.

Over one hundred verses—Yes, just one hundred and seventy-six in the chapter.

Out on the Mediterranean sea, a boat in a storm, and one hundred more persons on board than we have verses in the above Psalm. How many on board?

Order in the dividing of the Psalm, just twenty-two sections.

Over each section a letter of the Hebrew alphabet.

Only eight verses in each section, and in the original opened by this letter and *so* in form of an acrostic.

Of these, twenty-two sections of eight verses in the section, or one hundred and seventy verses in all.

Only four verses which do not directly speak of the Word of God.

Outline of Salvation, in only four verses, and the only ones in the one hundred and nineteenth Psalm that begin with the letter O:
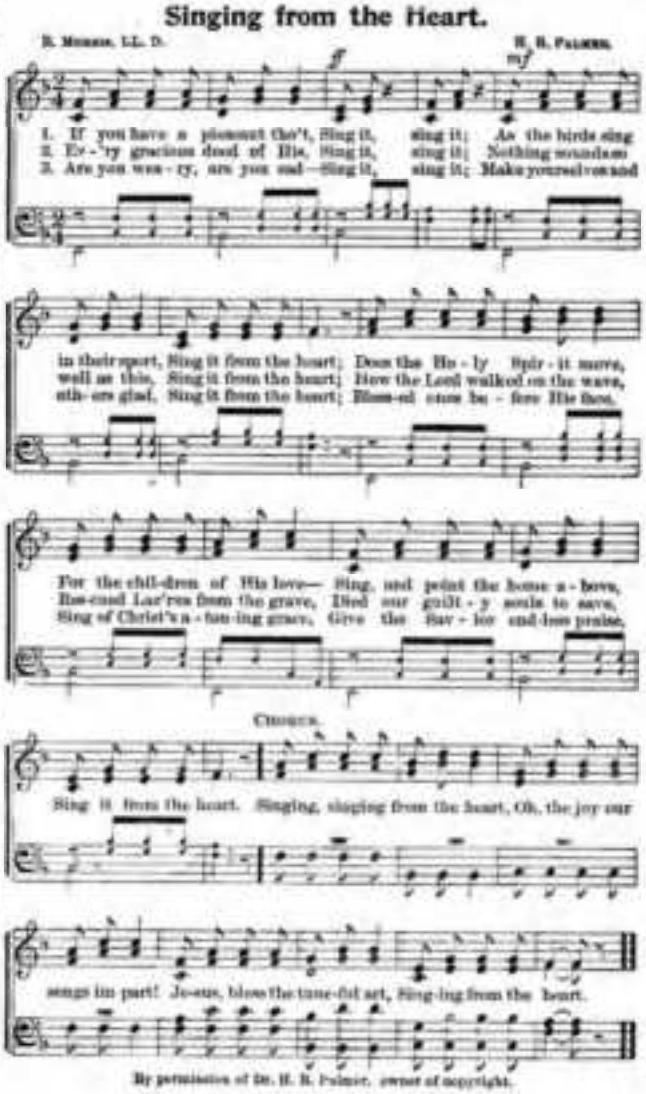
Of Conviction, verse 5:

Oh that My ways were established
To observe Thy statutes!

Of Conversion, verse 18:

Open Thou mine eyes, that I may behold
Wondrous things out of Thy law.

Singing from the Heart.



By permission of Dr. H. R. Palmer, owner of copyright.

Of Confession, verse 97:

Oh how I love Thy law!
It is my meditation all the day

Of Communion, verse 133:

Order my footsteps in Thy Word;
And let not any iniquity have
dominion over me.

Out of the chapter just before it, or Psalm 118:8, the middle verse in the Bible, we find the ninth verse much like it:

"It is better." "It is better."

Of the chapter just before this, or Psalm 117, we have the shortest one of the Psalms.

Observe, then, Psalm one hundred and seventeen as the shortest, Psalm one hundred and nineteen as the longest, and Psalm one hundred and eighteen and eighth verse for the middle verse of the Bible.

Some other O's in form of sentence prayers from the one hundred and nineteenth Psalm. Seven of them:

O forsake me not utterly.—Verse 8.

O let me not wander from thy commandments.—Verse 10.

O Lord: teach me Thy statutes.—Verses 12, 33, 64.

O Lord, put me not to shame.—Verse 31.

O Lord, let Thy mercies come also unto me.—Verse 41.

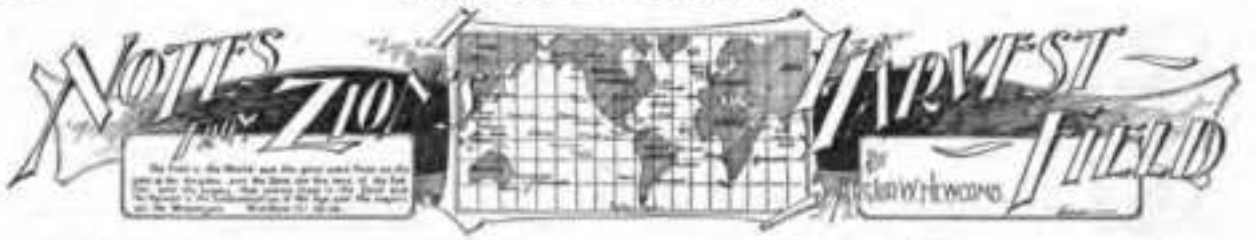
O Lord, quicken me according unto Thy Word.—Verse 107.

O Lord, teach me Thy judgments.—Verse 108.

Juniors, all read the program for December 31 (Lord's Day), and let us be on time at the Hall of Seventies, corner of Thirteenth Street and Michigan Avenue, at 9 A. M. No Junior meeting at that hour at any other place in Chicago. We hope to see you all on time. See Psalm 129, last two lines.

PRAYER.

O God, help me to be sweet
In Temper, Touch and Tone,
That I may lead some one Thyself
to meet.
In Jesus' Name, Amen.



AS THE YEAR closes we look back, in briefest retrospect, upon the great goodness of our Heavenly Father in the building up of the forces of Zion and giving her the victory over all her many enemies.

The year 1899 will be long remembered in Zion.

Upon its pages are written the history of growth unprecedented in any religious body of modern times; of a progress which has startled the world, and of a strengthening and confirming of the work which has made it under God the most powerful enemy of evil in the world today.

The year opened with the most inspiring and helpful All-Night with God in the history of the Christian Catholic Church. The blessing which God poured out upon that gathering continues to spread in ever-widening circles, to this day, and will never cease.

Since then the year has seen the opening of Zion College; the establishment of Zion's Financial Institutions; the installation of Zion Printing Works in a new building, and the purchase of new machinery which makes it practically a new printing plant throughout all departments.

It has seen the opening of the Home of Hope for Erring Women, Zion College Home, and Zion Students' Home.

It has seen the opening of four new Zion Tabernacles in Chicago, and of many in other places of the wide field.

It has seen the opening up of Zion's work in countless places in this and other lands, even in far-away China and Japan.

The twelve-month has seen the weekly edition of LEAVES OF HEALING increased from seven thousand five hundred copies to twenty-two thousand copies, or even more; for of some issues we have printed over forty thousand copies. The paper has also increased from twenty to thirty-two pages. The subscription list has nearly doubled.

The demand for Zion literature has become so great that with nearly double the capacity Zion Printing Works is now running night and day, instead of nine hours daily.

The Christian Catholic Church has increased its list of officers nearly threefold and its membership from fourteen thousand to forty thousand.

The year 1899 will also be remembered for many important and successful missions of the General Overseer in Ohio, Michigan, Indiana, Iowa and Pennsylvania.

The year 1899 has been marked also by a new persecution by the Press and the murderous doctors. For the first time in the history of the movement in Chicago, mob violence has been resorted to by the furiously desperate enemy.

The newspaper press of the world has taken up the cry against Zion and her General Overseer, and has published shiploads of the most palpable falsehoods and calumnies.

But the persecution only served to purify, increase and strengthen Zion, and God has given the power by which every weapon formed against Zion has come to nought.

The year of glorious blessing has ended fittingly in the now victoriously closing Three Months' Holy War Against the Hosts of Hell in Chicago.

Taken as a whole, the year has been one of beginnings and, great as has been the progress, God has manifested His will that all these things are but the merest rivulets which the showers of blessing from God will quickly swell into mighty rivers.

CHICAGO.

As we go to press, Zion in Chicago, reënforced by thousands of members and friends from every corner of this and other continents, is preparing for the All-Day and All-Night with God in Central Zion Tabernacle.

The number of guests from outside indicates that at this season of prayer, praise, thanksgiving and fellowship will be the largest gathering of the members of the Christian Catholic Church in Zion ever held.

All Zion is looking forward to this, which promises to be the most important meeting, in many respects, Zion has ever held, with hearts full of joy and thanks to God and with fervent prayers for His continued blessings.

The mighty Witnessing against the Unclean, Ungodly and Criminal Press, by the General Overseer, has closed. These vile deceivers, robbers and murderers of humanity stand exposed in all their hideous guilt.

The condensed reports of these addresses appear in this issue of LEAVES OF HEALING.

Since that series of sermons, the General Overseer has spoken several times in the Central and other Zion Tabernacles, but has devoted more than the usual time to LEAVES OF HEALING and the affairs of Zion's Financial Institutions and to recuperating from the long strain of the Three Months' Holy War in preparation for the heavy work of the All-Day and All-Night with God and the important Conferences of the first week of the New Year.

God has given him marvelous strength during the last three months.

During that time, besides attending to a very voluminous correspondence, accomplishing a vast amount of editorial work, directing a real estate transaction which is one of the greatest business and religious movements of the age, and keeping in close touch with the worldwide work, he has spoken to large audiences on an average of once each day and prayed with many sick and sorrowing ones.

The evangelistic meetings have been faithfully carried on in all Zion Tabernacles, and God has been present by His Spirit's power to bless His Word.

Zion's first messengers to the Orient, Elder C. F. Viking and his wife, Evangelist B. C. L. Viking, who go as Zion's pioneers to Shanghai, China, and Overseer J. Thomas Wilhide and his wife, Elder Elizabeth A. Wilhide, who will take oversight of Zion's work in Australasia, are making their final preparations before leaving on January 4, 1900, for their distant fields of labor.

Zion Printing Works is crowding its swift presses with Zion literature which they will take with them, much of it being printed in French, Japanese, and Chinese.

Central Zion Tabernacle.

2101-2153 Michigan Avenue.

On Lord's Day, December 17th, the General Overseer devoted the afternoon service to a telling denunciation of Bad Books and Bad Pictures. With graphic power he pointed out the vast damage and defilement they wrought in the Home, Church and Nation. He closed with a glowing tribute to that best of Books, the Inspired Word of God.

On Lord's Day, December 24th, Christmas Eve, the thousands in Zion joined in a beautiful service in commemoration of the birth of Christ, the King.

At the afternoon service in Central Zion Tabernacle, and at the evening service in South Side Zion Tabernacle, special music, appropriate to the occasion, was admirably rendered by Zion's Choir, under the able leadership of Conductor Burt M. Rice.

The following was the

PROGRAM.

PROCESSIONAL—"Hark, the Herald Angels Sing," . . . . *Mendelssohn*

INVOCATION.

HYMN—"Oh Come, All Ye Faithful" (Portuguese Hymn), . . . *Reading*

SCRIPTURE LESSON.

ZION'S JUNIOR CHOIR—"In the Field with Their Flocks Abiding," *Farmer*

PRAYER, by General Overseer, closing with Disciples' Prayer, Chanted by Choir and Congregation.

Bringing the Tithes and Offerings into Zion's Storehouse.

ANTHEM BY THE CHOIR—"Blessed is He," . . . . . *Simper*

JUNIOR CHOIR—"Ring Out, Oh Bells, in Gladness," . . . . . *Simper*

CHANT—Choir and Congregation:

"All things come of Thee, O Lord,
And of Thine Own we have given Thee. Amen."

DISCOURSE—GENERAL OVERSEER, REV. JOHN ALEX DOWIE.
Subject: "Christmas Crowns for Christ."

ZION'S CHOIR—"Hallelujah Chorus," . . . . . *Handel*
(Congregation standing.)

HALLELUJAH: For the Lord God Omnipotent reigneth.
The kingdom of this world has become the Kingdom of our Lord, and of His Christ, and He shall reign for ever and ever.
KING OF KINGS, AND LORD OF LORDS. HALLELUJAH!

BENEDICTION.

RECESSIONAL—"Ring the Bells," . . . . . *Brown.*

On Monday morning (Christmas Day), at ten oclock, a brief but very helpful service was conducted in all Zion Tabernacles in the city.

LA FAYETTE, INDIANA.

Deacon William S. Peckham, in Charge.

One of the happiest, brightest spots in the entire great State of Indiana, on Lord's Day afternoons, is the place where the Gathering of the Friends of Zion in La Fayette hold their meeting for prayer, praise, and the reading of God's Word and of His Message from Zion by the Little White Dove.

This Gathering is in charge of Deacon William S. Peckham, who, in a recent letter to the General Overseer, says concerning the work there:

God is blessing the work and confirming the Word "with signs following."

A few mornings ago Mr. Jelf, of West La Fayette, came to our home. After talk and prayer, I laid hands upon him and God wonderfully healed him.

He had suffered for over three weeks with a severe pain in his side, and had groaned all the preceding night, unable to sleep. He could not lie upon his right side at all.

Yesterday evening he came to a meeting of our Gathering and told us that he had slept all night and had been able to lie upon his right side without difficulty. He gave God all the glory.

God is using me in a wonderful way since my ordination. I cannot see but that I prayed with as much faith before, but the results were very discouraging, in many cases.

But since you laid hands upon me and ordained me for the ministry, God does hear and answer, without any effort on my part. "Not by might, nor by power, but by My Spirit, saith the Lord of Hosts."

PARIS, FRANCE.

Rev. A. A. de Rehbinder, Elder-in-Charge.

Zion's first representative in Europe is a Count of the Russian Empire, with many close relationships with the rulers of European affairs; a man of great linguistic ability, and, above all, a man who is working for humanity and proclaiming the Full Gospel in the power of the Holy Spirit.

He was one of the first six elders ordained in the Christian Catholic Church, and was for some time connected with the work at headquarters.

Subsequently he preached the Word in Mexico, but over a year ago was commissioned to Paris by the General Overseer to prepare for Zion's work for the millions at the Paris Exposition in 1900.

Somewhere near the gates of that great vanity fair, Zion will unfurl her flag, and amidst the carnival of lust and greed will tell to men and women from all the corners of the earth the Glad Tidings that Jesus came to bring Salvation, Healing, Purity, and Holy Living.

Elder de Rehbinder's splendid training in the modern languages especially qualifies him for this great work. It is the present intention of the General Overseer to associate with him the Rev. William de Ronden Pos, also an Elder in the Christian Catholic Church in Zion, and educated in modern languages.

Elder Pos is now associated with the work in headquarters.

Zion's work in Paris has already begun under the charge of Elder de Rehbinder, as the following letter to the General Overseer relates:

PARIS, December 5, 1899.

THE REV. JOHN ALEX. DOWIE.

Dear Dr. Dowie:—As I see so many beautiful reports of Elders from all parts of the United States, I have concluded to begin sending, from time to time, a report of our work here in Paris.

We thank God for giving us a home of our own on one of the prominent avenues of this beautiful City of Paris. Our address is now 13 Avenue de Villars.

A group of Christians who became acquainted with us in the beginning of this year, already have sent us a circular inviting us to let them know if we were aware of any meetings held in our part of the city.

We saw that this call gave us a splendid opportunity to announce a weekly meeting, and to proclaim the Everlasting Gospel, which we did.

Our first prayer meeting will therefore take place tomorrow, December 6th, and we hope that God will enable us to address His people in a convincing way.

We have also visited churches of different denominations, and we found that if Protestant churches may be slumbering in America, they are asleep here on account of the connection between Church and State, ministers of the Gospel being at the same time functionaries of the state.

BLUFFTON, OHIO.

Rev. Ephraim Basinger, Elder-in-Charge.

Elder Basinger reports from his interesting field of labor an unusual activity upon the part of the enemy, occasioned, as usual, by an increased activity of Zion.

God's servant there has been holding a series of special meetings, in which God has given blessing. He was threatened with mob violence for his clear denunciations of sin in some of its popular forms, but God graciously protected him from all harm.

Zion in Bluffton is looking forward to the first weeks of the new year, when they expect to dedicate their beautiful new hall as a Zion Tabernacle in Bluffton.

Elder Basinger and some of his people are at headquarters to attend the All-Day and All-Night with God in Zion Tabernacle.

Two Years of Blessing Through Zion.

Mrs. Anna Stockstill, of 1817 Benton Avenue, Springfield, Missouri, writing December 7th, says:

I was relieved of sickness in answer to your prayers last May

I am so thankful for two years of health and strength, after four years of constant suffering.

Through your teaching and prayers I was led into the light.

May God bless you and Zion everywhere.

Blessing in Mind and Body.

Writing at Sidney, Iowa, November 17, 1899, Ida B. McClain says:

Your letter and tracts were received last week.

I wish to say that God healed me the day you and Sister Dowie prayed for me.

My body had been so affected that my mind had become so weak that I was afraid that I was going to lose my mind. The Lord wonderfully healed the body and mind.

I give God the glory.

ZION'S FINANCIAL INSTITUTIONS



ZION CITY BANK.

FOR BRASS I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: I will also make thy officers peace, and thine exactors righteousness.—Isaiah 60:17.

IF THE so-called Orthodox Churches had not taught the people that it was a mark of piety to be poor, God's children would today be the stewards of the millions of dollars that are being used and squandered in reckless speculations.

GOD'S WORD teaches that Christ became poor that we through His poverty might become rich.

GOD'S CHILDREN in Zion are beginning to realize that obedience brings a happy, fruitful life. Instead of sin they find Salvation; instead of sickness, Healing; instead of poverty, Riches.

ACCORDING to press reports an incorporated bank in London, England, has failed, owing to an attack of the newspapers. During the recent combined attack of the Chicago newspaper liars, Zion City Bank became stronger, and grew at a rapid pace. It is still growing. More than sixty *new accounts* have been opened this week.

HOUSE-BURGLARIES are constantly being committed in all parts of the city. Why are people so foolish as to leave money and valuable articles in their houses? It is a dangerous custom and leads to loss, and sometimes murder.

A FIRST DIVIDEND at the rate of six per cent per annum has just been declared, and checks for same will be mailed to all stockholders this evening.

WE HAVE received many applications for stock in Zion City Bank, and everything indicates a wonderful year for 1900.

WE CALL special attention to our increased rate of interest, from three per cent to four per cent per annum on all savings accounts from $1 to $500; also to our excellent facilities for the transaction of foreign business in its various branches.

WE TAKE this opportunity to thank our friends for their patronage and good will. Our desire is to do good to all, especially to those who are of the household of faith.

ZION LAND AND INVESTMENT ASSOCIATION.

EVERYTHING points to great activity in real estate matters, especially in and near the larger cities in this country. Around Chicago new towns are being started and others talked of, giving much stimulus to the real estate market.

WE HAVE sold a large number of shares in our stock this week, and the work has become too much for our office staff.

IT IS WELL to remember the great advantages in buying stock early, and especially these two facts—first, that we will take the stock certificates at par, with six per cent interest added, in payment of land; and, second, that the stockholders have the right to select lots in the order of their stock certificates. This privilege is one of great value.

A FIRST DIVIDEND at the rate of six per cent per annum will be distributed by checks to each stockholder this evening.

THANKS be to God, under His leadership Zion has no differences to settle, but labors with one heart and one mind, in the unity and spirit of the Master.

MANUFACTURING and mercantile pursuits in Zion City are to be conducted, as far as practicable, on a mutually coöperative and profit-sharing basis. This is a subject which is receiving our careful consideration.

WHEN THE true child of God understands and realizes that all that he is, is what God the Almighty has made him, and all that he has is what God has given him; that the wealth of this world does not belong to man, but to God; and that man is merely the earthly agent of God, God's steward, then will he have taken a step forward in his Christian life which will make him an honor to his God and a great blessing to his fellowmen.

ASK YOURSELF this question: What right has the true disciple of Christ to follow in the footsteps of the world and bequeath what God has entrusted to him to his next of kin, who may be a child of the Devil, full of Secretism and every other abominable thing which accompanies it, and would undoubtedly fight God's work, should an opportunity present itself, with the very weapon which you, as God's steward, had placed in his hands?

AT THE bar of judgment such action on the part of Saint, as well as Sinner, will have to be accounted for.

NO DOUBT Zion everywhere is looking forward to one of the greatest, if not the greatest, event in the history of the Christian Catholic Church in Zion.

THIS GREAT event will be the All-Night of Prayer, Praise and Testimony in Central Zion Tabernacle, the last night of this year.

BY SO MEANS the least important part of the program will be the announcement of the location of Zion City, to be exhibited by three Mammoth Pictorial Maps now being drawn by a Zion artist.

CHEERING WORDS FROM ZION'S GUESTS

NOTES FROM ZION HOME

THE regular Praise and Testimony meeting held in Zion Home, Saturday evening, December 16, 1899, was conducted by Overseer Piper.

After the usual opening exercises, the States represented were enumerated and found to be sixteen in number, as follows:

District of Columbia, Illinois, Indiana, Iowa, Maryland, Massachusetts, Michigan, Minnesota, Mississippi, Missouri, Nebraska, North Dakota, Ohio, Pennsylvania, Virginia, and Wisconsin.

The following foreign countries were also represented:

British Columbia, China, England, Ireland, Japan, and Ontario.

The meeting was then thrown open for testimony.

MRS. DANIEL C. SMITH, 1922 Columbus Avenue, Boston, Massachusetts, said: "I first became interested in Zion by meeting Mrs. Sparrow, a member of the Christian Catholic Church. My interest was deepened by reading LEAVES OF HEALING. I am very happy in the knowledge that wherever I am, in whatever work engaged for the Lord, I shall have the prayers and interest of Zion."

MISS JOAN CULBERTSON, Cincinnati, Ohio, said: "I heard of Divine Healing by reading LEAVES OF HEALING. It was sent to the Children's Home in Covington, Kentucky, where I was, for fifteen years, engaged in caring for children. Then I heard Dr. and Mrs. Dowie in Cincinnati. I had in my charge three little boys, one of whom was feeble-minded, another had a stammering tongue, and the other was very nervous. His mother had been insane since his birth and was in an insane asylum. Overseer Piper prayed for them, and the little boy who had been so nervous all his life was healed instantly.

"Myself and twenty-six of the little boys had been praying and reading LEAVES OF HEALING. We decided to obey God and trust Him to keep us well. We knew if any of them got sick we would be obliged to have a doctor, so we concluded we would trust God not to *make* us well but to keep us well. God assured me that He would keep them well.

"One of the little boys was quite naughty. It was decided to ask Elder Piper to pray with him. The Elder told me to throw out all the medicines and break the bottles. I did so with the medicine belonging to me, but what belonged to the institution we put in the medicine chest in the hospital. The boy put the motto on the inside of the door, "In God We Trust!" That motto is still on the inside of the door.

"We were very happy until one day word came to us that no one could stay in the home and attend Zion. They gave as their reason that the ministers in Covington objected on account of some things which Dr. Dowie had said. They threatened to withdraw their support from the institution if any of the people there continued going to Zion Tabernacle.

"I had been connected with that work so long—some of the children I had known from infancy—and the work was so dear to me that at first I thought I would trust God and obey the best I could and stay away from Zion, although when I talked to Elder Piper it was contrary to his advice. But I decided to give up attending Zion. When I did I became sick; so sick for four days that I could not stand up. Then I gave up the work, and I shall never forget how happy I was that Sabbath Day. I gave up the work and trusted to God for something else to do.

"My sister, who was an officer in the Salvation Army, came home. She asked me, 'Why is it you think so much of the prayers of these people?' I said, 'Because, when they pray, God answers.' 'Well, that is a good reason,' she said, and within a short time she was a member of Zion.

"God was good to me and gave me a position very much like the one I had, but much better wages. I was very pleasantly situated until I was called upon to tell a child when to take medicine. I could not do that, and gave up my situation again.

"God has blessed me and been with me. I thank Him for Zion, for the General Overseer and Mrs. Dowie, and for Overseer Piper."

MRS. C. H. BAILEY, St. Louis, Missouri, said: "Five years ago I was very ill. I was given up by three physicians. A minister who came to see me gave me LEAVES OF HEALING. I was healed, and have been healed several times, through the prayers of Zion. I desire to see Zion in St. Louis."

F. NELSON, Newport News, Virginia, said: "I thank God tonight for LEAVES OF HEALING. I prayed to God continually to help me to come to Zion. I am a poor man with a large family, but the Lord answered prayer by giving me the means to come.

"Five years and nearly seven months ago I had a fall of nearly thirty-seven feet from the upper deck of a large vessel in Newport News shipyard, which caused a very severe fracture of the spine. I have tried the most eminent physicians in the country, to no good. This is only the second night I have been here, and I feel much better already."

ELDER WILLIAM DE RONDEN POS spoke at some length on the evil effects of eating swine's flesh as had been manifested in his own body before hearing of Zion, and urged upon those present that they should not become careless or indifferent in their testimony against the "unspeakable pig" and the oyster.

A. J. CARLSON, Ravenstock, British Columbia, said: "I was a stinkpot, a whiskypot, a beerpot, and everything else bad. I thank God LEAVES OF HEALING came into my hands. After reading it I was delivered from my bad habits. After about six months the Devil took hold of me and I began to smoke again. One of the friends of Zion prayed with me and I was delivered. I subscribed for LEAVES OF HEALING, but I was working in the mines, thirty miles from the postoffice. The fellow who brought the mail was serving the Devil and would throw it out in the woods to lighten the mail.

"I prayed to God that He would open the way for me to come to Zion, and He has brought me here.

"While up in the mountains in the mine I had rheumatism, and put on an electric belt. After reading LEAVES OF HEALING I took the belt off, and am going to give it to Dr. Dowie to hang on the walls of Zion."

MRS. C. A. OHLSON, Washington, District of Columbia, said: "I came here almost discouraged because of my health, and because I had disobeyed God. I thank God with my whole heart for the blessed time I have had in this Home. I have had a great answer to prayer, and I thank God for this Christian love and Christian fellowship. I desire that God shall open the way to send some one to Washington to preach the Full Gospel. The ministers in Washington do not preach the Full Gospel. They have 'Doll Shows,' 'Old Maids' Conventions,' and all that sort of stuff. We want men filled with the power of the Holy Spirit and the love of God in their hearts."



"LO, THESE SHALL COME . . . FROM THE LAND OF SINIM."

"Sing, O Heavens; and be joyful, O Earth."—Isaiah 49:12, 13.

ZION IN THE ORIENT.

By REV. G. L. MASON, B. A., B. D., Overseer of the Christian Catholic Church in China.

THE KING DEMANDS UNITY.

BY PERMISSION of the General Overseer, I make this column a Plea for a United Church in all lands.

THE GRIEF of the Lord Jesus Christ over the divisions among Christians should touch all hearts. At the solemn crisis of His life, His farewell desire and His will five times expressed were *that they might be one, as the Father and the Son are One.* Sorrow pierces Christ's tender heart, and the Holy Spirit is grieved when God's children say that sectarian separation is necessary and right.

IS CHRIST DIVIDED?—1 Cor. 1:13.

Ye are yet carnal: for whereas there is among you jealousy and strife, are ye not carnal, and walk after the manner of men?—1 Cor. 3:3.

Now I beseech you, brethren, through the Name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfected together in the same mind and in the same judgment.—1 Cor. 1:10.

THESE SCRIPTURES, with Christ's prayer in John, chapter seventeen, and the Holy Spirit's wonderful picture of Christian Union, in Ephesians, fourth chapter, require far more than a mere friendly sentiment, such as may or may not exist between different Christian sects.

CHRISTIAN MISSIONS are undertaken without any earnest purpose to pray for and to bring about the answer to Christ's prayer. The prime condition of bringing men to believe in Christ is neglected, namely, "that they may all be ONE . . . that the world may believe that Thou didst send Me."

THE MISSIONARY who is not constantly praying for and seeking and expecting true Christian Unity is sinning. God has promised the Spirit of Truth to guide into all the truth that is necessary to obedience to the plain command for unity.

CHRISTIAN UNION must precede the world's conviction that Christ is from God. Jesus prays that we "may be perfected into one, that the world may *know*" that God sent Him, and that God loves us even as He loves Christ. The folly of expecting that many heathen may learn to love God while Christians have little love one for another!

"HATE EVIL, O ye that love the Lord." True love alone has the wisdom to hate sin and weep over the sinner. True love exposes evil systems in order to save men. The Kingdom of God is, first, righteousness, and then peace, and then joy.

ROMANISM CRUSHES conscience and intellect to secure a spurious unity—an enforced conformity to a system containing much error mingled with some truth. The diabolical duplicity of Jesuitism so pervades and controls the Roman Church everywhere that its reform is no longer possible; and in it can never be realized the fulfilment of Christ's prayer for the union of His people. True Christians must escape from the Roman Babylon.

TRUE UNITY on a simple basis of doctrine, with a strong government, and yet with very great liberty for the individual, is taking place in the Christian Catholic Church in Zion. The Holy Spirit is restoring to many the primitive faith in the risen Christ for the salvation of spirit, soul and body; the primitive living hope for His return to reign; the primitive love for all men, wholly regardless of creed, color, class or condition.

TRULY CHRISTIAN and broadly Catholic is the following simple statement of the belief of the Christian Catholic Church in Zion:

FIRST. That we recognize the infallible inspiration and sufficiency of the Holy Scriptures as the rule of faith and practice.

SECOND. That we recognize that no persons can be members of the Church who have not repented of their sins and have not trusted in Christ for Salvation.

THIRD. That such persons must also be able to make a good profession, and declare that they do know, in their own hearts, that they have truly repented, and are truly trusting Christ, and have the witness, in a measure, of the Holy Spirit.

FOURTH. That all other questions of every kind shall be held to be matters of opinion and not matters that are essential to church unity.

ZION'S IDEAL, for which she labors and to which she is attaining by the Grace of God, is set forth beautifully in the following inspired word in Ephesians. Study it on your knees, brother. Notice that the attainment by the Church unto *the Unity of the Faith* and unto the measure of the stature of the fulness of Christ must be through apostolic gifts and offices. "He gave some to be apostles; . . . and some, pastors and teachers."

Giving diligence to keep the unity of the Spirit in the bond of peace. There is *one body*, and *one Spirit*, even as also ye were called in *one hope* of your calling; *one Lord, one faith, one baptism, one God* and Father of all, who is over all and through all and in all. But unto each one of us was the grace given according to the measure of the gift of Christ. . . . And He gave some to be apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, unto the work of ministering, unto the building up of the Body of Christ: till we all attain unto *the Unity of the Faith*, and of the knowledge of the Son of God, . . . unto the measure of the stature of fulness of Christ.

THE OFFICE OF APOSTLE, no less than that of pastor, is here declared to be given "*till we all attain* unto the unity of the faith."

ZION PRAYS for, and expects, in due time, the restoration of the apostolic office. Meantime, the General Overseer has again and again privately and publicly stated that he holds his office to be only provisional, but his exercise of that office has been manifestly approved by the Holy Spirit. He only requires obedience so far as he follows Christ.

MORE PRACTICAL, and more aggressive *against all evil* than any other Christian body, the Christian Catholic Church lays special stress on Salvation, Healing, and Holy Living. More uncompromisingly than others, it demands thorough Repentance, frank Confession, and, if possible, the Restitution of every penny that has been stolen, and the setting right of every wrong.

RIGHT-MINDED MEN must respect such a Church. Conscientious men will study its teaching and life. Wise men will take a broad view and judge the tree by its fruits, rather than use their theological microscopes to hunt for mildew. Those who are wise in their own conceits and who dare refuse to heed Christ's desire and command for Christian Unity will likely cast LEAVES OF HEALING into the waste-basket and go on merrily building wood, hay, and stubble in their narrow and unsatisfying denominational Babylon.

NOTES OF THANKSGIVING TO ZION'S GOD

Extracts From The General Overseer's Correspondence

Compiled by O. J. Drecher, Private Secretary

WORDS fail to give expression to the feelings which are in the hearts of thousands who have this year been saved, healed, cleansed, and kept by the power of God through the ministry of the Christian Catholic Church in Zion.

We are glad, however, that God sees and knows the depths of the inexpressible thanks which are in these hearts.

God alone knows the extent of the blessing Zion has been this year. We know that we have not been able to publish a tithe of the stories which were at our command.

In the closing hours of the year we again record, to the glory of God, testimonies showing His love and mercy.

Brother Converted and Saved When Sister's Prayers Are Joined With Zion's.

ELROY, WISCONSIN, November 27, 1899.

DEAR GENERAL OVERSEER:—On the 23d of this month I sent a request for prayer for my dear brother John, whom we feared was coming down with typhoid fever.

Thank God, he is better. He desires me to thank you for praying for him, and ask you to pray again that God will perfectly heal him.

He reads the Bible and LEAVES OF HEALING very much now. Sometimes it seems too good to be true.

I have been praying for his conversion about four years. It happened soon after you prayed.

I thank God for your letter and for you. It has helped me so much.

I thank you for your sympathy. I do not get much of that around here, when I will not say the will of God be done about Satan's work.

May God keep you. I am

Gratefully Yours in Jesus, (MISS) ANNA S. LARSEN.

Little Boy Healed of Typhoid Fever.

Writing from Broken Bow, Nebraska, on November 14, 1899, E. J. Pittaway tells the following story of a hard-fought battle with the Devil and final victory:

DEAR GENERAL OVERSEER:—Enclosed please find my tithe.

Our little boy has been relieved and is getting well nicely, thanks to our God.

Through prayer he has been healed and saved when all the people here were unbelievers and looked upon us as fools.

Some called us fools, and everybody was sure that little Ted would die; for he had a very severe case of typhoid fever and his temperature ran to 105¼ for several days.

But whenever his fever would go up, we would go to the Lord in prayer, and the fever would go down.

While it was a long siege, the Lord conquered, and notwithstanding the doctor whom we called in to tell us what it was said he would be a good deal worse, he was not.

After four long weeks I know not why it was prolonged unless the Lord wanted this testimony—the boy is able to walk and eat anything. Praise the Lord!

Healed Directly After Prayer.

Writing at Dedham, Iowa, December 11, 1899, James Hardie says:

It is with a glad heart that I write to you.

We are all well and kept by the power of God.

Our little girl got well that night after we had a prayer service and you prayed for her.

We give God all the glory, and thank you for your prayers.

I think it was malarial fever.

Healed of Fever.

Under date of December 18, 1899, J. W. Lackey, of North Salem, Indiana, says:

I just received your letter this morning, stating you prayed for my daughter again, and also for my son.

I am happy to tell you that my daughter's fever has left her. It left her Sunday. Of course she is very weak.

I want to thank you for your prayers, and I praise God for stopping her fever.

Healing of Tumor.

Miss Amanda Breaw, writing at Esmond, Illinois, under date of December 14th, says:

I sent you a request for prayer last week, and received a reply saying that you had prayed for me on Monday and again on Tuesday.

I am so glad to tell you that about four o'clock on Monday I was instantly relieved of all pain and the hemorrhages have ceased. The tumor is much reduced in size.

I praise God and thank you, Doctor, for praying for me.

I am so thankful for a man of God who can ask of God and receive an answer, and who teaches us how to pray.

From Melrose Park, Illinois, under date of December 15, 1899, comes the following, written by Mrs. Henrietta Kurrasch:

I would like to let you know that Helena Kurrasch, aged fourteen years, was healed the day you prayed for her, December 6th. She got up the next day, and has been working since.

We praise God and thank you for your prayers.

A Wonderful Blessing.

MAHONINGTOWN, PENNSYLVANIA, December 19, 1899.

DEAR DR. DOWIE:—You were to pray for my recovery on December 12th, between nine and nine-thirty A. M.

I asked the Lord if it was His will that I should walk that very hour to send to me a certain man of God who believed in Divine Healing.

While lying quietly in my bed, talking to my blessed Master, I had two or three times the sensation of one fainting, as nearly as I can explain it.

Then there was a knock at the door. Again I felt that peculiar sensation, and said, almost aloud, "I believe that is a direct answer to my prayer"; and so it was. The gentleman had heard, in an indirect way, of my illness, and felt that he could scarcely spare the time to leave his work; but something told him he must come to see me that morning.

Everything was made so real to me I could not help believing it was the Lord's will that I should "Arise and walk," in His strength, not mine.

I was anointed, and have taken Him for my physician for spirit, soul, and body, my "All in all."

As soon as Brother Richards departed I arose and was dressing myself, when my dinner was brought to me.

After eating I spent the afternoon reading my Bible and LEAVES OF HEALING, singing some precious hymns, and thanking the Lord for His saving and healing power.

I walked downstairs about five o'clock, and have been walking ever since, without the aid of crutches, which I disposed of the very first thing I did after getting up. I also walked two squares on Sunday night to church, where I gave my testimony to the power of prayer.

I am gaining every day. I give Him the glory.

I wish to thank you for your kind prayers in my behalf, and trust that you will be abundantly blessed in your labor of love, and the extension of God's Kingdom.

Yours in His Name, EDNA S. DAVIS.

An Aged Man Blessed.

CEDAR FALLS, IOWA, December 11, 1899.

DEAR DR. DOWIE:—Enclosed please find a thank-offering.

My husband received relief as soon as I sent the request for prayer, and the next morning got up with a much stronger back, the pain nearly all gone. He has been getting better since, although the weather has been quite disagreeable. We thought that the cause.

He was eighty-two years old the 25th of last September.

We thank and praise God for all His goodness to us.

Zion has many enemies here, but we are praying for Zion to extend all over the world, and for Dr. Dowie to live long and then be translated to heaven.

Yours in Christ, (MRS.) MARIA A. COOK.

Zion Divine Healing Home.

Situated on the Finest Boulevard in Chicago.

Fire-Proof Construction.

Within One Block of the Illinois Central Railroad.



ZION HOME, Michigan Avenue and Twelfth Street.

Morning and Evening Praise and Prayer Daily.

Special Lectures on Monday, Wednesday and Friday, with Healing Services thereafter.

IS NOT A HOSPITAL, NOT A HOTEL, NOR IS IT A PUBLIC MEETING PLACE.

It is simply what its name implies, a "Home" for the accommodation of the Lord's children who seek God's Way of Healing through Faith in Jesus Christ.

It is also a temporary home for God's children who are not sick, but who desire to avail themselves whilst in Chicago of the privileges of Zion for a longer or shorter time.

No Alcohol, Tobacco, or Medical Poisons of any kind used or permitted.

Conducted by the REV. JOHN ALEX. DOWIE and MRS. DOWIE.

TERMS TO GUESTS will be forwarded on application.

Daily morning and evening prayer and instruction are also given, and the rooms are visited as often as occasion requires by ourselves and colleagues.

Guests only are permitted to attend the meetings in Zion Home.

Situated on the finest Boulevard in Chicago.

Special Assemblies for Teaching and Healing Three Times in Week.

Morning and Evening Praise and Prayer Daily.

ZION is very attractive to all who come, and we rejoice in the sacrifices we have made to prepare it for God's children as a place of quiet Teaching and Healing in the Name of Jesus.

ZION is within one block of the Park Row Terminal Depot of the Illinois Central Railroad. It is within one block of Wabash and Cottage Grove Avenue Cable Cars, one block and a half of the Elevated Railway, and two blocks from State Street Cattle Cars, connecting with all points of the city and suburbs.

..ZION CITY BANK..

1300 Michigan Boulevard.

TRANSACTS. A General Banking Business.

RECEIVES... Checking and Savings Accounts.

PAYS..... Interest at three per cent per annum on savings of $1 and upwards

MAKES..... Loans on Improved Real Estate and Approved Collateral.

ISSUES..... Drafts payable at all principal cities of Europe.

COLLECTS... On all accessible points on equitable terms.

MANAGES... Estates and Collects Rents.

RENTS..... Boxes in Vault for valuable documents at yearly rental of $3 and $5.

Correspondence or a Personal Interview with a view to Business Relations respectfully invited.

Address all communications to

CHAS. J. BARNARD,
Cashier.

ZION CITY BANK,
1300 Michigan Boulevard, CHICAGO, ILL.

....ZION COLLEGE....

1300 MICHIGAN BOULEVARD,

CHICAGO, ILL.

REV. JOHN ALEXANDER DOWIE, President.

An Educational Institution for Members of the Christian Catholic Church and Their Families.

....DEPARTMENTS....

Ministerial Training School.

REV. O. L. TINDALL, M. A., B. D., PRINCIPAL.

For the teaching of men and women how to pray, teach and preach in the carrying of a Full Gospel to all nations.

Instruction by the President and a corps of able Lecturers.

Preparatory Training School.

REV. W. F. MATTHEWS, M. A., B. D.

Offers the following courses equivalent to those usually taught in the best secondary schools:

1. English Course.
2. Teachers' Course.
3. Classical Course.
4. Scientific Course.
5. Business Course.
6. Review Course.

A Night School is held for the accommodation of those who cannot attend in the day time.

GENERAL INFORMATION—The School Year is divided into two terms: The First from September to January; the second from February to July. The tuition in any department is $15.00 for each half-year term. For more detailed information address the Principal of either department.

Zion Land and Investment

...ASSOCIATION...

Under the Supervision and Control of the General Overseer of the Christian Catholic Church in Zion, and Organized for the Purpose of Securing the Site and Building Up

"ZION CITY."

Shares $100 each, upon which six per cent interest is guaranteed, with an additional dividend of two per cent from the profits of the Association.

Copies of the Articles of Agreement, to be signed by each shareholder, will be mailed for inspection, upon application.

Remittances should be made either by Bank Draft on New York or Chicago, or by Postoffice or Express Money Order, payable to the Association.

Your correspondence is earnestly solicited, and all communications relative to this department of Zion should be addressed to the

Zion Land and Investment Association,

1300 MICHIGAN BOULEVARD,

CHICAGO, ILL.

H. WORTHINGTON JUDD,
Secretary and General Manager

DANIEL SLOAN,
Assistant Manager.



BAPTISMAL SCENE IN ZION TABERNACLE, CHICAGO.

This Picture was taken on Oct. 26, 1898, and shows the General Overseer, Rev. John Alex. Dowie, about to Baptize several Candidates by Triune Immersion.

OBEYING GOD IN BAPTISM.

"Baptizing Them Into the Name of the Father and of the Son and of the Holy Ghost."

Five Thousand Five Hundred and Seventy-Eight Baptisms by Triune Immersion Since March 14, 1897.

Five Thousand Five Hundred and Seventy-Eight Believers have joyfully followed their Lord in the Ordinance of Believers' Baptism by Triune Immersion since the first baptism in Zion Tabernacle, on March 14, 1897.

Baptized in Zion Tabernacle from March 14, 1897, to March 14, 1899, by the General Overseer	3070		
Baptized by Elders	149		
Total Baptized in Zion Tabernacle			3219
Baptized in places outside of Chicago by the General Overseer		63	
Baptized in places outside of Chicago by Elders and Evangelists		168	
Total baptized outside of Chicago			231
Total baptized in two years			3450
Baptized in Zion Tabernacle from March 14, 1899, to December 14, 1899, by the General Overseer	528		
Baptized by Elders	683		
Total baptized in Zion Tabernacle		1211	
Baptized in places outside of Chicago by the General Overseer		55	
Baptized in places outside of Chicago by Elders and Evangelists		816	
Total baptized outside of Chicago		871	
Total baptisms in nine months			2082
Total baptized in two years and nine months			5532
Baptized in Zion Tabernacle by Overseer Wilhide	13		
Baptized in Zion Tabernacle by Overseer Piper	27	40	
Baptized in Washington by Evangelist Brooks	6	6	46
Grand total baptized since March 14, 1897			5578

The following six believers were baptized at Seattle, Washington, December 17, 1899, by Rev. Eugene Brooks:

Camp, Robert	Tenino Postoffice, Washington
Camp, Mrs. Sarah	Tenino Postoffice, Washington
Ernst, Miss Lydia	610 First Avenue North, Seattle, Washington
Sanders, Thomas F	222 Thirtieth Avenue, Seattle, Washington
Schwabl, Fred	322 Third Avenue North, Seattle, Washington
Smith, Mrs. Jane Ballard	Seattle, Washington

The following twenty-seven believers were baptized in Central Zion Tabernacle, Wednesday evening, December 27, 1899, by Overseer W. H. Piper:

Anderson, Miss Clara M	1628 Michigan Avenue, Chicago, Illinois
Barger, Levi S	Colby, Kansas
Barr, James	Madison, Wisconsin
Chadwick, Miss Jennie	Janesville, Minnesota
Clark, Mrs. C. E	Ridgeway, Illinois
Castle, Margarita	3406 Wabash Avenue, Chicago, Illinois
Gaskins, Mrs. Kate	1069 East Fifty-sixth Street, Chicago, Illinois
Gorrell, Frank W	Oxbow, Assiniboia, N. W. T., Canada
Habein, John	Morristown, Minnesota
Habein, Mrs. John	Morristown, Minnesota
Husband, William Henry	Oxbow, Assiniboia, N. W. T., Canada
Jackson, Chester L	2246 Walnut Street, Boulder, Colorado
Jackson, J. Henry	2246 Walnut Street, Boulder, Colorado
Jackson, Mrs. J. H	2246 Walnut Street, Boulder, Colorado
Lawrence, Frank A	New Matamoras, Ohio
Lawrence, Mrs. Adelia M	New Matamoras, Ohio
Lewis, Laura E	Danville, Illinois
Leary, George	Lawrence, Kansas
North, Mrs. E. Y	Essex, Iowa
Pedro, Malvina	2306 Wabash Avenue, Chicago, Illinois
Powell, William	Richwood, Ohio
Preston, Alonzo	Parshallville, Michigan
Richardson, Mrs. Mary A	Fitchburg, Massachusetts
Satterthwaite, Maurice P	Wilmington, Delaware
Stewart, J. W	Brookston, Indiana
Taylor, James A	Auburn, Nebraska
Trier, David	3723 Wentworth Avenue, Chicago, Illinois

Acknowledgment and Request.

The undersigned is very much obliged to many friends who not only read but responded to his request. However, he is not yet satisfied, and repeats it to such friends who overlooked this important question. Please take some pains for the spread of these glorious Truths among Hollanders by furnishing the names of Dutch friends or acquaintances to

EVANGELIST N. POS,
Zion, 1207 Michigan Avenue, Chicago.

Dankbetuiging met Verzoek.

Met veel dank bericht ondergeteekende de ontvangst van ingezonden Adressen. Evenwel vraagt hij dringend aan lezers die zijn verzoek over 't hoofd zagen om enige moeite te willen doen tot verspreiding dezer kostbare waarheden, waarvan de uitgave groote onkosten veroorzaakt.

Gelieve daartoe Adressen van Hollanders opgegeven aan

EVANGELIST N. POS,
Zion, 1207 Michigan Avenue, Chicago.

He sendeth His word and healeth them.

PATIENCE

LEAVES OF HEALING

I am the Lord that healeth thee.

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

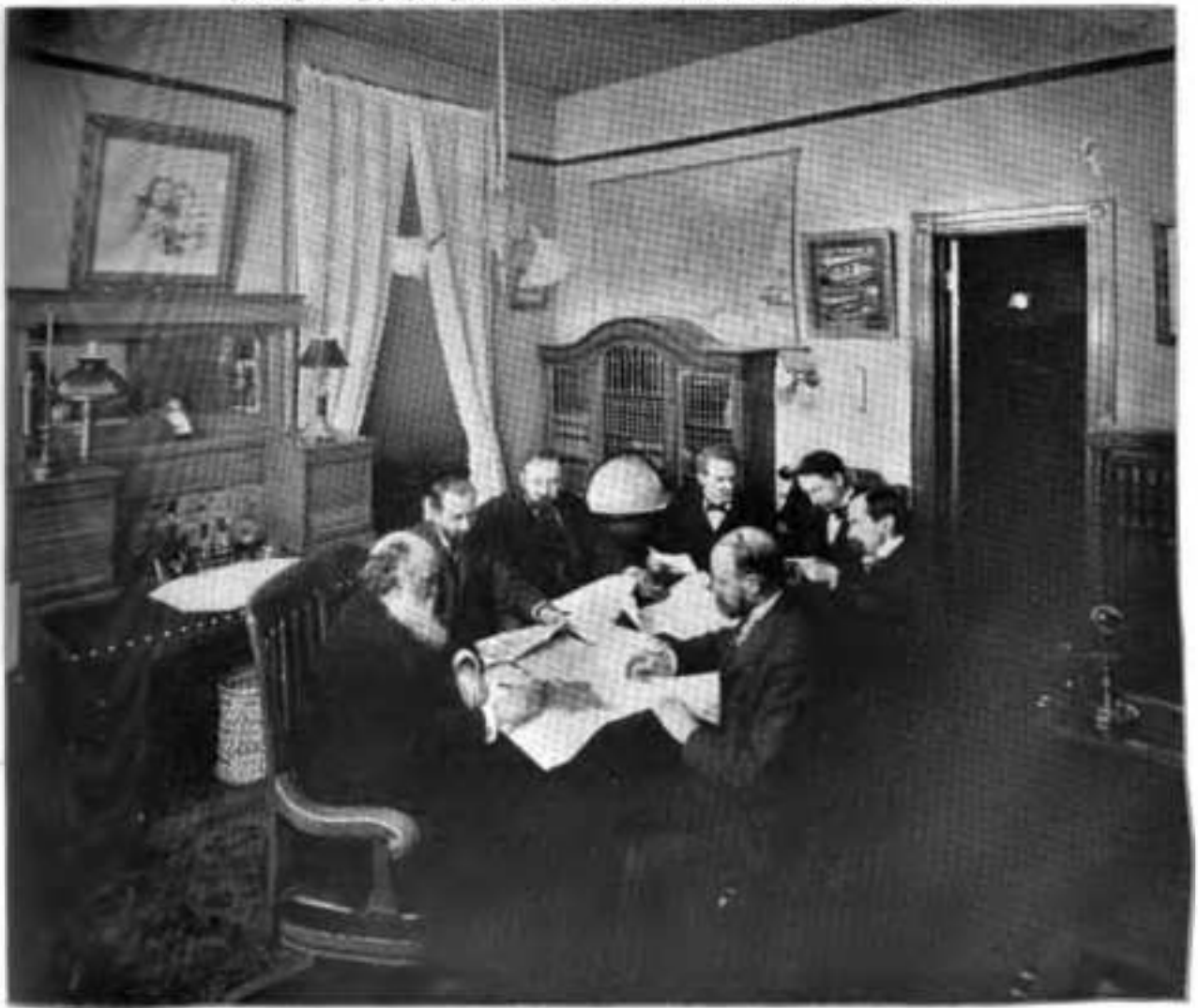
A WEEKLY PAPER FOR THE EXTENSION OF THE KINGDOM OF GOD.

EDITED BY THE REV. JOHN ALEX. DOWIE.

VOLUME VI. NUMBER 11. CHICAGO, JANUARY 6, 1900. PRICE FIVE CENTS.

The General Overseer and His Business Cabinet Discussing the Purchase of Land for Zion City near Chicago.

(A Flashlight Photograph by George R. Lawrence, taken December 30, 1899, in General Overseer's Private Office.)



REV. JOHN ALEX. DOWIE, General Overseer of Christian Catholic Church in Zion.

DEACON DANIEL SEDAR, Assistant Manager Zion Land and Investment Association.

MR. S. W. PACKARD, Zion's Attorney.

MR. E. D. WHEELOCK, Purchasing Agent.

DEACON H. W. JUDD.

DEACON C. J. RANSOM.

MR. RUDOLF J. ADLER.

He sendeth His word and healeth them.

LEAVES OF HEALING

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

A WEEKLY PAPER FOR THE EXTENSION OF THE KINGDOM OF GOD
EDITED BY THE REV. JOHN ALEX. DOWIE.

Entered at the Postoffice, Chicago, Illinois, as Second Class Matter.

Subscription Rates.		Special Rates.	
One Year	$2.00	100 Copies of One Issue	$1.00
Six Months	1.00	26 Copies of One Issue	1.00
Three Months	.50	To Ministers, Y. M. C. A.'s and Public Reading Rooms, per annum	1.50
Single Copies	.05		

For foreign subscriptions add one dollar per year for postage.

Subscribers desiring a change of address, should give present address, as well as that to which they desire LEAVES OF HEALING sent in the future.

Make all Bank Drafts, Express Money Orders or Postoffice Money Orders payable to the order of JOHN ALEX. DOWIE, 1407 Michigan Avenue, Chicago, Ill., U. S. A.

Station C. Long Distance Telephone South 664. Cable Address "Dowie, Chicago."

All communications upon business must be addressed to

MANAGER ZION PUBLISHING HOUSE,
1407 Michigan Avenue, Chicago, U. S. A.

CHICAGO, ILLINOIS, JANUARY 6, 1900.

TABLE OF CONTENTS.

Leaves of Healing, Saturday, January 6, 1900.

FRONTISPIECE—
The General Overseer and His Business Cabinet, ... 321
EDITORIAL NOTES—
All-Day and All-Night with God in Zion Tabernacle, ... 322
Concerning Comments of the Press, ... 323
Illustration—Zion City, ... 323
Farewell to Zion's First Messengers to the Orient, ... 324
Concerning Work in Zion College, ... 324
Concerning Zion's Financial Institutions, ... 324
Our Illustrations, ... 324-325
Concerning the General Overseer's Tour, ... 325
Directions to Correspondents, ... 325-327
Illustration—The General Overseer and His Business Cabinet, 326
Concerning General Letter, ... 327
Illustration—The General Overseer and His Family, ... 328
ZION IN THE ORIENT, ... 329
CARTOON—
Zion Unveiling the Coming City, ... 330
A VOICE TO ZION AND GOD'S PEOPLE IN EVERY LAND—
All-Day and All-Night with God, ... 331
Introduction, ... 331-332
Afternoon Meeting, ... 332-334
Address—Christ is Conqueror, ... 332-334
Evening Meeting, ... 335
All-Night Meeting, ... 335
Address—Past, Present and Future of Zion, ... 335
Announcement of Site of Zion City, ... 337
Map showing Location of Zion City, ... 337
Brief Addresses—
Deacon Daniel Sloan, ... 338
Attorney S. W. Packard, ... 338
Engineer Button J. Ashley, ... 339
Deacon Charles J. Barnard, ... 340
Deacon H. W. Judd, ... 340
God's Promise for 1900—"I Will Bring You to Zion," 339
General Overseer's New Year's Greeting, ... 340
Special Prayer Services, ... 340
Brief Address by Mrs. Jeanie Dowie, ... 340-341
Closing Prayer, ... 341
NOTES FROM ZION'S HARVEST FIELD, ... 342
NOTES OF THANKSGIVING TO ZION'S GOD, ... 343
NAILING DOWN THE LIES OF PULPIT AND PRESS, ... 344-345
CHEERING WORDS FROM ZION'S GUESTS, ... 346-348
ZION'S BIBLE CLASS, ... 348
ZION LITERATURE MISSION, ... 349
ZION COLLEGE, ... 350
ADVERTISEMENTS, ... 351
BAPTISMS, ... 352

EDITORIAL NOTES.

"PRAISE WAITETH FOR THEE, O GOD, IN ZION."

"UNTO THEE SHALL ALL FLESH COME."

"THOU CROWNEST THE YEAR WITH THY GOODNESS."

BOTH THE departing and the opening year were gloriously crowned by God in Central Zion Tabernacle and Zion Hall of Seventies, in the All-Day and All-Night gatherings, at which there were more than nine thousand attendances.

AT THE close of the afternoon service on Lord's Day, two hundred and sixty members were received into fellowship and fifteen Elders, Deacons, and Deaconesses were ordained.

THERE WERE present at the ordinance of the Lord's Supper at midnight fully three thousand two hundred communicants, who were, with but few exceptions, members of the Christian Catholic Church.

FROM THE 6:30 A. M. consecration meeting on Sabbath morning to 7 o'clock A. M. on Monday morning, twenty-four and a half hours, there were continuous enthusiastic services in Zion Hall of Seventies and in Central Zion Tabernacle, and unwearied, joyful and triumphant expressions of the conscious realization of the presence and power of God.

BEFORE THE adjournment for refreshment, about 2 A. M., we unveiled the maps fully describing the location of the land secured for the establishment of Zion City near Chicago. When these had been fully described, amid the joyful expressions of delight and satisfaction from the thousands present, we then unveiled the magnificent picture of the Coming City, twenty-one by thirty feet in size, painted by Deacon Charles W. Post, in the most masterly and beautiful manner. A photo-engraving of this appears on page 325.

THESE SCENES, however, have been dealt with more fully by another pen in the introduction to the report of the All-Day and All-Night with God, which occupies a great part of this issue.

NO WORDS, however, can ever convey to the distant readers the impressive scenes of that glorious period, and all through the week which has followed the interest has been sustained in great assemblies both in the afternoon and evening meetings in Central Zion Tabernacle, and in the great reception New Year's Day evening in Zion Home, when thousands thronged the building and were received by us and our family in the spacious drawing rooms.

ZION HOME has been, and is at the present writing, filled to overflowing. The resources of all the private boarding-houses conducted by friends of Zion have also been taxed to their utmost to provide for the large numbers of the members of the Christian Catholic Church who have come into the city to attend these gatherings.

Last Saturday evening, at the Guests' Gathering, we found that there were over three hundred and fifty in all in the Home, and that they came from twenty-five States and Territories, and ten foreign countries, including Africa, Australia, Austria, Canada, China, England, France, Japan, Korea, and Scotland.

DEACON DANIEL SLOAN, to whom the transportation arrangements were confided, reports to us that the railway tickets which passed through his hands showed that visitors came from over two hundred cities and towns in no less than twenty-six different States.

WE ABSOLUTELY excluded all unconverted persons from the All-Night Meeting after 10:15, being determined that there should be no one present at the Lord's Supper except participators. This shut out, of course, the reporters of the daily press, who were there in great force. Being unable to give satisfactory assurances of their conversion they, with all other sinners, were excluded. There was one solitary exception, it is stated, although some doubt it, and he was permitted to remain. He said he was on the staff of the *Times-Herald*.

THE FERTILE imagination of these persons was, therefore, taxed to the utmost to write imaginary speeches and imaginary scenes upon the most slender array of facts which they had managed to get at the hour of adjournment from those who were present.

NOR IS THERE in all the criticisms a single suggestion of failure of the project. Two of our principal enemies, the *Tribune* and the *Inter Ocean*, have declared that we have "A Good Thing in Zion," these words being the title of a leading article on January 3d in the latter paper, which also says that Zion City's "town lots will be worth more in a few years than acres are worth now."

The *Tribune* declared that, even if we could not establish the City, "in any case, however, Dr. Dowie has probably made a safe and profitable real estate investment, from which he may later realize an immense unearned increment."

The Chicago *Journal* remarks in its editorial columns: "If Dr. Dowie would float a few millions of stock, there are a good many shrewd investors who would take a little Zion preferred."



ZION CITY.

From a Painting by Deacon Chas. W. Post

WE HAVE opened a new department in LEAVES OF HEALING this week, and on pages 344 and 345 will be found four columns in which Zion is seen nailing down a few of the lies of the press and pulpit. These will be continued from time to time, for there is no probability of the material for this page running out, our experience for years being that it would take the entire issue of this paper to answer the fabrications of even one week.

HOWEVER, even with these fabrications, it has been remarkable that the press, without a dissenting voice, proclaimed their greater or less admiration for the site of the proposed City, which without any exception is admitted to be an ideal one.

BUT WE HAVE no concern as to whether we are cursed or blessed by the Chicago press, to which Zion owes nothing for the success which God has given. Their endeavors, as has been abundantly recorded in these pages, have been shown in a constant determination to destroy Zion.

THE DIVINE strength which God has given to Zion has been abundantly proven by the continuous victory which all through the year of conflict has been given to us in every battle. Now that Zion stands before all the world, as shown in the beautiful cartoon on page 330, Zion Unveiling the Coming City, it is evident, even to our enemies, that it is no longer possible to continue their falsehoods as to Zion's early downfall with any possibility of their being believed.

WHEN WE GLANCE at our scrap-books containing the constant vilifications of the secular and religious press, and when we turn from these to the glorious manifestations of God's power and presence in the Salvation, Healing, and Holy Living, as shown in the lives of multitudes to whom Zion has been blessed and in the ever-increasing throngs which are flocking into our fellowship from all parts of the world, we cannot but rejoice that all the past years, even until the opening of the present year, have been so Divinely crowned with goodness and filled with mercy.

All glory be to God alone.

A MOST delightful Farewell Gathering was held in Central Zion Tabernacle on Tuesday evening, January 2d, when a great company of members of the Christian Catholic Church assembled to hear the parting words of Zion's first Messengers to Asia and Australasia, and to witness the impressive ceremony of their consecration by the laying on of hands of the General Overseer and the two assistant Overseers, surrounded by scores of Elders.

The power of God was manifestly present, and the brethren and sisters were greatly refreshed and rejoiced.

It was our privilege to entertain them at dinner in our private apartments, on Wednesday evening, with all their colleagues now preparing in Zion College for the same fields, and to spend several very delightful hours with them in private.

ON THURSDAY EVENING, January 4th, at 6:30 P. M., they left from the Northwestern depot in an overland train for Salt Lake City. They will minister to friends of Zion in that apostate and polygamous community, where the teachings of false prophets have been so productive of immorality and deep depravity, although accompanied by much material prosperity.

It surely is not needed that we should answer some of the insinuations beginning to be made in the press that we have any sympathy with Mormonism, which degrades God into a voluptuous human monster and creates gods and goddesses out of lascivious whoremongers and harlots.

It is simply disgraceful that some portions of the religious as well as of the secular press should endeavor to indoctrinate the public mind with the thought that we have been in sympathy with that evil system.

It is, however, not marvelous and illogical that it should be successful when imitating closely, as it does in its government, the true principles of Christianity in the establishment of an Apostolic Church and the Divinely ordained System of Tithing. These principles, even when set forth in an apostasy, prove their Divine origin as a splendidly conceived power, which is effective in providing resources. In this case these resources are used for the extension of a false religion, made more dangerous by its veneer of truth. Mormonism is a well organized counterfeit of the Apostolic Church.

WE BOLDLY proclaim the apostasy of Mormonism, but cannot do otherwise than admit its material success consequent upon the application of Divine and sound principles of organization. We have nothing, we say again, but detestation for the theology, philosophy, and practices of that wicked and false system.

AFTER BEARING their witness against the evil in Salt Lake City, and doing all the good that is in their power, for a few days, our Zion Messengers will proceed to San Francisco, and meet with many members and Friends of Zion in and around that city.

They will then sail together in the steamship Hong Kong Maru on January 16th, reaching Honolulu on January 23d, where, if the plague does not prevent, they will land and spend eight days in ministering to our friends there and at Molokai. They will then separate and Elder and Evangelist Viking, with their dear little baby Grace, will proceed to Yokohama, Japan. Overseer and Elder Wilhide will proceed to Auckland, New Zealand, in which islands, after a series of brief missions extending to Dunedin, they will continue their journey to Melbourne and make their headquarters in that great City of Australia.

We bespeak for both parties a warm and kindly welcome wherever they go. They are all greatly beloved in Zion, and thousands and tens of thousands of faithful hearts follow them with faithful prayers. We shall expect to hear of their doing excellent work in quietly laying foundations and establishing headquarters in these two great cities, so far apart, Melbourne and Shanghai.

Friends will address letters to Overseer Wilhide as follows:

San Francisco—Care Pacific Mail Steamship Company, 421 Market Street.

Honolulu—Care Pacific Mail Steamship Company.

New Zealand—Care William Johnson, Zion House, Prospect Terrace, Mount Roskill Road, Auckland, New Zealand.

Australia—Zion Divine Healing Home, corner Hampton Street and Center Road, North Brighton, near Melbourne.

Friends will address letters to Elder Viking as follows:

San Francisco and Honolulu—Same as to Overseer Wilhide.

Japan—Care of F. Staniland, Yokohama.

WE SHALL next week, God willing, publish a report of the farewell meeting, and the beautiful cartoon which our Zion artist has drawn illustrating Zion's sending forth these excellent Messengers.

THE WORK of preparing in Zion College a large number of competent Messengers of Zion is going forward steadily and most successfully: for which we give God the glory.

There are now no less than fifteen nationalities represented by the students, and many of these young men and women are making excellent progress.

The principals of both departments, and a large staff of professors and teachers, are doing most effectual work.

Zion Junior School is becoming a very successful institution.

We have great joy in looking upon these little beginnings of the great Zion Schools, which we believe God will open in the near future in the beautiful Coming City. We ask all the Friends of Zion earnestly to pray for Zion College and School.

ZION'S FINANCIAL INSTITUTIONS are going forward by leaps and bounds into strong and most useful departments of God's work in Zion.

The conviction is deepening and strengthening on all sides that those who are in Zion cannot justifiably sustain worldly institutions controlled by worldly men, the profits of which are devoted to worldly purposes.

MORE AND MORE have the members of the Christian Catholic Church in Zion come to realize that coöperation in Zion will produce, and has already produced, far greater results from an economic point of view than would be possible in the world. Hence both the Financial Institutions of Zion are receiving the support of thousands, and are doubtless entering upon a year of very great prosperity.

The command in Luke 13, translated in the Old Version, "Occupy until I come," is translated in the Revised Version, "Trade ye herewith till I come," and it is being practically carried out by Zion in these Institutions.

ON OUR front page we have given a picture of ourself and our business cabinet as our Zion photographer, George R. Lawrence, found us in our office on the night of Friday, December 29, 1899.

The picture on page 326 was the second of two taken by Mr. Lawrence, and we reproduce it because many of our friends expressed a desire that we should engrave both.

We hope that the pictures will interest all our readers in the excellent men who sit around our table at such times as they are convened to give counsel and coöperate with us in the business enterprises of Zion.

Some remarks made by these brethren will be found on pages 338 to 340 in our report of the All-Night with God.

OUR PURCHASING AGENT, Mr. E. D. Wheelock, is not a member of our Church, although an excellent Christian gentleman. Neither is our Attorney, Mr. S. W. Packard, although he is a warm friend and supporter of Zion. But they are both very much esteemed as profoundly Christian men of a very high order.

The other four officers are all in full fellowship with the Christian Catholic Church in Zion, and three of them are Deacons; while our excellent Engineer has been a member of the Church almost from its formation, and an attendant for many years.

MANY A LONG NIGHT of toil has been given to the immensely important affairs, which this picture represents our business cabinet as discussing with us. It is almost impossible for our friends, even who are close to us, to realize what such toil means. Only God can supply the grace and strength which Zion's business demands. And He does.

God has given us great success, and now that the purchasing is nearing completion, no less than six thousand acres having been secured, we yield to the desire of our many friends and send forth this picture, asking for the prayers of Zion everywhere that we may be able to finish effectually the work which has been thus favorably begun.

FROM ALL parts of the world we are informed that the Friends of Zion have desired a more recent photograph of our family than any that has been in existence up to this time. Yielding to that kindly wish, which has been pressed upon us, also, by our excellent photographer, we gave Mr. Lawrence a sitting in our private drawing-room a few evenings ago, the result of which appears the picture on page 328.

We send it forth with our New Year's Greeting to all who love God and Zion and who have followed with interest for many years our little Pilgrim Band of four which landed on American shores in June, 1888.

Let the picture be a reminder to our friends of our constant desire to be remembered in their prayers, and especially that our dear son and daughter, who have now reached manhood and womanhood, shall be fitted for their life's work for God and for humanity in Zion, to which they are both earnestly devoted.

WITH SPITEFUL wickedness a portion of the press has declared that we intend to leave at once for Europe and bring a large number of cheap contract laborers to Zion City, and carry out our designs to the injury of our devoted people who have stood by us in all the conflicts of the past.

This shameful suggestion has never had a single atom of foundation in fact, except in the statement which we publicly made in the All-Night with God, that it was our intention to visit Europe somewhere about the beginning of August next. Our family, God willing, will accompany us, and spend probably two months in Great Britain and Ireland and the Continent of Europe. They will then return to America, and we shall proceed to conduct a brief series of missions throughout the United Kingdom and several countries in Europe on our way to the Holy Land, where, in fulfilment of a vow we made years ago, we shall hope to see the dawn of the Twentieth Century from one of the hills in, or close to, and around Jerusalem.

THIS VISIT will also give us the opportunity of establishing Branches of the Christian Catholic Church in many places and of strengthening the hands of our beloved Elders A. A. de Rehbinder and W. de Ronden Pos, who will represent the Christian Catholic Church in Zion in Paris during the Exposition.

WE TAKE this opportunity of informing the very many Friends of Zion and of Zion City in the British Isles and on the Continent of Europe that we shall be glad to communicate with them concerning suitable places for brief missions in London, Edinburgh, Belfast, Copenhagen, Stockholm, Paris, Berlin, Vienna, Cairo, Jerusalem, and Damascus.

It may not be that we shall be able to visit all these places, although we design doing so, if only for a few days. But we shall be glad to know, in the event of our having time, the friends who are willing to make arrangements for these meetings, and the most suitable places, so that announcements of our intentions may be made through LEAVES OF HEALING and otherwise, in time to permit the attendance of many thousands of friends who desire to hear and see us in Europe and Asia Minor.

WE SHALL also take the opportunity of informing our friends fully concerning Zion City, about which we have inquiries from all the great cities of the world. We shall probably be accompanied by several of our secretaries, who will give detailed information concerning the City and our plans for the location of business enterprises therein.

We have been delighted to receive communications from those who desire to move their capital and, in some cases, their large manufacturing plants to Zion, both in this country and in Europe and Australia.

OUR PRINCIPAL AIM, however, in the visit, will be to prepare the way for the sending forth of Zion's Messengers to these great cities which we have enumerated and to arrange for extensive work in the countries where they are situated.

Zion must unfurl the Standard of the Kingdom of God in every land, and prepare millions for their Coming King who will reign on Zion's Holy Hill over all Nations.

LEAVES OF HEALING is printed, as is known, in Dutch and in German, monthly editions, as well as in the English weekly, and we desire to increase the number of languages when God shows us that the time has come for doing so.

Zion Printing Works is a Beehive of Industry, and Honey from the Rock is being sent forth in millions of pages from the presses, which are working day and night.

LET OUR correspondents in Europe in writing to us concerning this matter kindly mark their letters, in the lower left-hand corner, "*Re* General Overseer's Tour in Europe," or "*Re* General Overseer's Tour in Asia Minor," as the case may be.

We shall place this correspondence in the hands of one of our Elders, whom we know to be especially qualified to deal with it, and will give it all the attention within our power.

Let the communications kindly be made in as brief language as possible, and in a business-like manner, so that we may be saved the necessity of wading through pages of unnecessary details, for which we absolutely have no time, the correspondence of our office having grown to very large proportions.

ALL PERSONS in Europe who desire information concerning the Financial Institutions and Zion City will please to direct

their communications to the officers whom we have placed at the head of those Institutions, whose names appear in the announcements on page 351.

It is simply impossible for us personally to deal with all the details which this vast enterprise continually creates, and we are, therefore, handing over many of these to competent and good men. These God has provided for us, and they are assisted by excellent staffs of consecrated Zion clerks. They will give all correspondence of this kind the most prompt and careful attention.

Overseer Mason has been especially set apart to deal with all correspondence concerning Zion in Oriental countries.

Overseer Piper has been given charge of the correspondence concerning the extension of the Christian Catholic Church in Zion in America, especially so far as that correspondence relates to the establishment of Gatherings of the Friends of Zion and Branches of the Christian Catholic Church in the United States and in all parts of North and South America. He also oversees correspondence with existing Branches, and prepares reports thereon for our decision and direction.

The General Overseer and His Business Cabinet Discussing the Purchase of Land for Zion City near Chicago.

(A Flashlight Photograph by George R. Lawrence, taken December 29, 1899, in General Overseer's Private Office.)



Rev. John Alex. Dowie, General Overseer of Christian Catholic Church in Zion.
Deacon Daniel Sloan, Assistant Manager Zion Land and Investment Association.
Mr. S. W. Packard, Zion's Attorney.
Mr. E. D. Wheelock, Purchasing Agent.
Deacon H. W. Judd, Secretary and Manager Zion Land and Investment Association.
Deacon C. J. Barnard, Cashier Zion City Bank.
Mr. Burton J. Ashley, Zion City Engineer.

All letters of great importance, which would demand our own personal attention, we shall continue to be glad to receive with the words "Personal and Private" on the lower left-hand corner. But we most earnestly request our correspondents not to put those words there unless the matter is one which cannot be attended to by our department chiefs, or by the Overseers or Elders whom we have appointed to read and digest the letters concerning the general work of Zion and to refer them for answer, when necessary, to ourselves.

We earnestly desire all correspondents in all countries to kindly remember that the business of Zion Publishing House must be dealt with in separate letters, and that all orders for literature of any kind must be addressed to the Manager of Zion Publishing House, 1207 Michigan Avenue.

We especially desire that no statement concerning any other matters shall be made in these letters for Zion Publishing House, inasmuch as it causes great confusion and adds very much to the work of our office.

THESE REQUESTS we make because the work has already reached a stage where it has been divided into a large number of departments, and answers to correspondents will be greatly facilitated by attention to our wishes.

WE SHALL be able to do better and more effective work for God with the tremendously increasing responsibilities of our office, if we are aided by our friends everwhere in divesting ourselves of a great mass of details which can be more effectively dealt with by our trained workers and responsible officers.

At the same time, we desire it to be understood that we exercise a vigilant oversight over the whole work in all its departments, and are fully conversant with the work assigned to each and to all.

We give ourselves wholly to God's service, and make all things to work together for the extension of His Kingdom, following Christ our King, and obeying the Holy Spirit.

IT IS OUR purpose to prepare, at an early date, a GENERAL LETTER to all the members of the Christian Catholic Church in Zion throughout the world.

We earnestly ask the prayers of all such that we may be guided by the Holy Spirit in preparing these GENERAL LETTERS from time to time during this year.

NOW WE MUST CLOSE, for the night is far spent, and the day is at hand.

The ever-increasing joy of the Lord has made our midnight task in producing these Notes a joy, even although we were not able to begin them until nearly two o'clock in the morning.

One of the greatest delights of our life is the constant realization of increasing vigor in every spiritual and intellectual and physical power; for which we give praise to Him who thus quickens us by His Spirit for His work, anointing us continually with fresh Oil for fresh responsibilities.

WE ARE GOING FORWARD into the New Year with all our people in perfect unity and love, joyfully anticipating victory everywhere.

We shall hope to send forth our Editorial Notes and GENERAL LETTER at the beginning of the Twentieth Century from the Holy Land. Looking across the unknown paths of the year which lies between, we rejoice that we can truly say,

"GOD KNOWETH THE WAY THAT I TAKE."

THAT WAY is leading us into a fuller realization of all that the glorious word "Zion" stands for in the Kingdom of God. We are sure that the beautiful card, which it is our joy to send forth a copy of on page 339, bears God's promise for 1900—

"I WILL BRING YOU TO ZION."

FROM THE EAST, and from the West, and from the North, and from the South, we say to all who have Zion in their hearts,

COME TO ZION, IF GOD HAS SO PREPARED YOU.

BRETHREN, PRAY FOR US.

IMPORTANT NOTICE.

Pasted on each copy of the LEAVES OF HEALING which is mailed to our regular subscribers is a small label indicating when the subscription ends. Thus, John Doe, 5-52, means that Mr. Doe's subscription ends with Vol. 5, No. 52. When special attention is called to this paragraph, by a pencil mark in the margin, it means that your subscription is about to expire, and that you are very cordially invited to renew. We do not wish to lose a single subscriber from our list, and trust that you will favor us with a prompt remittance, that the "Little White Dove" may continue its visits without a break.

If renewals are sent in advance, the paper will be continued without interruption; otherwise it will be stopped when the subscription expires.

Make all Bank Drafts, Express Money Orders or Postoffice Money Orders payable to the order of JOHN ALEX. DOWIE, 1207 Michigan Avenue, Chicago, Ill., U. S. A.

Station L. Long Distance Telephone South 662. Cable Address "Dowie, Chicago."

All communications upon business must be addressed to

MANAGER ZION PUBLISHING HOUSE,
1207 Michigan Avenue, Chicago.

DO YOU KNOW GOD'S WAY OF HEALING?

BY THE REV. JOHN ALEX. DOWIE.

Let it be supposed that the following words are a conversation between the reader [A] and the writer [B].

A. What does this question mean? Do you really suppose that God has some one especial way of healing in these days of which men may know and avail themselves?

B. That is exactly my meaning, and I wish very much that you should know God's Way of Healing, as I have done for many years.

A. What is the way, in your opinion?

B. You should rather ask, WHO is God's Way? for the Way is a Person, not a thing. I will answer your question in His own words, "I am the Way, and the Truth, and the Life: no one cometh unto the Father, but by Me." These words were spoken by our Lord Jesus Christ, the Eternal Son of God, who is both our Saviour and our Healer. (John 14:6.)

A. But I always thought that these words only referred to Him as the Way of Salvation. How can you be sure that they refer to Him as the Way of Healing also?

B. Because He cannot change. He is "the same yesterday and today, yea and forever." (Hebrews 13:8.) He said that He came to this earth not only to save us but to heal us (Luke 4:18), and He did this when in the flesh on earth. Being unchanged, He must be able and willing and desirous to heal now.

A. But is there not this difference, namely, that He is not with us now?

B. No; for He said, "Lo, I am with you alway, even unto the end of the world"; and so He is with us now, in Spirit, just as much as when He was here in the flesh.

A. But did He not work these miracles of healing when on earth merely to prove that He was the Son of God?

B. No; there was still a greater purpose than that. He healed the sick who trusted in Him in order to show us that He came to die not only for our sins, but for our sicknesses, and to deliver us from both.

A. Then, if that is so, the atonement which He made on the Cross must have been for our sicknesses as well as our sins. Can you prove that is the fact from the Scriptures?

B. Yes, I can, and the passages are very numerous. I need quote two only. In Isaiah 53:4, 5, it is written of Him, "Surely He hath borne our griefs (Hebrew *sicknesses*), and carried our sorrows: . . . and with His stripes we are healed." Then in the Gospel according to Matthew, this passage is quoted and directly applied to the work of bodily healing, in chapter 8, 17th verse, "That it might be fulfilled which was spoken by Isaiah the prophet, saying, Himself took our infirmities, and bare our diseases."

A. But do you not think that sickness is often God's will, and sent for our good and therefore God may not wish us to be healed?

B. No, that cannot possibly be; for diseases of every kind are the Devil's work, and his work can never be God's will, since Christ came for the very purpose of destroying "the works of the Devil." (1 John 3:8.)

A. Do you mean to say that all disease is the work of Satan?

B. Yes, for if there had been no sin (which came through Satan) there never would have been any disease, and Jesus never in one single instance told any person that sickness was God's work or will, but the very contrary.

A. Can you prove from Scripture that all forms of sickness and infirmity are the Devil's work?

B. Yes, that can be done very easily. You will see in Matthew 4:23 and 9:35 that when Jesus was here in the flesh, He healed "all manner of disease and all manner of sickness among the people." Then if you will refer to Acts 10:38 you will see that the Apostle Peter declares that He [Jesus] "went about doing good, and healing all that were oppressed of the Devil." Notice that all whom He healed, not some, were suffering from Satan's evil power.

A. But does disease never come from God?

B. No, it cannot come from God, for He is pure, and disease is unclean; and it cannot come out of Heaven, for there is no disease there.

A. That is very different from the teachings which I have received all my life from ministers and in the churches. Do you really think that you are right, and that they are all wrong in this matter?

B. It is not a question as between myself and them. The only question is, What does God's Word say? God has said in all the ages to His Church, "I am the Lord that healeth thee" (Exodus 15:26), and therefore it would be wicked to say that He is the defiler of His people. All true Christians must believe the Bible, and it is impossible to believe that good and evil, sickness and health, sin and holiness could have a common origin in God. If the Bible really taught that, it would be impossible to believe our Lord Jesus Christ when He says, "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." (Matthew 7:18.)

A. But even if I agree with all you say, is it not true that the Gifts of Healing were removed from the Church, and are not in it now?

B. No, the "Gifts of Healing" were never withdrawn, and can never be withdrawn, from the true Church of God: for it is written, "The gifts and the calling of God are without repentance." (Romans 11:29.) There are nine gifts of God to the Church (enumerated in 1 Corinthians, 12:8 to 11), and all these are in the Holy Spirit. Therefore, so long as the Holy Spirit is in the Church, all the gifts must be there also. If they are not exercised, that does not prove that they do not exist, but that the faith to exercise them is lacking in God's servants. The gifts are all perfectly preserved; for the Holy Spirit, not the Church, keeps them safely.

A. What should a Christian then do when overtaken with sickness?

B. A Christian should obey God's command, and at once turn to Him for forgiveness of the sin which may have caused the sickness, and for immediate healing. Healing is obtained from God in one of four ways, namely: First, by the direct prayer of faith, without any aid from the officers of the Church, praying as the Centurion did in Matthew 8:5 to 12; second, by two faithful disciples praying in perfect agreement, in accordance with the Lord's promise in Matthew 18:19; third, by the anointing of the elders and the prayer of faith, according to the instructions in James 5:14 and 15; and fourth, by the laying on of the hands of them who believe, and whom God calls to that ministry, as the Lord commands in Mark 16:18, and in other places.

A. But are people healed in this way in these days?

B. Yes, in thousands of cases. I have myself laid hands upon many hundreds of thousands of persons, and I have seen the Lord's Power manifested in the healing of great numbers, many of whom are living witnesses in many countries, who have testified publicly before thousands, and who are prepared to testify at any time. This ministry is being exercised by devoted Christians in many parts of America, Europe, Australasia and elsewhere.

A. Is it not the same as Christian Science, Mind Healing, etc.?

B. No. Divine Healing is diametrically opposed to these diabolical counterfeits, which are utterly anti-Christian. These impostures are only seductive forms of Spiritualism. Trance Evangelism is also a more recent form of this delusion, and it deceives many.

A. But how shall I obtain the necessary faith to receive healing, which faith I am at present conscious I do not possess?

B. It is written, "Belief cometh of hearing, and hearing by the Word of Christ." (Romans 10:17.) Our Missions are held for the express purpose of teaching fully the Word of God on this matter, and I very heartily invite you to attend the meetings which are announced for Zion Tabernacle. All are welcome and there are no charges of any kind made, for all God's gifts are free gifts. Salvation is the first of these, without which you cannot be healed through faith in Jesus. All the costs of this work are covered by the free-will offerings of the people who attend these meetings, and others whom the Lord leads to help; but the poorest who have nothing to give are as heartily welcome as the richest.

A. Do you see the sick and lay hands upon them in this Mission?

B. Yes; after we feel satisfied that they are fully resting in the Lord alone for the healing, we see privately, so far as time permits, those who attend; but under no circumstances do we claim the power to heal any; for "power belongeth unto God."

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

B. Yes; these can be obtained at the office of Zion Publishing House, 1207 Michigan Avenue, or at Zion Tabernacle, 1621-1633 Michigan Avenue, Chicago, Ill. But the best book on Divine Healing is the Bible itself, studied prayerfully and earnestly.

We extend to you a hearty invitation to attend the meetings, which are free to all. Our prayer is that you may be led to find in Jesus Christ our Lord and God, your present Saviour from sin, your Healer from sickness, your Cleanser from all evil, your Keeper in the way to Heaven, your Friend, and your All for Time and Eternity. We pray that these words may help many who read, and that our little conversation may bear fruit in leading many readers to look to Jesus only.

"The Healing of Christ's seamless dress
Is by all beds of pain;
We touch Him in life's throng and press,
And we are whole again."



ZION IN THE ORIENT.

By REV. G. L. MASON, B. A., B. D., Overseer of the Christian Catholic Church in China.

SIX HUNDRED MILLION CHINESE, who never knew clearly about the only Saviour, have died during the nineteenth century. Dying impenitent, they have gone to hell. Without repentance, they can never be forgiven. Without forgiveness, the wrath of God abideth on them. Will they ever again have the opportunity, or if they have the opportunity to repent, will they have remaining any capacity to repent and believe in the Saviour?

GOD'S JUSTICE AND MERCY shining through many passages of the Holy Scripture make it clear that He did not foreordain to absolutely endless pain the myriads who never heard of Christ. These servants are beaten with few stripes. But if their sin and suffering may never end, even after countless millions of ages, what folly to say that they are beaten with few stripes!

GOD'S HATRED OF SIN is nowhere on earth proclaimed with such terrific force and awful plainness as in the Christian Catholic Church in Zion by the General Overseer and all the officers. Yet they cherish the larger hope and reject the creeds that logically make the Creator a merciless tyrant. Here is a paradox. Sin is seen in all its hideousness in the light of the literally boundless and Eternal Mercy of the Father.

CONSCIENTIOUS CHRISTIANS accepting in general the Christian Catholic teaching need not fear that the holding of the larger hope weakens the missionary spirit. The very opposite is true.

INTENSELY MISSIONARY is Zion, because loyal to all truth and to all the commands of the King. Zion always and everywhere with locomotive speed and energy dashes onward, because in Zion dwells "*the Holy Spirit whom God hath given to them that obey Him.*" Missionary apathy in the majority of the denominational churches is simply the lack of the Holy Spirit. Acts 5:32.

ZION'S TIRELESS ENTHUSIASM in getting all men to repent, and to be healed through faith, and to live clean lives, means simply the mighty presence of the Holy Spirit. He is the Spirit of Truth. He will not dwell and work among a people who teach error which is essentially destructive to Christian doctrine and life. Beware, reader, lest you commit a terrible sin in hastily saying that the Christian Catholic teaching is of the Devil. Mr. Moody was publicly warned that he could not fight Zion and live. He tried to fight Zion. His spirit was saved, but his body succumbed prematurely to "him that had the power of death, that is the Devil." Hebrews 2:14.

THE HOLY SPIRIT in power was present when eight hundred friends gathered Tuesday evening to hear the farewell words of Overseer Wilhide, Mrs. Wilhide, Elder Viking and Mrs. Viking. The spirit of the solemn charge and prayer of the General Overseer is unreportable. It was a delightful family gathering, a feast of holy love and peace.

THE "TENTH FOR GOD" was the joyful vow renewed by the great congregation with uplifted hands. They will pay and pray. They will give and live. Happy the missionaries who go out sustained by the united, loving hearts and faithful prayers of the Christian Catholic people! To them the Holy Spirit will manifest His gifts and graces.

ELDER VIKING learned through LEAVES OF HEALING to pray the prayer of faith. Near Ningpo, China, in January, 1898, was a Chinese man, Kying-Tsing-nyih, given up to die of consumption—weak, emaciated, sleepless, with high fever, and spitting blood. He was not a church member; but he professed repentance and said that he would trust Christ alone and wholly for healing. Mr. Viking prayed with him. The next day the fever was gone, sleep returned, and the man in a few days was well and happily praising God.

KEEP PRAYING for Zion's Messengers to the Orient. Pray that much wisdom may be given to the Overseer for China, who hopes to return to China next August with Mrs. Mason. Pray the Lord of the harvest to choose and equip the band of workers who should go to China at that time.

"BEHOLD, THESE SHALL COME . . . from the land of Sinim."—Isaiah 49:12.

KOREA, THE BUFFER STATE between Russia and Japan, has long been on the heart of the General Overseer. We thank God for the entrance into the Christian Catholic Church of Rev. E. C. Pauling and Mrs. Pauling, of Korea, formerly honored Baptist missionaries, supported by friends in the Clarendon Street Church, Boston. Pray for them, as they remain at headquarters for a season to study the teaching and prepare to return to Korea as Messengers of Zion.

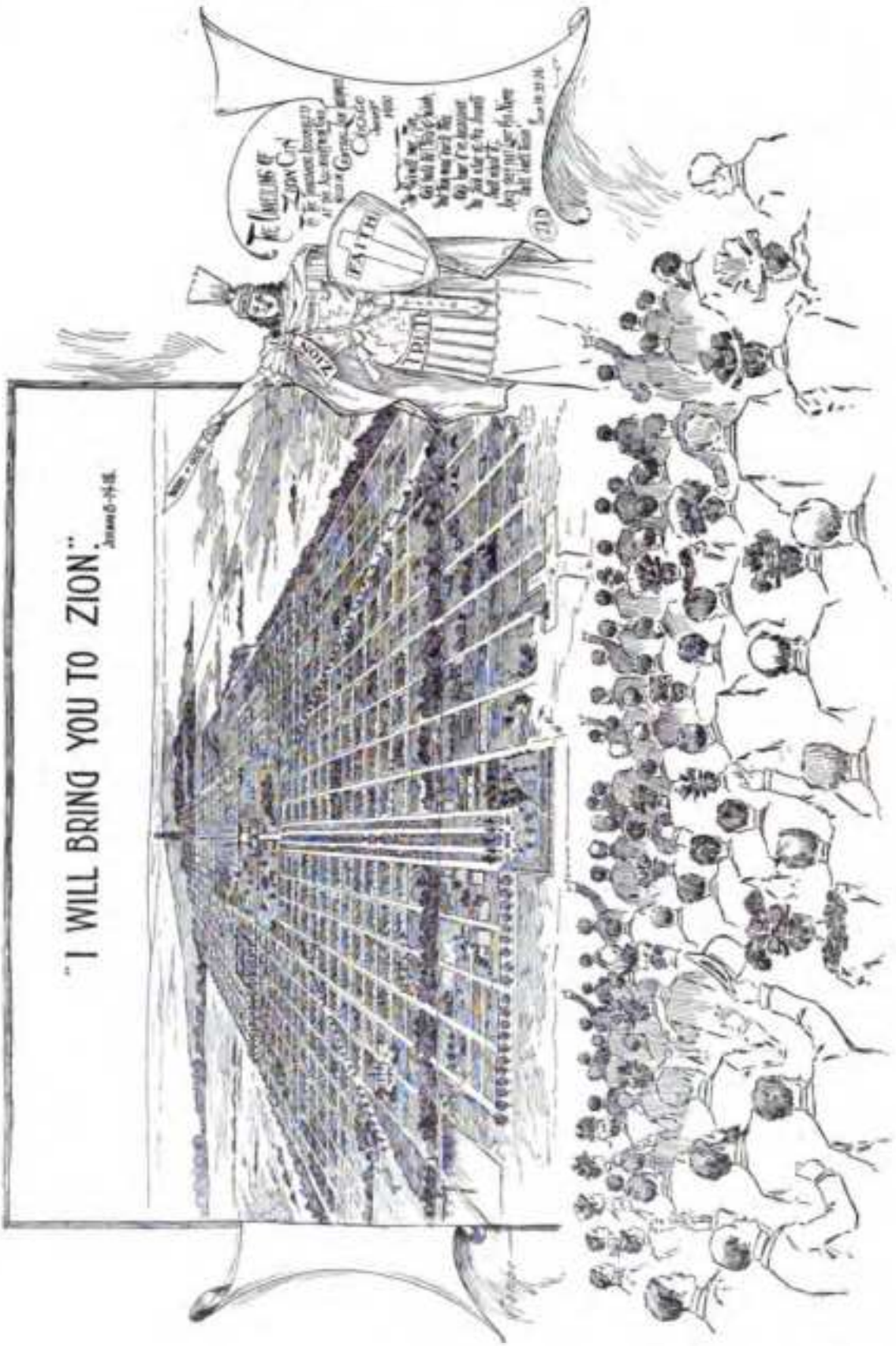
MISSIONARIES IN THE FAR EAST who have been reading LEAVES OF HEALING, and by it have been helped to stronger faith and purer living, should ask God to open the way soon for them to visit Chicago and learn the way of God still more perfectly. All missionaries who visit this place and remain a few days, earnestly seeking truth, testify that they receive wonderful spiritual blessing.

HIDDEN FROM THE WISE and prudent, these things are revealed unto babes. Luke 10:19-21. What things? Authority to tread upon serpents, power over demons, victory over sin and sickness. These secrets of the Lord can never be reasoned out or grasped by the natural mind. They are *revealed* unto babes. They are spiritually discerned.

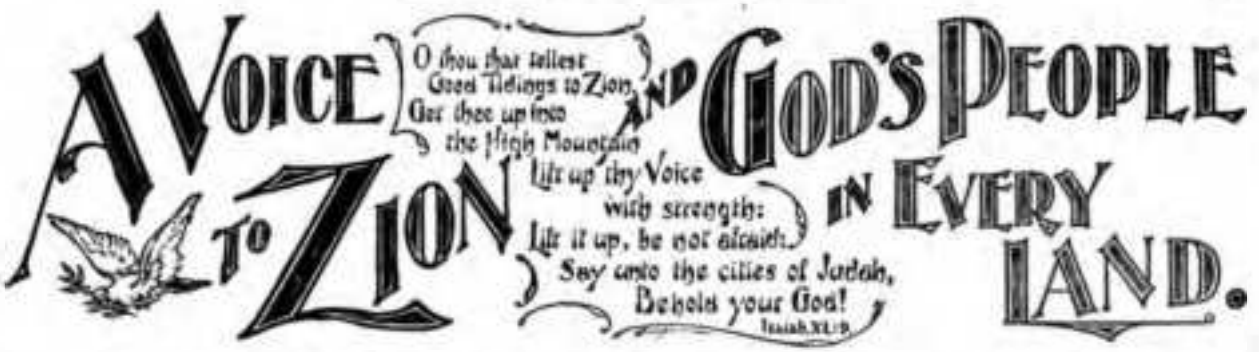
SLANDERS INNUMERABLE are printed against Zion and against Dr. Dowie in the secular press, and some are copied in the religious papers. No good thing escapes the hatred of the Devil. Can any good come out of Nazareth? Come and see. You will be very foolish to pass through Chicago without spending at least several days examining the wonderful work of God in Zion. You will have to meet the Christian Catholic Church in your mission field. You will be very foolish, as well as unfair, if you let slip an opportunity of knowing about this great movement from personal observation.

BUT REMEMBER, you will get no good in Zion unless you cast out pride and the fear of man and resolve to obey God wholly, *cost what it may*. You must definitely decide that you will remain outside of the Christian Catholic Church, if God so directs; and that you will gladly join it, if God so leads.

NOW I BESEECH you, brethren, through the Name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfected together in the same mind and in the same judgment.—1 Corinthians 1:10.



ZION UNVEILING THE COMING CITY.



ALL-DAY AND ALL-NIGHT WITH GOD

IN CENTRAL ZION TABERNACLE.

Twenty-Four and One-Half Hours Unparalleled in Religious History.

Three Thousand Rejoice in Blessed Realization of the Spirit's Presence and Power.

Report of Meeting held in Central Zion Tabernacle, Lord's Day, December 31, 1899, and Monday, January 1, 1900.

Afternoon Meeting—Sermon: Christ is Conqueror.

Midnight Meeting—Sermon: Past, Present, and Future of Zion.

Ordinance of the Lord's Supper, Reception of New Members, Ordination of Fifteen New Officers, Announcement of Site of Zion City.

Addresses upon Zion City by Deacon Daniel Sloan, Attorney S. W. Packard, Engineer Burton J. Ashley, Deacon H. W. Judd, and Deacon C. J. Barnard.

Closing Prayer Services of the All-Night Meeting.

REPORTED BY S. AND E. W. AND A. W. N.

THE SPIRIT OF GOD WAS IN THE MIDST.

That was the best, most glorious feature of the meeting. In the radiant glory of that Light the minutes and hours, like priceless gold and precious jewels, shone like a kingly diadem of beauty.

It was the Crowning of the Year; yea! it seemed to many, of all the years since Pentecost itself.

There were many notable characteristics of that wondrous season of prayer, praise, teaching, and fellowship which made it to stand out distinct and clear, outshining in spiritual import all other occasions.

The more than three thousand children of God there gathered were, like the three thousand at Pentecost, representatives of almost all the earth.

From the cold confines of the realms of the Norsemen, from the sunny slopes of golden Africa, from peasant's hut and homes of affluence in every country in Europe, from fertile China and flowery Japan, from Canada and Mexico, from over half of the States in the Union, the thousands came to Central Zion Tabernacle.

Like the converts at Pentecost, they are now streaming back to their various homes, carrying in their hearts the sweet Message of the Full and Everlasting Gospel of the Kingdom of God and the ever-renewing power gained from a blessed season in the very presence of God.

Many whose homes are in this city or country, but whose native land is in some far-distant continent, are preparing to send back to those left behind the mighty truths proclaimed in Zion.

But there was a most blessed sense in which the thousands at this meeting were favored above those who found salvation at Pentecost. With but few exceptions every one present had experienced an especial token of the love, goodness and power of God.

Many were there who had been miraculously raised from beds of a lifelong invalidism, and made perfect and strong physically. Many had gone down to the very door of death and had been brought back to life and health. Many were praising God for saving and healing their families.

Many had been raised by the power of the Holy Spirit, through the Gospel proclaimed in Zion, from the very depths of sin, and made pure and clean. Many had come to Zion literally rotting with the filth of their sins and dying of their diseases; poor, wretched, with scarcely a home, and were now healthy, happy, prosperous, surrounded by families and friends.

Many who had nearly, if not quite, lost their spiritual lives in the deadly chill of the apostate churches were now rejoicing in an abundance of life in the invigorating light of the undiminished Gospel of Christ.

Never, since apostolic days, has there been gathered together a company which could testify to such great and varied blessings from God.

It is not in the province of this report to enter into the vast importance of the announcements made at the midnight hour which marked the transition from 1899 to 1900. It can only be said that in the light of the wonderful promises of God concerning the great blessings which will, in the latter days, follow the establishment of His "Cities," this announcement is one of the first notes in the sublime pæan of victory which shall culminate in a "great shout" when the Lord shall come.

It was the promise of this announcement which turned the eyes of the world to Central Zion Tabernacle on this eventful night. The prominent place given to the matter in the newspapers of the civilized world is an indication of the intense interest with which even Zion's enemies are watching this unprecedented movement. The event was immediately telegraphed from Ocean to Ocean, and long reports, and editorials, and comments on platform and in pulpit, are making the world to ring with the words:

"ZION CITY IS IN SIGHT."

Officers, members and friends of the Christian Catholic Church in Zion had been thronging into Chicago from all parts of the United States and Canada, and some even from other lands, for days. There was an overflowing spirit of joyful anticipation, which began to find its glad realization when the All-Day began with the consecration gathering in Zion Hall of Seventies at 6:30 Lord's Day morning. Hundreds were in attendance, and in that dawning hour drank deep at the fountain of communion with God.

The Junior Seventies of Chicago, who had been meeting for three months in the various Tabernacles in their respective portions of the city, met, with many of their little friends from a distance, in Zion Hall of Seventies at nine o'clock, and were

delighted to hear again the cheery voice of their Superintendent, Elder D. C. Holmes.

The regular Lord's Day morning services for worship were then held in all the Zion Tabernacles in the city.

At the hour of afternoon service, Central Zion Tabernacle was filled with a splendid audience.

The center of attraction was the beautiful screen, nearly thirty feet square, which hung suspended from the ceiling of the Tabernacle. Upon this was painted a map of the globe, in two hemispheres, and across it, in bold, clear letters:

ZION'S MOTTO FOR 1900:
"I WILL BRING YOU TO ZION."

Behind this, and hidden by it, were suspended the two maps of the location and the picture of the Coming City, the unveiling of which was announced to take place after the midnight hour.

The processional of Zion's White-Robed Choir and the impressive invocation of God's blessing by the General Overseer, brought the spirits of all into close touch with that of their Master, and the prayerful spirit which had thus far marked the services was again made manifest and bore fruit in great spiritual uplift as the General Overseer delivered his address.

AFTERNOON MEETING.

The services were opened by singing Hymn No. 44:

Oh, wondrous Name, by prophets heard
Long years before His birth;
They saw Him coming from afar,
The Prince of Peace on earth.

CHORUS—The Wonderful! The Counsellor!
The Great and Mighty Lord!
The everlasting Prince of Peace!
The King, the Son of God!

Dr. Dowie then said:

Let us read in the Inspired Word of God, first a portion of the Gospel according to St. John, eleventh chapter.

It is the story of the resurrection of Lazarus.

You will remember that Jesus was beyond the Jordan at the time when Lazarus became sick.

Mary and Martha sent a message to the Lord, saying:

He whom Thou lovest is sick.

The messenger did not know that Lazarus was dead.

Messengers often carry a message which they do not know is not true. They are perfectly honest. That message, "He whom Thou lovest is sick," was not true, because Lazarus was dead.

Christ knew it.

Dr. Dowie then read in John, eleventh chapter, from the seventeenth to the forty-sixth verses.

Then in the Book of Revelation of Jesus Christ, the sixth chapter:

And I saw when the Lamb opened one of the seven seals, and I heard one of the four living creatures saying as with a voice of thunder, Come. And I saw, and behold, a white horse, and he that sat thereon had a bow; and there was given unto him a crown: and he came forth conquering and to conquer.

May God bless His Word.

Prayer was then offered by Dr. Dowie.

Dr. Dowie then made the announcements.

Amongst other things he said:

Welcome to Zion.

I desire to welcome to Zion a very large number of visitors and members of this Church who have come from many parts of this land. We at headquarters are happy to have you come and say with all our hearts, WELCOME HOME.

The gallery on my left is almost entirely filled with members and friends of Zion from outside this city.

I hope that you feel that Zion is home.

In the gallery on my right there sit a great many officers of the Church for whom we cannot find room on this platform. There are also a great many students of Zion College. I am glad to see you. May God bless you. WELCOME HOME.

It is quite evident to me, as I look around upon this meeting, that a great many of our people are quietly sleeping at home. (Laughter.) They are preparing for the All-Night. And yet the Tabernacle is well filled.

May God bring them very fresh and happy to the meeting tonight.

The tithes and offerings were then received.

CHRIST IS CONQUEROR.

Dr. Dowie then delivered the following address:

INVOCATION.

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

I speak to you a few words this afternoon concerning Christ the Conqueror.

I take for my text the words which I have read to you in the eleventh chapter of the Gospel according to St. John, in the forty-third verse:

TEXT.

And when He had thus spoken, He cried with a loud voice, Lazarus, Come Forth!

And in the sixth chapter of Revelation, the second verse:

And there was given unto Him a crown: and He came Conquering, and to Conquer.

Christ is Conqueror.

It is not a matter of what will be, or has been.

Christ is Conqueror.

To me there is more in these three words than I can possibly express, for the extent of the conquest of Jesus the Christ of God is only seen in but little part by those who see even the most.

So limited are our visions that even where nothing obstructs, away out upon the boundless Ocean, in the midst of the Sea, we can only perceive a few brief miles. A ship at twenty miles distant is invisible from the deck of another ship even on the open sea where there is no obstruction.

But it seems to me that there is a place from whence we can see further and understand better than when we keep upon the level of either earth or sea.

The Devil is the "prince of the power of the air," the "god of this world" for the time being; the usurper whose claims we will never recognize, whose power we will never acknowledge, whose hatred we defy, and whose threats we hurl back with the cry, "Submit, you rebels, to your God, or die."

Never shall we submit for one moment to the claims of those who have denied the claims of God.

Never! We owe them no allegiance. We owe them no obedience. We will fight their laws whenever they conflict with the laws of our King. (Amen.)

God is God. Christ is King.

If the American Constitution does leave God out; if the American Constitution does not recognize the Saviour of the world, Zion will, and Zion will write one day in that Constitution: Christ is Conqueror. (Amen. Applause.)

He has won. His own right hand has brought it out: Victory!

Christ the Conqueror of Temptation.

I spoke of that mighty prince of hell, who could even put the man Christ Jesus upon the pinnacle of the Temple, who could in his spirit arms bear Him to an exceeding great and high mountain from whence He could view all the kingdoms of this world, and the glory of them, in a moment of time

The splendid power of the usurper was manifested in that. He said to the humble Nazarene as He stood upon the top of that exceeding high mountain, "All these things will I give Thee, if Thou wilt fall down and worship me."

Christ was Conqueror. He drew the Sword of the Spirit, and He thrust it into the heart of the demon, as He said, "Thou shalt worship the Lord thy God, and Him only shalt thou serve."

Christ conquered over presumptuous sin. When the Devil bade Him cast Himself down from the pinnacle of the Temple, He answered again with the Sword of the Spirit as He thrust it into the heart of the enemy, "It is written, thou shalt not tempt the Lord thy God."

He conquered temptation when hungry, fainting, almost dying, after forty days and forty nights in the awful wilderness with the wild beasts, He was tempted, hungry and alone with all the powers of hell. None of the powers of heaven were there, except in Himself the power of the Spirit.

When the temptation came in the seductive tones of the tempter, "If Thou art the Son of God, command that these stones become bread," He proved Himself the Conqueror finally and forever, when the humanity in Him was willing, if needful, to die.

If the Devil tempts you and says, "A man must live," answer him, "No. A man does not need to live. A man may die, and must die for God rather than serve the Devil." (Amen.)

It is not necessary for me to live. It may be needful for me to die for God, but it can never be necessary for me to live at the behest of the Devil.

I will die sooner. I will die fighting. If I cannot fight with my mouth, and with my hands, I will give a last kick anyhow. (Laughter and applause.)

I will never own that my bread needs to come from man or devil, for I hear the triumphant cry of the Son of God that day in the wilderness, "Man shall not live by bread alone, but by Every Word that proceedeth out of the mouth of God."

When I came to this city, nine and a half years ago, they said to me, "Dr. Dowie, if you talk like that, you will never get anybody to hear you. (Laughter.) You have to make friends with the press. You have to make friends with the pulpit. You have to make friends with the people."

Christ the Conqueror Through His Servant.

I said, "You tell me that I will not be able to get bread to eat in Chicago, if I preach like that? Then I can die. I do not need to live. But I will not die. I can see stones lying around me. Stones. And God is able to make bread out of these stones."

Behold, here are the stones here today. (Laughter.) They are now lively stones in the Temple of God. (Amen.) There is plenty of bread in Zion.

Hallelujah! I say, I shall live: for Christ said, "Because I live, ye shall live also."

Oh yes, Joseph Medill, of the Chicago *Tribune*, said that I would not live in Chicago. But he is dead, and I am living.

Mr. Scott said I would not live in Chicago. But he is dead, and the *Herald* passed out of his hands as the *Tribune* did out of Joseph Medill's.

Washington Hesing said he would kill me. He could throw my Little White Dove out of the postoffice. I said, "You cannot. The Little White Dove will fight all the black hawks of Rome, and every other power of evil."

Christ was Conqueror. Washington Hesing is dead and I live, Zion lives, and the Little White Dove is flying over all the lands and seas, and blessing millions.

I cannot complete the list of the conquered, for it is a long one. The only editor who lives and occupies an editorial chair in Chicago today, is the man who did not fight Zion.

All the rest are dead with one exception, and he is a tax collector.

Christ conquered, did He not?

Voices—"Yes."

Dr. Dowie—He conquered. He came up out of that temptation, and through that Jordan baptism, and marched to Victory.

He took fishermen and an honest tax-gatherer, and organized a Church which overthrew the philosophies, and all the systems of heathenism hoary with age. He replaced the accursed apostate Jewish Church, which had become so corrupt. Although God had made it, He had to leave it to the Destroyer whom it worshiped, when it last of all crucified the Son of God.

Out of fishermen of Galilee He created an apostolic college, and out of these fishermen's preaching, prophets, teachers, elders, preachers, mighty men, mighty women, went forth conquering and to conquer the world.

But alas! alas! The Church has gone into apostasy. I look for the Methodist Episcopal Church, and I find it in the Masonic Lodge Room. I look in the Lodge Room, and I find that Church. I look for the Church, and I find it in the World. I look for the World, and I find it in the Church.

It is going to theatres. It is playing cards. It is fooling with the Devil.

Oh God, is there no help?

"What, then, shall one answer the Messengers of the Nation?" cried the prophet in the days which he saw would come when the Church apostate should have gone back to the world and to the beggarly elements of Sin and Satan.

The answer rang out long centuries ago—

The Lord hath founded Zion, and in her shall the afflicted of His people find refuge.

Thank God, Zion is established. (Amen.) The afflicted of God's people are finding refuge. The Church which was born amidst scorn and contempt of the pulpit, the press and the people, less than four years ago, in Zion Tabernacle No. 2, at Sixty-first Street, which numbered less than five hundred, numbers more than forty thousand today, thank God. (Amen.)

Even that number does not represent its power, for that Church is in the Zion of God. He who leads it sits upon a white horse, and in His hand there is a bow, and He goes forth conquering and to conquer.

Zion will conquer the world! Hallelujah! (Amen.)

What Has Christ Conquered?

I look along the line of His life, and I find Him conquering Satan; conquering sin; triumphing over every form of temptation; indifferent to the blows and indifferent to the blame of men; walking right onward destroying the evil, doing good, healing the sick, comforting the sorrowing, lifting up the fallen, and inspiring the poor with hope; telling the sinful that He came to save them; the sick that He came to heal them; the poor that He came to make them rich; the sad that He came to make them glad. He told humanity everywhere that redemption had come, and that the people should be saved, and eternally saved by Him. He laid the foundations in His own blood. He proved His divinity by His triumph over Death forever.

Oh Death, how countless are the scenes of anguish which thou hast implanted in the heart of humanity, until all the story of earth is but a story of death! Triumphing over all kingdoms, all peoples, the rich and the poor, and the great and the small, a river of blood and tears and fears, is Death! And He triumphed over Death.

He was the One Conqueror who stood on earth and triumphed over Death, for out of Him flowed that power which killed disease, sin, and the power of temptation, and made the dying live. His Voice which sounded at Bethany brought forth a man who had laid stinking in his grave four days.

"Oh," you say, "that was long ago." But, friends, that same Christ who conquered Death has the same power today. There are those here who were lying stinking in their death of nicotinism and alcoholism for forty years. That Voice rang through these lips in Zion and said, "Come forth!"

You came, did you not?

Voices—"Yes."

Dr. Dowie—God has released you from that living Death.

He is the Resurrection and the Life, and though a man is dead, if he believes on Him, he will live, for he will never die eternally, since Christ has purchased, by His conquests, Eternal Life for all.

Christ the Conqueror of Death.

Believest thou this? The Christ Himself lives. He arose from the grave. He triumphed over all His foes. A bloodless body, He stood upon this earth. He lived. He moved. He talked. He inspired with His gracious presence those who had almost lost their Faith that He had conquered Death.

He showed His feet and hands where the nails had left their prints. He showed His brow where the crown of thorns had been set. There were the places where the thorns had cut deep, deep as they had been pressed into His brow. There was no blood in Him, for there was His open heart. The spear had tranfixed it. The blood and water had flowed from it. In the bloodless body He said, "A spirit hath not flesh and bones as ye see Me have."

He has ascended into heaven. He reigns. He rules. He has sent forth His Spirit into the hearts of men. He ever lives.

He sits upon the white horse and has given to us the bow, the sword, and the shield. He has covered our heads in the day of battle. He has clothed us in the whole armor of God. Blessed be God, we are following Him and shall reign with Him (Amen), conquerors and to conquer!

Oh, children of the Devil, how short-lived is your joy! How short-lived are your rewards! Oh, children of God, eternal as the years of God are your joys, and eternal are your rewards. Although the years are dying and the century is passing away, we live in Him, to whom all time is as nothing. He has conquered, and we shall live with Him eternally.

Friends, is Christ real to you? Is He real? Have you wept with Him? Is God real? Have you wept with your Father? Is the Holy Ghost real? Have you ever heard the moan of that Dove of Love hovering over humanity and weep-

ing? Have you ever heard that Voice which rang out once long ago, saying, "It grieved God at His heart that He had made man"?

Oh, have you wept with the Father over a degenerate race? Have you wept with Christ over a degenerate race? Have you wept with the Holy Ghost? Have you been in Gethsemane, and have you sweat your blood with Christ? You will never know how to conquer until you know how to suffer and how to die.

Can you enter into the grief of God?

How the Father has grieved at His heart. When He had to sweep away that antediluvian world of whom He spoke these words, away far out on the dark waters, He preserved humanity, although there were but eight.

Christ's Love Took Him Down to Hell.

Beloved, I thank God for the Love which never dies. I thank God for the Christ who sought out these spirits in prison who had been disobedient in the days of Noah, and who, when He came to earth, could not return to heaven until He had descended to hell.

Friends, it is a glorious thing to work for God on earth. You will never know what the joy of heaven is until you have descended into the hell of a city like Chicago, and drank the bitter cup to its last dregs.

Zion has not refused to take it. Zion has gone forth into the streets and lanes of this city, and visited more than two hundred thousand of the people in their homes this year.

Zion has gone with the Gospel.

What we have preached has not been the "new-time religion," but the "old-time religion" that tells me Jesus saves; that tells me Jesus heals; that tells me Jesus cleanses; that tells me Jesus keeps me, and that He will take me safe to heaven.

Hellelujah for the old-time religion! (Amen.)

He conquered, and He is conquering now. The laurel of victory which is upon the brow of Zion today we lay at the feet of Christ who gave us the victory.

Every battle we shall win,
And triumph over every sin.
What, you say, a victor be?
No, not I, but Christ in me.

Is there anything I can do of myself? Nothing! Is there anything that I cannot do, if the omnipotent power of God is within me? Nothing.

"All things are possible to him that believeth."

The most impossible of all things is that you could ever cease from sin. Yet has it been.

All things are possible to Him, and, therefore, to me.

"ALL THINGS." Hallelujah for that word. "All things are possible to him that believeth." I say today, "I believe." (Amen.)

I see not, but I go forward. Hallelujah, I stand and today I see the Coming Zion City. I see the throngs over all the earth—east, west, north and south—flocking to this City and to other Cities of Zion, preparing for the time when the chosen one hundred and forty and four thousand shall stand in the Holy Land on Mount Zion.

God hasten the time! (Amen.) God help us to build for Thee; to live for Thee; to fight for Thee; to conquer with Thee.

Blessed be God, He has helped us. Tonight I will tell you something of the story of the past and of the present, and I will predict something of the future.

I have predicted every year that which has happened, have I not?

Voices—"Yes."

Dr. Dowie—Have any one of these predictions failed?

Voices—"No."

Dr. Dowie—Not one. But, oh God, may I predict nothing except what Thou hast revealed. (Amen.) I thank God for you, not you merely to whom I speak, but for the great company that has come, and for the invisible tens of thousands in many nations who shall read these words in all parts of the world. I thank God for the great company that is coming.

I thank God tonight for the increasing company of faithful men and women who are being ordained, and into whom the Holy Ghost is coming in power. I bless God that I shall add before tomorrow's sun shall shine hundreds more to the fellowship of the Christian Catholic Church in Zion.

Even at the rate at which we are growing, it is only an arithmetical calculation of a very simple nature to know that Zion, going forth conquering and to conquer, will cover the whole earth with the glory and blessedness of this Gospel, within a few years.

I praise God tonight for what He has wrought. I have done nothing. God did it all. I often think that He might have used a better instrumentality than I.

When I heard that a certain Doctor of Divinity in this city had said, "Dr. Dowie is an ass," I said, "Lord Jesus, get upon my back and ride me through Chicago as Thou didst ride upon that ass through Jerusalem. (Applause.) I am willing to be the ass, oh Lord, if You will only ride me to Victory."

I think that I have been an ass to ride, so to speak, up against their battalions. But where is the foe? I do not know where they are tonight, except that they are nowhere as a real living foe to Zion.

When once they said of me, "Why, he is a mere earthworm," I thought to myself when I heard it, "Oh God, Thou hast promised to take a worm and thresh a mountain. Lord, take me." (Laughter.)

I thank God that the people see that God can take a worm to thresh a mountain. He can take an ass and ride in triumph through Chicago, as He did through Jerusalem.

May God give us grace with an ever deepening humility; with an ever purer faith; with an ever brighter hope; with an ever burning and diviner love; with larger wisdom and more thorough knowledge, to go forward, no longer through the sea; no longer through the desert, for it is past; but to cross the River, and pass up through the Gates into the City with the songs upon our lips,

"I WILL BRING YOU TO ZION."

All who desire to stand in Zion above before God, stand and tell Him so. (Apparently all arose.)

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Take me as I am. Make me what I ought to be, in spirit, in soul, in body. Give me Thy Holy Spirit, that I may do right; that, ere the New Year shall dawn, the wrong may all have passed away. Give me a pure heart, a clean heart, a new heart, to write the new page of another year, which shall be better than any before. Forgive the past; prepare me in these closing hours so that I may go on with Thy people to Zion on earth and to Zion above, for Jesus' sake.

(All repeat the prayer, clause by clause, after Dr. Dowie.)

Did you mean it?

Voices—"Yes."

Dr. Dowie—Then "Go Forward, Oh Zion:
"Great will be thy triumph when the King shall come."

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 Christ; faithful is He that 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.

After a brief intermission, the General Overseer gave the right hand of fellowship in the Christian Catholic Church in Zion to two hundred and sixty new members, welcoming each by name and pronouncing a blessing, all the people joining in a fervent Amen.

Then there stood before the General Overseer fifteen consecrated men and women, and solemnly vowed to God, in the presence of all the people, to make the ministry of God, in the Christian Catholic Church in Zion, the supreme obligation of their lives.

When they had made these vows, they knelt, and in the deep silence of the evening hour the General Overseer laid upon them his hands, for the endowment with power by the Holy Spirit. Then, as he called them each by name, he ordained them to God's ministry with the admonition, in the beautiful words of the glorified Christ, "Be thou faithful unto death, and I will give thee a Crown of Life."

Those thus ordained were:

Elders:

REV. EDWARD C. PAULING.
REV. CHARLES A. HOY.
REV. JOHN ALEX. INOUYE.
REV. PAUL DOWIE KITANO.

Deacons:

JOHN H. SAYRS.
WILLIAM D. YERGER.
WILLIAM B. HOLMES.

HENRY MERCHANTELL.
ORREN C. KIBBEY.
SYDNEY P. FOGWILL.
GEORGE B. STALEY.
SAMUEL H. CREAGER.
Deaconesses:
MRS. HELEN A. SMITH.
MRS. MARY F. SHAW.
MISS JOAN CULBERTSON.

ALL-NIGHT MEETING.

The meeting of the afternoon had scarcely closed when the evening meeting was begun. This was the preliminary to the glorious All-Night, to which the thousands of Zion had looked forward with longing for months, in fact, ever since the moment when in the gray of the morning of January 1, 1899, the General Overseer had pronounced the benediction which closed the previous All-Night with God in Zion Tabernacle.

Although the people had then been almost continuously in meeting for fourteen hours, they assembled in the Tabernacle in thousands, as bright-faced, vigorous and happy as when the services began.

Rapidly the splendid seating space of the great auditorium was filled, until there was scarce a seat left vacant.

The meeting was opened at 8:30 by a song service, led by Elders F. A. Graves and J. G. Excell.

Overseers Mason, Piper and Wilhide then took charge of the meeting, conducting it with life and interest.

At the stroke of the half-hour after ten o'clock, the inspiring strains of a triumphant processional rang through the Tabernacle from the organ. The doors opposite the platform swung open and, marching two by two, Zion's White-Robed Choir, with reverent tread, proceeded up the broad aisle. As they reached the platform, their clear voices caught up the music, and, singing as they went, circling up the winding stairways to the choir gallery:

The Son of God Goes Forth to War.

Their snowy surplices created a most beautiful picture as they mounted higher and higher and filled tier after tier of seats, the victorious volume of their voices increasing as the gallery was filled.

The General Overseer came upon the platform just as the last singers were reaching their places, and the song closed.

The audience arose as he entered; then there was a solemn hush as the assembled thousands joined, in their hearts, in the General Overseer's invocation of Divine blessing on the services of the night.

All then joined in singing Hymn Number 151, Zion's "marching song":

Come, we that love the Lord,
And let your joys be known,
Join in a song of sweet accord,
And thus surround the throne.

CHORUS—We're marching to Zion,
Beautiful, beautiful Zion;
We're marching upward to Zion,
The beautiful City of God.

The Scripture lesson was read from the third chapter of Jeremiah, beginning at the twelfth verse; also from the fourth chapter of the Book of Revelation.

Dr. Dowie then said:

Before I kneel in prayer, let me present to you what I will present to God, this great pile of many hundreds of requests to be laid before God tonight. They are from all parts of this, and from many other lands. Telegrams have been pouring in upon me all day and yesterday asking us to pray at this meeting for Zion, and for many who are on their way to Zion, in distant lands,

Let us pray.

PRAYER BY GENERAL OVERSEER.

Our Father who art in the heavens, hear tonight the gratitude of our hearts. In this, the last hour of the year, we come to Thee, and beseech Thee to hear us while we pray.

We thank Thee that we have so safe a Guide as Thine own dear Son to tell us how to pray, and who bade us say, Our Father. For this cause we bow our knees to Thee, Thou God and Father of our Lord Jesus Christ, in whom the whole family in heaven and earth is named.

Grant us tonight the grace that we need. Looking back in the past, let us not be unduly elated by victory or prosperity. We thank Thee that we were not unduly depressed in times of adversity; and truly we beseech Thee tonight for a continuance of the showers of blessing which Thou hast been sending upon Zion all this precious day.

As we approach the midnight hour, and as we enter into a new year, prepare us. When we have entered it, prepare us still, that ere the morning light shall come, these thousands who have met together in Zion may receive a great blessing.

Grant that the very report of it may be such a blessing that, throughout the whole world, as well as in this city and land, the words that go forth tonight, and the inspiration that shall be received tonight, shall be a permanent blessing in the reclamation of the fallen, in the salvation of the sinful, in the healing of the sick, and in the guidance into the King's Highway of Holiness and Cleansing, so that there may be Holy Living in the Church of the Living God.

Grant, oh God, to all who love Thee, by whatever name they may be called, in whatever place they may be—far out upon the sea, where the storm winds are howling tonight, or in the quiet places, and in the pleasant climes where men are basking in the sunshine, for it is day there; wherever men lift up their hearts and hands to Thee—there, oh God, bless them, and make known to them a Saviour's Love, the Holy Spirit's Power, that they may know that we have all one Father, who sent His Son to lead us from our iniquities, and to bless us on earth.

Cleanse us from sin and sickness; deliver us from sin and from shame; purify us in spirit, and in soul and in body; help us to help others, so that the glad Golden Year may come soon, when the Christ shall appear, and the whole earth be filled with His glory. (Amen.)

We ask it in Jesus' Name, who has taught us to pray, saying: (The Lord's Prayer was chanted by the congregation.)

The announcements were then made and the tithes and offerings received.

Dr. Dowie continued:

The eleventh hour is far gone. The last year of the century will be with us in about twenty minutes.

Pray.

Let the outpouring of every heart be unto God in penitence for the imperfections of our past, in gratitude for present blessing, and in earnest petition, that we should be so taught to number our days.

The audience then engaged in silent prayer.

PAST, PRESENT AND FUTURE OF ZION.

The General Overseer then delivered the following address:

INVOCATION.

Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, and profitable unto this people, oh Lord, my Strength and my Redeemer.

In the third chapter of the Book of the Prophet Jeremiah, and at the fourteenth verse, it is written:

TEXT.

Turn, O backsliding children, saith the Lord; for I am married unto you: and I will take you one of a city, and two of a family, and I will bring you to Zion.

The world is growing old. We are the oldest generation of the earth.

They who lived thousands of years ago lived in the younger days of the world. All the ages look down upon us from these pyramids of time, from the battlements of heaven; tonight holy ones are looking down.

The Future hides in it
Gladness and sorrow;
We press still thorow,
Naught that abides in it
Daunting us—onward.

And solemn before us,
Veiled, the dark Portal;
Goal of all mortal:—
Stars silent rest o'er us,
Graves under us silent!

While earnest thou gazest
Comes boding of terror,
Comes phantasm and error;
Perplexes the bravest
With doubt and misgiving.

But heard are the Voices,
Heard are the Sages,
The Worlds and the Ages:
"Choose well; your choice is
Brief, and yet endless.

"Here eyes do regard you
In Eternity's stillness;
Here is all fulness,
Ye brave, to reward you;
Work, and despair not."

Wir heissen euch hoffen. "We bid you be of hope." The Marching Song of the Ages is caught up by Zion tonight, and God is putting Zion, young though she be, in the very front of the battle. God help us to march there, to fight there, and, if need be, to die there.

The Organization of the Christian Catholic Church.

On the 22d day of February, Washington's Birthday, 1896, one of the coldest days of all that year, we formed the Christian Catholic Church in Zion, called by God.

I had ministered for Him in many lands, and had known that the time would come when I could no longer stand outside of all form of ecclesiastical life. I had withdrawn many years previous, when I laid down my pastorate as a Congregationalist in Australia.

I knew that God would show me, some day, the City of Destiny. I saw it dimly from the far distant Australian shore, when under the midnight sky I looked up into the unclouded glories of that wondrous heaven. There the Southern Cross pointed to that wondrous Milky Way with its galaxies of stars and boundless, glorious systems beyond the wildest dreams of the imagination, leading up to the beautiful Pleiades, the Seven Sisters.

The smallest and dimmest of these seven, they tell us, is the Central Point around which all the suns and all the systems are revolving.

As I looked into that sky, I heard the Voice bidding me to rise and go, to leave the lovely land which I loved so well.

As I came over the beautiful seas, and passed in at the Golden Gate, I thought my destiny was to find on British shores, the land of my nativity, the place where I should unfurl the banner of God's Zion. I intended to pass through America quickly, and go to Great Britain. But it was not so to be. God brought me here.

While I had all the world to choose from, and while loving hearts were calling me to my native land, Scotland; to England, to Ireland, and unto all the earth, I found myself by a strange providence in a city which is remarkable for the fact that the "Hosts of the Nations" find their representation here almost without a single exception.

Of the two millions of this city, more than a million and a quarter, or thereabouts, were not born under this flag; or if they were, they were born of foreign-born parents.

Satan also seemed to have made his seat here.

"A great door and effectual" was opened for me, I believe, but there was no Church which would open its door; there was no man who opened his heart. I was a stranger, and they took me not in. I stood before the gate of Chicago, and was told to go away, for Chicago did not want me. But I wanted Chicago. (Laughter.)

When the Devil says, You go away," then is the time I am going to stay. I have that spirit. When the Devil says No, then I always say Yes. (Laughter.)

I remained. At first the people would not hear me.

My missions well nigh broke my heart.

The long, dark winter of 1893 and 1894 had almost passed away, although the snow was still upon the ground, and it was still cold, when God burst forth, showed His mighty power in the healing of multitudes, and made

Little Zion Tabernacle No. 1 a Blessed Memory.

He made it full of glory. The people crammed into the little place in thousands, in and around it. They stood in the snow, they got piles of lumber, and barrels and boxes to sit upon.

Then Zion began. But not until 1896 did the Church take form. And what a little Church it was.

Less than five hundred were with me when I formed the Church. Tonight I say before the Ever-living God that, so far as I can estimate the numbers under the banner of Zion, there are more than forty thousand, thank God. (Amen.) And that does not represent all. Zion's influence extends far beyond her own household.

I desire in this last hour of the year to look back upon the past, and say thanks be to God for Christ, the Unspeakable Gift, who has enabled us to unfurl His banner in this great city in the center of the population of America.

It is a city which is destined for weal or woe to be the greatest and most powerful city of this great continent.

Here where Satan said, "You shall not enter," where for years Satan boycotted me in the Press, in the Pulpit, and lied to the people about me; where my life has been so sought, and my blood, and that of my brothers, although not much of it, has flowed, and where again and again but for God's mercy my life would have been sacrificed, we have flung high the banner of Zion. It is here tonight we lift the banner higher still, and, thanks be unto God, we will plant Zion City at Chicago's gate. (Amen. Applause.)

Zion has been planted on every land. Zion's Elders tonight are laboring not only throughout America, but in Europe, in Asia, in Africa, and in Australia, and the islands of the seas. We have but begun; but if a Church can grow from five hundred to five thousand, and from five thousand to eight thousand, and from eight thousand to fourteen thousand, and then leap forward in one year from fourteen thousand to forty-two thousand, what is it going to be in ten years?

We thought we ought to provide a lovely place whither the multitude could come, and we will do it, by the blessing of God. (Amen.)

I desire to give all the praise and all the glory to God. Let no man say, let no man write the lie, let the press for once tell the truth, that John Alexander Dowie in the closing hour of 1899 said:

God Has Done It All.

I never did anything. I never saved you. God saved you, healed you, cleansed you, and brought you blessing.

He who has given you that blessing was pleased to use me as an instrumentality.

I kneel here tonight and say, "Thine, Oh Lord, is the Kingdom and the Power and the Glory."

I am not using words—I am speaking from my heart. As I lay the crown of victory at His feet, I say, "Thou, Oh Lamb of God, art worthy to receive Honor, Glory, Power; for Thou didst create all things, and for Thy pleasure they are and were created."

Tonight I thank God that I am looking forward to the planting of not only Zion City near Chicago, but to the planting of Zion Cities near all the great cities of America, Europe, the world.

I am looking forward to the time when these Cities shall send their representation, at the King's command, when He stands upon Mount Zion, and the one hundred and forty and four thousand stand with Him.

Oh, may we, some of us, at least, be there. (Amen.) When we stand before the Throne, when earth and seas are fled, when all give an account of the deeds done in the body, may that Blessed Christ whose Voice we have heard, but whose face we have not seen, pronounce our name with blessings on our heads. May we enter one after another in at the gate of the beautiful Zion above, and welcome the generations which are to follow us. My God help us so to live that this Church shall be blessed throughout all its extent by Zion.

With love for all, with hatred for none; glad to forgive, willing to forget, we bow in the closing moment of the year.

At the hour of twelve, just as the bells of the city rang in the New Year, the General Overseer sang the following song, as has been his custom upon similar occasions for many years:

Pray, brethren, pray! The sands are falling;
Pray, brethren, pray! God's Voice is calling.
Yon turret strikes the dying chime;
We kneel upon the verge of time:

REFRAIN—Eternity is drawing nigh!
Eternity is drawing nigh!

Praise, brethren, praise! The skies are rending;
Praise, brethren, praise! The fight is ending.
Behold, the glory draweth near,
The King Himself will soon appear.

Watch, brethren, watch! The years are dying;
Watch, brethren, watch! Old Time is flying!
Watch as men watch the parting breath,
Watch as men watch for life or death:

Look, brethren, look! The day is breaking;
Hark, brethren, hark! The dead are waking;
With girded loins all ready stand;
Behold, the Bridegroom is at hand!

MIDNIGHT PRAYER BY GENERAL OVERSEER.

Father, the last year of the century has come. We have entered into 1900. We trust by Thy grace to see the dawn of the new century over the hill of Zion. We trust that Thou wilt keep Thy children here. Defend them against every evil. Protect them by day and by night. Help them so to live, that if sudden death should come, it would be sudden glory. (Amen.) But oh help us to live out our lives that we may pass onward, upward.

Forgive the sins which have marred the past. For the sake of Jesus, cleanse every heart tonight, and as we now take the sacred bread, the sacramental cup, Manna from above, Thou Bread of Heaven, let that Bread, the Living Bread, be given to us tonight. (Amen.) Give us the Living Blood—yes, the power of the Ever-living God, that in spirit, and in soul, and in body we may go forward into the New Year, that thou mayest lead us into a City of habitation from whence we shall be able to mission this, and all the great

cities of the land, and fulfil the great purposes for which Thou hast established Zion.

We praise Thee and give Thee all the glory.

We bless Thee that we have passed into the New Year. May it be happy; may it be prosperous; may it be one of purity and peace; may it be blessed to all, a preparation for life on earth, and for life in heaven, for Jesus' sake. Let us all make our vows.

The audience then repeated together, clause by clause, the following prayer after Dr. Dowie:

MIDNIGHT PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name, receive my gratitude that I am permitted to enter into the New Year. Impart to me blessing at Thy Table. Let my whole being be consecrated; my time, my talents, my earthly store; for all is Thine. Help me in love, and peace, and sweet fellowship to go forward with Thy people to do the work of Zion, making it a place for the afflicted and the sorrowing in spirit, in soul, in body; that it may be a place of blessing, and that many a "valley of weeping" may be turned into a "valley of blessing," for Jesus' sake. Amen.

Communion of the Lord's Supper.

My brothers and my sisters, I want to shake hands with you. I wish you a Happy New Year. May God bless you.

Then in deepest solemnity, and yet with a joy which made the spirit leap into song, the three thousand members and friends of Zion joined in the sacred fellowship of supper at their Lord's Table. As the hallowed elements were distributed, the General Overseer read with great impressiveness from the Holy Scripture. The vast audience was silent in prayer or joining, "with melody in the heart," in a song throughout the service. The ordinance was closed with an appropriate and most exquisitely rendered duet by Deacon H. W. Judd and Conductor Burt M. Rice:

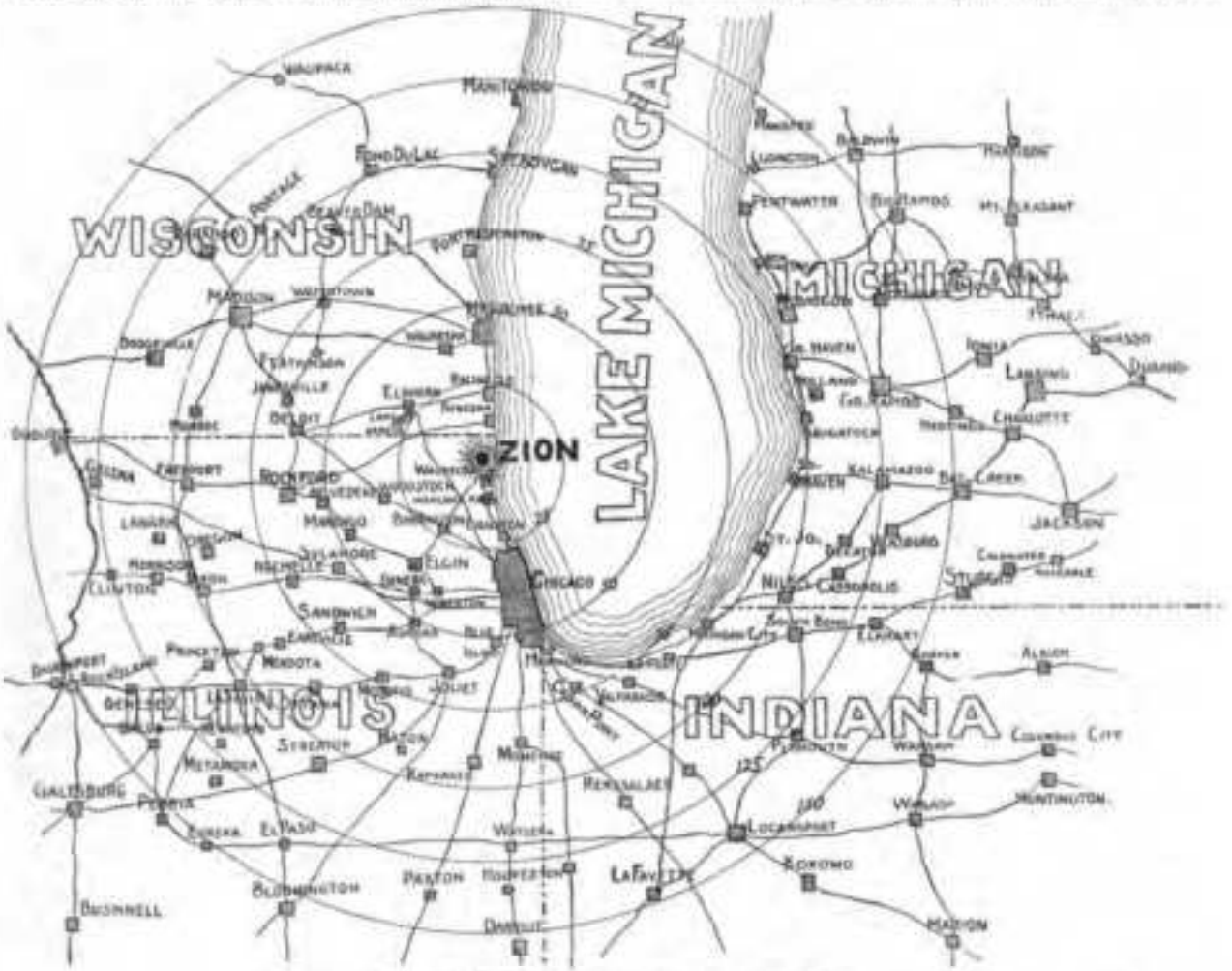
"I will be within you,
A Well of Water,
Springing up, yea, springing up
Into Everlasting Life."

Showing of the Maps and Picture of Zion City.

Then came the crowning moment of all that glorious twenty-four and one-half hours.

By a concealed mechanism the map showing the unexcelled location of Zion City in relation to the country for two hundred miles around was silently let down from behind its screen into full view of the audience.

As it swung into place, an electric light gleamed from the spot which indicated the future City and the brilliant rays of a calcium searchlight were thrown upon it from the gallery. For



MAP SHOWING LOCATION OF ZION CITY.

a moment the thousands were silent as they gazed. Then a thunder of applause burst forth, which reëchoed again and again as the General Overseer, with a long pointer, tipped with a tiny electric light, pointed out some of the great advantages of the situation. (This map is reproduced on this page.)

Following this a second map was let down, showing the general outline of the land purchased for the City and something of the nature of the plan of streets and other arrangements. This map was also received with great enthusiasm. Then the picture of the Coming City, as it will doubtless appear, in general, was displayed. This beautiful picture, painted by Deacon Charles W. Post, a Zion artist, was one of the inspirations of this wonderful meeting.

The General Overseer explained all these maps and pictures briefly, and then called Attorney Samuel W. Packard, Deacon H. Worthington Judd, Deacon Charles J. Barnard, Deacon Daniel Sloan, and Engineer Burton J. Ashley to seats

at the front of the platform. He explained that Mr. E. D. Wheelock, the purchasing agent of Zion Land and Investment Association, who had conducted the negotiations with the former owners of the land, was detained at his home by illness.

He then called upon

Deacon Daniel Sloan, Assistant Manager of Zion Land and Investment Association.

Deacon Sloan said:

"It was because of Zion City that I came into Zion.

"I do not care to say very much to you tonight. I have been under the censorship for such a long time that I have rather lost the power of speech on this subject. But I can now get myself in the habit of speaking freely.

"Persons have come, and we have had to seal our lips.

"I bless God, and have blessed Him continuously for the last year, in the hopes of this City.

"Just about a year ago Deacon Judd and myself took a trip north at a time when the weather was about as biting as it is now. We traveled over this place with joy in our hearts. We bless God that the fulfilment of our hopes has been realized thus far."

The General Overseer then introduced

Attorney Samuel W. Packard, Zion's Legal Counsellor,

saying, "Our good attorney will now speak to us. He has passed upon all the legal points in this transaction, as far as was necessary, up to this time.

"He has been a great blessing to us—God bless him. (Loud applause.) He lives in a village which used to be called 'Saints' Rest.' (Laughter.) But when we got there we christened it 'Devils' Nest.' (Laughter and applause.)

"He stood by Zion all that night gloriously in Oak Park, when murderous crowds sought our life. As you know, he was in the hall with us while we were being besieged, and up to the time we left it. There was no Zion man could have done better." (Applause.)

Attorney Packard said:

"Friends, I am very glad that I have been able to have some little part in helping to establish this glorious City which soon will appear.

"People do not understand Zion now. They are misrepresenting her, and telling lies about her and vilifying her, but she will be vindicated, in my opinion, in the future. Then all of us will be proud that we have had some little part in helping to establish this City.

"Not only that, but I hope and trust that in the ages of eternity we shall rejoice that we had something to do in helping to establish a movement which was powerful in the hands of God towards furthering His Kingdom on earth.

"We have been very fortunate, in my opinion, in securing the land in the way we have. We asked God to give us wisdom and guidance in this matter, and what has God promised?

"'But if any of you lacketh wisdom, let him ask of God, who giveth to all liberally and upbraideth not; and it shall be given him.'

"We therefore asked God in faith, and God, I believe, answered our prayers and gave us wisdom in this respect. I think that He enabled us to present to the owners of that property such terms, such a contract as not only was fair and just and reasonable to them, but it was a most excellent provision for ourselves.

"It would be almost impossible for you to believe, if I told you, that we succeeded in buying there about six thousand acres of land, and obtained the larger portion of it upon such terms that we were able to control it for the next three years without having to pay more than perhaps ten or fifteen per cent of its value, if we do not want to. However, we have the privilege of taking the whole or any part of it at any time we see fit. Yet you know you cannot borrow upon a piece of property more than about fifty per cent of its value. Besides that, you have to pay on farm mortgages at least three to six per cent interest.

"But we have succeeded in making such arrangements with the owners of this property that we have borrowed for about three years, nearly eighty-five per cent of its value, without interest, and without any liability on our part to pay taxes. Have we not succeeded in doing pretty well?"

Voices—"Yes." (Applause.)

Mr. Packard—"But just as fast as we desire to use this property, we can gather it in. If we had succeeded in purchasing only a small tract of land—for instance, that piece in the center, or some other portion of it—and should have established the City there, and should have built up a large town within the next few years, when we went outside in order to purchase additional property, what would the effect be? Lots would have been selling for at least a thousand dollars a lot, and do you suppose a farmer having property right adjoining the town where lots were selling at a thousand dollars a lot, or at the rate of about nine thousand an acre, would sell his property at an average price of $157 an acre? Not by any means.

"But we can go to him in three years from now when we have built up our City, and say to him, 'Now we will take your property at the average price of $157 an acre.' Then we can sell it to others at the rate of thousands of dollars an acre, because we have enhanced its value."

Dr. Dowie—Now you have given away where the money is going to come from. You are showing where the millions are coming from, and I will soon have no secrets. (Laughter.)

Mr. Packard—

There Are Millions In It.

"I believe that the millions will be used for the furtherance of God's Kingdom on the earth, and I rejoice in it. I wish there were millions more. Probably this may be only the beginning, as the Doctor says, of establishing similar Cities in different places throughout the land where people who trust in God shall come together.

"The contract which we presented to these farmers up there was drawn up not with an idea of getting any advantage of them, or in any way doing them any injustice, but we studied to treat them fairly, honestly and justly. The attorneys of most of the sellers, Messrs. Whitney & Upton, whose office is at Waukegan, told them when they came and asked whether they should sign the contract which we presented to them: 'Gentlemen, we have examined that contract, and we say to you that it is the fairest option contract to the owner of property that we ever saw.

"Now, did we treat them fairly? Did we treat them justly? Did we try to take any advantage of them? Not by any means; yet we obtained, in the good providence of God, just exactly what we wanted. We secured the right to take that property at any time we desired it at a fair valuation. In the meantime we do not have to pay interest or taxes.

As to Keeping Out Liquor, Tobacco, Pigs, Pills and Physicians.

"There are other problems connected with this which I am studying over with a great deal of care. I had a litigation a few years ago with reference to saloons in Harvey. I succeeded—after combating the united power of the Brewers' Association of Chicago—in spreading a blanket injunction over that whole city, so as to prevent the introduction of any saloon, on account of the covenants which were in the deeds. I brought the bill at the suit of the property owner, and although there was no contract between the plaintiff of the suit and the other property owner against whom I directed the injunction, I succeeded in establishing what is known as an easement upon the property, so as to prevent the introduction of saloons on account of a clause which was in the original deeds.

"But I have found that it is not as easy a thing to establish these restrictions with reference to pigs, pills and physicians, as it is with reference to saloons." (Laughter and applause.)

Dr. Dowie—You see he is right in Zion. (Laughter.)

"Doctors, Drugs and Devils; Pigs, Pills and Physicians"—three D's and three P's. (Laughter.)

Mr. Packard—"I am therefore of the opinion that it will be necessary for us not to give you ordinary deeds of this property, but rather to give you what would be known as a lease.

"We will give you a lease long enough so you can keep on the property as long as any of you live. We propose to have it run until probably A. D. January 1, in the year 3000." (Laughter.)

Dr. Dowie—Will that be a long enough lease for you—yes or no?

Voices—"Yes."

Dr. Dowie—Will you consider that equal to a purchase of the land down to the middle of the earth? You in Zion want us to preserve this land for God, do you not?

Voices—"Yes."

Dr. Dowie—There will be neither pill, nor pig, nor physician, nor devil, nor drug, nor a doctor get there. There shall be no thief, and no harlot, and none of these things which curse this city. The children shall be brought up in the nurture and admonition of God.

Mr. Packard—"If we give you a lease for a thousand years on that property, in place of any fee simple, it will be because by so doing we can protect and preserve the City from the encroachments of the enemy in a better way than we can by a deed in fee simple.

Title Absolute and Complete.

"It will not be necessary for you to pay an annual rent under such an arrangement. The money can be paid down in cash at once, an annual payment of three years, or on any other terms that you see fit to make with the Zion Land and Investment Association; just the same as though you purchased the property, and you have as absolute and complete a title to it for the thousand years as you would with a deed, if you had a deed with the same restrictions in it which we shall put in the lease.

Eloquent Tribute to the General Overseer.

"I desire to say, in conclusion, friends, that I congratulate you upon having such a wonderful leader to establish this great City. (Applause.)

"It is my observation that when God has a great movement to carry forward——"

Dr. Dowie—I think I will take to the woods if you go on like that. (Applause.)

Mr. Packard—"I will say a word which is in my heart to say. I know that the Doctor will pardon me if I speak just what I feel about it.

"God, in His providence, when He wants to carry forward a great movement, as I read history, usually finds a man—one man—whom He specially qualifies and endows and trains for that special work. He appoints him a leader to go forward and carry on that work.

"How was it with Moses, the great lawgiver and ruler, a man who led the children of Israel out of Egypt? God prepared him for forty years in the home of Pharaoh, where he was educated in all the learning of the Egyptians.

"Then how did God get him so that He could trust him when the children of Israel were all going back on him, and going back on God, who had done such wonderful things for them, and were yearning after the fleshpots of Egypt, and for some of the things which they had back in their slavery days?

"Moses stood there like a rock. He trusted in God, and was able, in the providence of God, to keep the children of Israel from deserting him and going back. But he stood alone very frequently. How was he trained for that? God led him for forty years tending the sheep of Jethro, his father-in-law, in the wilderness. There he communed with God.

*Why was it that He appeared to him in the burning bush? Why did God tell him to put his hand in his bosom, and when he took it out withered with leprosy, tell him to put it back again, so that it was cured as well as though it had never been diseased? Why was it that God manifested His power to him in that way?

*He wanted Moses to know when the day of trial came in the wilderness with the rebellious people around him that God was powerful, that God was able to do anything. Moses remembered that lesson, and Moses therefore was competent. God selected him and trained him, and was able to put faith in him, so that he was competent to be a leader.

God Has Specially Trained Dr. Dowie for This Work.

*I do not suppose Moses, when he was having his education in the court of the King of Egypt, supposed for a moment that he was to be ruined there for the purpose of leading out the children of Israel into the Promised Land, any more than I suppose that our good friend Dr. Dowie supposed when God was giving him a business training back there in Australia years ago that He was training him for the very purpose of establishing this City of Zion. (Applause.)

*I truly believe that when Dr. Dowie went behind prison bars in Australia for conscience sake, he was being given a special training. He communed with his God there, and said, 'Here I stand, God helping me, I can do no other.'

*God did help him by most marvelous deliverance. I believe that God was then raising him up and training him, and educating him, for the purpose of fighting mobs in Chicago. (Applause.) I see the good hand of our God in training him for this very movement, and I believe that he has been raised up in the providence of God specially for this work.

*I believe, friends, in conclusion, that if the good Lord spares his life for fifteen or twenty years more, that he will establish a City which will be one of the marvels of the Twentieth Century.

*This old earth of ours has yet to see what God can do with a people thoroughly consecrated to Him." (Amen. Applause.)

Dr. Dowie—I am glad he sat down, because I should have had to go away soon.

I can fight when I am called upon to fight, but when you speak kindly it breaks my heart. I thank God that there is not a word that Mr. Packard has said but that, I believe, has come from his heart. I dare not say that such words are properly applicable to myself, except in a very modified degree.



We are but in the infancy of Zion; yet I do thank God that I am in the fellowship of those who would stand for God if they stood alone. I thank God for that love which has always come to those who have served God, and which has brought around them loving hearts, loving hands, and helped to build for God habitations for His people in ages past.

Of course, he is being rewarded in a measure; for his services are of the very highest ability. He has charged us in a very modest manner. I would be almost ashamed to tell you how little, comparatively, for services that are so valuable, we pay him. When I had the pleasure of writing a check for all his charges up to the end of the year, it was with great delight that I saw that Brother Packard, who had received a $20,000 fee in one case, had charged Zion so moderately. I am not quite sure whether he was not thinking of the time when I would make the millions out of Zion, and he might get a bigger fee. (Laughter and applause.) That is a hard saying. That is just me, isn't it, to give somebody a poke in the fifth rib? (Laughter.) I am very happy; but I am revenging myself on Brother Packard for making me cry a few minutes ago.

But if he did look forward a little, had he not a right to do it, and won't we be glad to give the bigger fee to him?

I am thankful that we have for Zion a lawyer who prays; a lawyer who will be a blessing in all the coming days as long as he lives in Zion.

I am thankful that he came at my call. He did not belong to this flock, but when I prayed to God for a man, I saw that man. I had seen him years before, and I had not come across him for years. I asked him and his beloved wife to pray over it, and he came. We all esteem him—do we not?

Voices—"Yes."

Dr. Dowie—May God bring him and all his sweet family into Zion.

I will ask Engineer Ashley to say a word or two. (Applause.)

Burton J. Ashley, Civil Engineer, Engineer of Zion City.

Mr. Ashley said:

*Friends, I am sorry that I cannot present to you what little I have to say with the oratory that my dear Brother Packard has given; but engineers are not orators.

*The site which has been chosen was the sixth site which I had investigated for the General Overseer.

*The first one was near Griffith, Indiana, a little knob containing five acres with about one hundred and twenty acres surrounding. If I remember, the size of the property offered was in the same proportion to Zion, at that time, as the size of the property which has been announced to you tonight is to Zion as it now exists.

*After that I was shown certain property near Blue Island. I had to report adversely for the second time and, as you know, that fell through, not because of any inability of Zion to purchase the land, but because of the clouded title.

*I was then shown property near Tolleston, Indiana, and also near Crown Point, Indiana. These places I had to report adversely on account of absolute unsuitability of the water supply and the drainage.

The Beauty and Suitability of the Present Site.

*On a hot, broiling day last July, conducted by our dear good brother, Deacon Sloan, I was taken to this site to investigate and report upon it from an engineering standpoint.

*From the Chicago and Northwestern Railroad the site is ideal in every respect. It could not be better. (Applause.) There is not another situation, so far as I know, in the country with such fine prospects for good sewerage, good frontage, and for a sanitary location. I could find no fault with it.

*The first thing an engineer has to study is the difficulties and see how many obstacles there are to surmount and overcome. This site commended itself to me as an easy one to open up for the City as soon as I saw it. That ground is rolling and there is not a foot of it which cannot be easily and thoroughly drained.

*The eastern portion of the territory is admirably adapted for commercial purposes. I cannot state exactly as to what depth it would be necessary to go for foundation, but the land is admirably adapted for the construction of a harbor. The land is low along the shore. It can be penetrated for almost one mile with a harbor, if it is necessary.

*As soon as I was appointed to this position, my mind at once began to look toward the matters of reform that are necessary in the building up of a city.

*The difficulty in the tearing up of streets is common to every large city. You can scarcely go five blocks in the City of Chicago at any time in the year without finding a hole in the ground, and some men working in it. Engineers everywhere know that this is a menace to the best management of cities.

*I therefore set myself to the study of how to lay out and to direct work of the improvement of streets in such a manner that when they were improved, they remained improved. (Applause.)

*The idea is that sewers, water pipes, gas mains, and such like shall be relegated from the streets to the alleys. I think it is the one method by which this matter can be attained.

*I had the honor, through the kindness of the General Overseer, of attending the annual meeting of the American Society of Municipal Improvements at Toronto, Canada. There I met some of the best engineering talent in the country on this matter. I went there almost for the express purpose of making inquiries and asking questions along this very line.

*This matter was deeply on my heart. I felt I could solve the problem, but I wanted these reports of other engineers before these matters were adopted.

*I could not find among all the engineers who conversed with me one who would give a dissentient opinion. If these ideas are carried out, Zion City will have streets which will be clean and free from these repairing gangs which are constantly a menace and trouble to the large city."

Dr. Dowie—I thank God for Engineer Ashley. He can think and he can talk; but he is far better at working than he is at anything else.

Years of thought have been given to this whole matter. It is now several years since I first put Engineer Ashley upon these ideas, and we have a magnificent engineer.

Our brother, you remember, did the engineering work in

connection with the Art Institute on this avenue. He is at present the engineer for the Board of Trade. He was the engineer who constructed large works at the World's Fair; the great pier, among other things. He has been a Zion man for five years, thank God. (Applause.)

Now, here is Cashier Barnard. He has all my money and I hope he will soon have all yours. (Applause.)

Deacon Charles J. Barnard, Cashier Zion City Bank.

"My good brothers have been out looking out for sites, coming back and telling me what wonderful places they saw. I would say, as they came back from their tours, 'That is the site for Zion.' But when they came and pointed to this one, I said, 'That is the site, sure.' We were all agreed upon that.

"While they have been out laboring for the accomplishment of this plan, I have had a little to do with it. I have been busily engaged in receiving the money. I thank God that He has blessed Zion City Bank and Zion Land and Investment Association.

"The money has come in magnificently, and is coming in now. Only this last week we received nearly eighty new accounts, and there are more coming. I thank God above everything else tonight that I am in Zion. I desire to be used of Him in the ordering of Zion City in God's interest in Zion." (Applause.)

Dr. Dowie—Here is the Land and Investment Association man himself. (Applause.)

Deacon H. W. Judd, Secretary and General Manager Zion Land and Investment Association.

"I have a great deal to say, but I am not going to say it now. My heart is full. I rejoice in being here before you. I think I would perform as Elder Holmes does on this platform, sometimes, if I could only have the chance. I feel just like jumping up and down. I feel like a caged bird which is set free. We have all had to be so close-mouthed, we could not say anything. We had to dodge out of sight through the basement for fear we would meet somebody—'Say, is that all so in the paper today? Is Zion City up there?' We had to dodge you people. I am very glad now we will not have to do it.

"We will welcome you, and we will be very glad to give you all the information we can. You know Zion is open and above board.

"I rejoice this morning above all that we have a Living God in Zion."

Dr. Dowie—Thank God for that.

Deacon Judd—"God has led us on in this battle. It is just wonderful. We never could have gotten this land if it had not been God was behind us, without paying fabulous prices.

"Another thing we can thank God for is, that we had a godly man to work for us. He is a noble fellow."

Dr. Dowie—God bless Brother Wheelock, our Purchasing Agent.

Audience—"Amen."

Deacon Judd—"He reached the hearts of those people, who were, thank God, many of them, good, Christian people.

"I rejoice that we have a minister who is with us, God's business man. Thank God for Dr. Dowie."

Dr. Dowie—Now, you take care. (Applause.)

Deacon Judd—"He is the one who has helped us in this great matter. If it had not been for the Doctor, we would probably have been shelved long ago.

"When Deacon Barnard and I first consulted with the General Overseer, and offered our services at his request, it looked pretty blue for a time. But God did most wonderfully bless us, and has been with us all through it.

"Such a joyful time Deacon Sloan and I had those two days when we traveled thirty-five miles with horse and buggy over that country. We sang with joy in our hearts to see that beautiful country. I know you will never be dissatisfied with it. I want you all to go up there just as soon as you can and see it." (Applause.)

Importance of Early Investment in Zion Land.

Dr. Dowie—I did right, did I not, in having these "five conspirators" talk?

The quicker you apply for stock in the Zion Land and Investment Association, the better for you, because if you do not apply quickly, your right of prior selection will be gone. I therefore urge you to bring all into the Storehouse. Quickly realize upon properties in the city. It will pay you to do it. Realize upon properties in the country and market it as high as it will sell, and buy in Zion City. Let every body say Amen. (Amen.)

I have been a safe guide up to this time, have I not?

Voices—"Yes."

Dr. Dowie—Will you trust me fully and follow my advice in this?

Voices—"Yes."

Dr. Dowie—Do it quickly now.

Dr. Dowie then distributed with his own hands the beautiful New Year's card with the motto of Zion for 1900 upon them, at the same time greeting the throngs of loving friends with a hearty handshake.

As they passed, many quietly slipped into the General Overseer's hand their New Year's Gift to God for Work in Zion.

The people, although it was then about two o'clock in the morning, were bright and unwearied, chatting of the wonderful things they had seen and heard as they partook of the light refreshments generously provided by the General Overseer in the refectory below.

At a quarter before four o'clock the people assembled for the season of especial prayer, in many respects the most helpful hours of all the twenty-four and a half.

What a wonderful scene was that!

In serried ranks, tier upon tier, up to the highest place in the gallery, the thousands knelt and in those solemn hours of the early dawn of the New Year, joined their hearts in one common petition to God.

All officers and members of the Christian Catholic Church throughout the world were first remembered before God, as one and another led in prayer.

Then the requests of hundreds of sick and sorrowing ones were presented, followed by special prayer for those of Zion's Messengers who were about to leave for Asia and Australia and for the broad lands to which they were sent.

Then came a most impressive scene: full of pathos, yet not without its joy: the prayers for unsaved relatives. Parents requested prayers for their children, children for their parents, sisters and brothers for their sisters and brothers, husbands for their wives, wives for their husbands, and all for unsaved friends. It was sad to contemplate the many whose near and dear ones were not God's children; but what a joy unspeakable to feel that the united prayers of nearly three thousand consecrated hearts went up for those lost ones.

Prayers were requested for those in trouble and for the afflicted, the people joining, after each special season of prayer, in the beautiful refrain:

For you I am praying,
I'm praying for you.

Zion City, with all its possibilities, was then made the object of especial prayer.

The General Overseer then announced, in regard to the New Year's Gift to God of One Million Dollars, that so large a sum had been received that the clerical staff in Zion Home had not yet been able to count it, but that he would speak of that at some future time, if he thought it wise.

The General Overseer then patiently answered several scores of questions from members of the Church in the audience.

A voice in the audience then appealed for a few words from Mrs. Dowie.

Dr. Dowie—Mrs. Dowie, come here. Say a few words. They want to hear you.

Mrs. Dowie—"I have been listening all evening to the things which have been spoken, with great pleasure. I have felt that I did not want to say anything myself at all, because I think that you are speaking better than I could.

"But I do feel grateful to God this morning for this blessed meeting.

ZION, CHICAGO, U. S. A.
January 1, 1900.

TO ALL LOVERS OF GOD AND OF ZION:

Receive Christian greetings of Divine Love from thousands assembled in Central Zion Tabernacle on the first morning of this HAPPY NEW YEAR, who have spent an All-Day and All-Night with God.

May He bless you and yours in all things.

God's Command for 1899 was (*Exodus 14:15*):

GO FORWARD!

Zion obeyed and God gave Victory.

God's promise for 1900 is (*Jeremiah 3:14, 15*):

I WILL BRING YOU TO ZION.

Behold the City is in sight.

Come thou, and all thy house, and help us to build on God's Plan, a City of God and for God, a Blessing to the whole Earth.

Faithfully your Friend in Jesus.

John Alex. Dowie

General Overseer.

and for all His goodness to us. We trust that in the future when we Go Forward to this great Coming City we will have many blessed times there, and that we will learn to serve God better than we have done before. (Amen.)

"We thank God for the blessings that He has given, but we are looking forward to many more.

"I am grateful to God tonight because He has blessed me during the past year. I feel a great deal stronger at the close of this All-Night Meeting than I did at the close of last year's All-Night Meeting, and I know that God has strengthened me. I know that I still need more strengthening, more grace, and more of what He has to give me. I almost felt last year as if my work on earth was pretty nearly done, but I feel this year that I have still some strength in my life, and that God is going to bless me and enable me to speak for Him, and do much work for Him in the future.

"We are all of us, I know, grateful to God for His many blessings, and for His saving and healing power. We ask Him at the close of this blessed meeting to bring us all closer and closer to Him, closer to one another, so that we may still go on getting grace and blessing for the work that is to be done in the future. May God grant this, and help us all to love one another as Jesus His Son loved us. He came and gave Himself for us, and died that we might have the blessing of salvation and healing. I trust that each of us tonight will be able to receive this blessing that He has for us. May He grant us all blessings tonight, and comfort the sorrowful ones in this great and wicked city.

"I think tonight of the time we came here, and as I walked one day down through the streets of Chicago and looked at the faces of the people, I thought they were the most awful looking people that I had ever seen in my life. I thought, 'Will these people ever come to God and be converted as they have been in other cities?'

"Then as we see today, and have seen through past years, that the people have come and appreciated this Gospel of Salvation and Healing, I have felt that this people were hungering and thirsting for this blessed Gospel. They did not know about it.

"There are many of you here who came into this building and your faces were sorrowful, and tonight they are lit up with the joy of the Lord. Oh, we ask Him to give us more of that joy which gives us strength, and enables us to work for Him. I thank God tonight for all that He has done, and ask Him to still continue to bless us and keep us. I thank God for a united family, a united Church, and for all the many mercies that He has given us. May God grant it to us all, for His Son's sake." (Amen. Applause.)

Deacon Judd then sang "Go Forward, Oh Zion," the audience joining heartily in the chorus.

Then the grand old Doxology rang out from the still fresh and vigorous voices of the undiminished audience.

The meeting was closed at seven o'clock by the following

CLOSING PRAYER BY THE GENERAL OVERSEER.

Our Father, in Jesus' Name we lift our hearts to Thee in thanksgiving for the All-Day and the All-Night we have spent with Thee. Oh, let the power of it be felt from Ocean to Ocean and Land to Land, and never end till Jesus come. May we with a deeper humility and purer faith, and brighter hope and larger charity go forward to do good to all men, for Jesus' sake. Send us with Thy blessing. Preserve the great city in which we labor, and the New City which we are about to establish, and all the great land in which we dwell, and all its rulers, that they may be men of God. Preserve, oh God, the world. Let multitudes be won this year, that when the New Century opens its portals multitudes may lift their voices to Thee and praise Thee for Christ their King. Hear us, oh God, and accept our gratitude, our Father, Thou Eternal Son, Thou Eternal Spirit, one God. We ask it that we may go on in Thy strength, doing Thy will in every part of our daily life, for His sake, who bore our sins, our sickness and our sorrow.

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 Christ; faithful is He that 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.

Very Sore Hand Healed.

MESICK, MICHIGAN, November 30, 1899.

DEAR DR. DOWIE:—We sent a request for prayer for my husband's hand, which was swollen and very painful.

The pain left his hand and he was able to work all the time. In a few days his hand was entirely well.

I thank you for your prayers.

Yours in Christ, ANNA SHELDON.

22 MOUNT STREET, INDIANAPOLIS, INDIANA, December 22, 1899.

DEAR DR. AND MRS. DOWIE:—I received your letter, and I thank God that I can say that I got immediate relief both in body and in mind.

I wrote you a letter on Monday morning and on Tuesday evening I felt like a different woman. (MRS.) FANNIE COLE.

A BROTHER in Iowa, who has gone out of the hog and tobacco business, sends us a list of names with this remark:

I have sold tobacco to and bought hogs of almost all the men whose names and addresses I send you.

I desire to undo what I can of the harm done, by sending your tract on Tobacco and the one on Swine's Flesh to each.

The Dread Disease Consumption Yields to Jesus' Power.

171 SHEFFIELD AVENUE, CHICAGO, October 29, 1899.

DEAR DR. DOWIE AND MRS. DOWIE:—Two years ago today, the last Lord's Day in October, I was instantly healed of what every one supposed was consumption.

Dr. Barkwell and others had told my husband that I had consumption, but I did not believe it, and would not go to the doctors and be examined to find out, as I had no use for them and did not want to give them any money.

The neighbors and all who saw me said I would not live three months, and told my husband, saying he must do something for me, that I was dying.

He told them he could not help it, for I would not take medicine.

I had written one prayer request to Dr. Dowie, and I was trusting the Lord for my healing. I did not name any disease, as I did not know what to put down.

I did not receive any benefit then. If anything I grew worse.

I thought it no use to send any more, for I had asked the Lord and He knew all about my case.

But that one thought kept bothering me, "What is the matter with me?" God spoke to me so plainly and told me just what was the matter.

I wrote another request, and Sister Edgar took it down for me in the afternoon of Lord's Day, October 31, 1897. When you prayed I was instantly healed.

At that time I was not a member of Zion, and was not able to go. I had been there a few times and I believed my Bible, and I knew that God would heal me.

He had healed me of catarrh a year or more before that in answer to my own prayers. But this time my own prayers seemed to be of no avail.

Just before I was healed I went to see Deaconess Paddock, the last time I was able to go out of the house. (We had both been members of the same Church, and I was well known to her.)

I told her what the people said, that I would not live three months, and the time would be up the first of January. I invited her and her friends to come to my funeral.

She invited me to come to Zion's All-Night Meeting. I told her, God willing, I would, and I did.

Before I was healed I weighed about ninety pounds, and now I weigh one hundred and forty-nine.

God not only has healed me, but He has kept me.

Last winter when so many in the house had the scarlet fever, I went among them (no one else would) and waited on them and took care of them.

One child died and I prepared her for burial.

My own children never took it, because we were trusting the Lord. There was not one of us who was sick all that time.

I praise God for all He has done for us.

May God forever bless you and Mrs. Dowie, and give you many years for this ministry.

Yours lovingly, MRS. IRADER.

Some Significant Experiences With Pork.

LIDDELL POSTOFFICE, WISCONSIN, December 22, 1899.

DEAR DR. DOWIE:—I thought I would write you a few lines to let you know our experience with swine's flesh.

We have a little dog which was five years old this fall. He had fits for two years as often as from one to three times a week. He would stiffen out and froth at the mouth just as some people do when they have fits.

We could not think what caused them until the summer before we quit using pork. That spring we did not have any hogs to kill, so we did not use much pork, as we bought mostly beef, and did not have any pork rinds for the dog, and he did not have a fit all summer.

Early in the fall our folks killed a hog and sent us a part of it, and as it was not butchered very good we fed the dog quite a lot of the rind, when he soon began to have fits as badly as ever. Then we saw right off that it must be the pork.

We began to read LEAVES OF HEALING, and gave up pork altogether a year ago this fall, and we thank God for the blessing. Our dog has not had a fit since.

One of our neighbors also had a dog that had fits just the same as ours. After butchering time their dog died. She said she thought it was caused by the pork it ate.

I was talking to a Catholic lady one day about Divine Healing, and she said, "O yes, I believe in that."

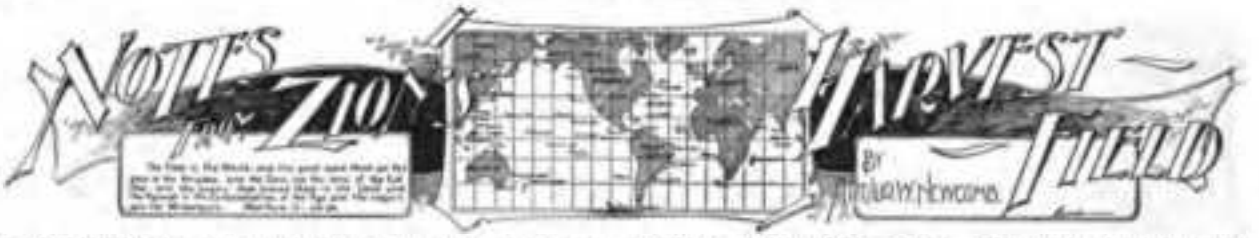
She told me of a story of how their priest prayed for a girl who had fits. She said the girl went to the priest to have him pray for her, and she said, "Of course, you know they always put a penance on any one first. So he told her if she would agree never to use any more pork or lard in any way in the family in cooking, he would pray for her. So she made the promise, and she never had any more fits after that."

You may judge for yourself if it was the prayer or the putting the pork away that cured the fits. From our experience I am quite sure it was the putting away the pork.

I have made up my mind a great many people have fits from the use of pork.

May God bless LEAVES OF HEALING, that many may see it.

Yours truly in Christ, (MRS.) RHOBIE BRAINARD.



THE WEEK has been marked by three events of the most vital importance to Zion and to the work of the extension of God's Kingdom.

These were the All-Day and All-Night with God in Central Zion Tabernacle, the announcement of the site of Zion City, and the departure of Zion's First Messengers for Asia and Australasia.

The wonderful All-Day and All-Night with God at Central Zion Tabernacle is reported in the department headed, "A Voice to Zion and God's People in Every Land." Its influence is being felt in greater and greater and greater power as it recedes into the past and the spiritual benefits received by those who were present begin to bear fruit and to be carried to those who could not attend.

The announcement of the site of Zion City has opened the eyes of a scoffing world to the fact that Zion is no longer a pigmy factor in any department of the life of the end of the century world, being at once the most aggressive and rapidly increasing religious body, the most efficiently organized financial power, and last and most wonderful, successful in a gigantic real estate transaction which overshadows in boldness of conception, dignity of purpose, sound sense in financing and consummate skill in accomplishment, anything of the kind ever attempted.

The tongues of the world are a-wag over the matter. Especially is this true in Chicago, and the tone of comment regarding the General Overseer and Zion has become noticeably more respectful. Business men see at a glance something of the unrivalled possibilities of the Coming City, and they cannot but admire the man whose brain, under God, conceived the plan and by whose executive ability the undertaking has been brought to so magnificent an issue.

In the going forth of her First Messengers to Asia and Australasia, Zion has found a mingling of joy and sorrow. Their going forth fills all hearts with rejoicing that such noble men and women have been raised up by God and trained in Zion to carry the light of the Everlasting Gospel into the darkness of heathenism in Asia and the darkness of ecclesiastical apostasy in Australia.

Yet it was with many tears, as well as smiles, that a large company of the members and friends of Zion gathered in Central Zion Tabernacle, on Tuesday evening, January 2, 1900, to say farewell to them.

It was truly a blessed meeting. Those who were so shortly to leave for far-distant lands, and there, amid the vice, squalor and superstition of heathenism, or the bitter opposition of a formal Christianity, to carry the banner of Zion, were given encouragement and comfort by the hearty interest and earnest prayers of Zion.

Then, on Thursday evening, January 4th, just as the dusk of evening was turning into darkness, Overseer J. Thomas Wilhide and Elder Elizabeth A. Wilhide, his wife, and Elder C. F. Viking and Evangelist R. C. L. Viking, his wife, and their beautiful baby daughter Grace, left Zion Home, perhaps for the last time. The General Overseer took them to the Northwestern depot in his private carriage, and remained with them to the last moment in their Pullman car. Many Elders, Evangelists, and members of the Church were also there. The farewell songs of those who had known and loved them for months and years were still ringing in their ears, when the Overland Train pulled out of the depot on its journey of thousands of miles to San Francisco, where they embark for their fields of labor in the far South and East. Soon they were being whirled swiftly across the fast-darkening prairies of Illinois; but all was light, and peace, and joy in the hearts of Zion and Zion's Messengers.

The meetings and conferences of the week following the All-Day and All-Night with God have been full of spiritual power.

They began with a reception given by the General Overseer and his family and the Ordained Officers of the Church in the handsome parlors of Zion Home. Thousands of members and friends of Zion from all parts of this and other lands were present, and were rejoiced to grasp the General Overseer's hand. They also improved the opportunity to become acquainted with each other, and to compare notes concerning the work of God in their several homes. Much mutual help and encouragement was thus gained.

Helpful conferences, led by the General Overseer and assistant Overseers and Elders, were held on Wednesday and Thursday evenings. The attendance at these conferences has been large.

On Friday evening a grand rally of all Zion's Senior Seventies was held in Zion Hall of Seventies. The General Overseer presided. The Hall was crowded.

It was a delight to note the continued spirit of full consecration and obedience of these noble workers. They were happy on account of being met together again after a season of meeting in the various Tabernacles, and cheerfully and heartily conformed to the General Overseer's plan for a reorganization of the work for the new year.

Today (Saturday, January 6, 1900) the General Overseer and his family, a great many of the Ordained Officers of the Church and about one hundred of the members and friends of the Christian Catholic Church in Zion, have gone to the site of Zion City. Through the kindness of the officials of the Chicago and Northwestern Railway a special train was provided them for this purpose. At the station they will be met by carriages and driven over the land where, by the Grace of God, a very few years will see established the most beautiful, cleanly and Godly City in all the world.

NOTES.

While the meetings of the week have been characterised by a constant manifestation of the presence and power of the Spirit, yet there has been at no time and at no place any indication of fanaticism, or any inclination to those exhibitions which sometimes disgrace gatherings where those present claim a special outpouring of the "power" of the Spirit. On the other hand, the good, hard sense of the people was noticeable throughout. Zion makes her religion a business, and conducts herself upon sound business principles.

One of the remarkable things about the All-Day and All-Night with God was the brightness and wakefulness of the more than three thousand people present. This gave rise to the ridiculously paradoxical comment of one of the press liars, that the "marvelous *hypnotic* power" of the General Overseer was made manifest in the fact that he kept so many people interested for so long a time. In other words, Dr. Dowie is said to have showed his power to put people to sleep by keeping them awake!

The weather, as at the All-Night Meeting for 1898-1899, was bitterly cold, but it seemed only to send a thrill of new life tingling along the veins of the happy throngs. The audience seemed to be in no way diminished by it.

Of course the topic for discussion upon every lip in Zion is the Coming City. All hearts seem to join in praise to God that so beautiful a site has been chosen, and that the building of a "City of Habitation" to which all Zion has looked forward with such longing eyes is now so near at hand.

With the beginning of the New Year we wish once more to remind Elders, Officers and members of the Christian Catholic Church, everywhere, to bear in mind this department of LEAVES OF HEALING and help to make it a success by promptly sending in their reports of the progress of the work.

Notes of Thanksgiving to Zion's God

Extracts from the General Overseer's Correspondence

Compiled by O. J. Dresher, Private Secretary

ZION enters 1900 with Thanksgiving to God for all His goodness. She prays in faith for God's guidance and blessing throughout the year.

We have pleasure in recording in the first days of the year some testimonies to God's saving and healing power.

We also think it well to publish some extracts from letters recently received, which show how the Christian Catholic Church is appreciated by those who see so clearly the apostasies in the denominations. These extracts are but a very few out of many hundreds constantly being received.

Healed When Near Death's Door.

STRYKER, OHIO, December 29, 1899.

DEAR DOCTOR:—God heard and answered your prayers last Monday morning, the 25th, when I sent a telegram asking you to pray for my dear wife, who was taken suddenly with severe pains and was very near death's door; but in answer to your prayer she was almost instantly healed and the next day was able to attend to her household duties again.

Praise God from whom all blessings flow.

Pray for us that we may grow stronger.

Yours in Christ, J. C. DIEMEYER.

Little Boy Healed When Dying.

TINDLEY, IOWA, December 30, 1899.

DEAR DR. DOWIE:—I feel it my duty to give testimony to my little boy's healing.

Last September he was very bad with his bowels. They moved from eight to ten times a day. He had not eaten anything for three weeks. He would have nothing but milk, and he was getting very poor in flesh.

I sent in a request for prayer September 30th, and October 2d, fifteen minutes after nine A. M., he asked for a piece of bread and butter. I said, 'Praise the Lord, my boy is healed." He kept well and has been gaining in flesh ever since.

I sent in another request a few weeks ago when he was constipated, and he was healed again.

The Devil seems to be doing all he can to frighten us, but he will never do it, for we are God's people and we belong to Zion.

We thank God for His goodness and thank you for teaching us to trust Him for everything.

We pray for you every day, that God will keep you from harm.

May He bless you and all Zion everywhere.

Your Brother and Sister in Christ,

MR. AND MRS. E. J. HAMPTON.

Rejoicing in Giving to God. Answer to Prayer in Business Transaction.

EVERETT, ONTARIO, December 26, 1899.

DEAR GENERAL OVERSEER:—You will find enclosed three express orders for the sum of ——— dollars. ——— dollars of this is tithes which we most gladly pay to the Lord in Zion. The order of ——— dollars we send as an offering to the Lord in Zion.

We greatly rejoice in the privilege of giving to God's cause. Never in our experience have we given anything like this amount to the cause of God, but for some years past I have felt I ought to give our tithe, but could never decide to pay it into the Methodist Church because I did not believe it would be used for the glory of God. But since uniting with the Christian Catholic Church we have felt thoroughly convinced that Zion is of God and that the establishing of one Storehouse in Zion is Scriptural, and therefore the command of God in Malachi 3 is just as binding today as when it was spoken by the prophet.

When I listen to grumbling and growling of Church members of the different denominations in reference to the financing of the churches, I always feel glad the Lord led me out of them and into Zion.

God has very graciously kept me, with my dear wife and family, in health and strength, and has wonderfully opened our way in life, for which I desire to return Him sincere thanks.

I laid before the Lord the question of the selling of my farm and, like Gideon, put Him to the test. Now I can testify God's promises are true. I received to the last cent the price I asked the Lord for.

Now I am fully decided to take stock in Zion City and also expect to work at the founding of Zion City.

With earnest prayers for yourself and Zion throughout the world, I remain

Your Brother in Christ, WILLIAM T. LOBLAW.

Thanks God For Christian Catholic Church.

SMITHVILLE, OHIO.

DEAR DR. DOWIE:—Thank God, I am again a member of an organized Christian Church, and, better still, I trust and believe it is the very Church I have been looking and waiting for, in, these thirty-three years.

But Oh, there are such hard things said here about the Christian Catholic Church at Chicago.

The so-called Christian people here are so refined and polished outwardly and so exceedingly fair to look upon that it takes a great deal of faith to disbelieve what they say. JONAS YODER.

Sad Apostasy of the Denominational Churches.

117 FOURTH STREET, SAN ANTONIO, TEXAS,
November 27, 1899.

DEAR DR. DOWIE:—The Lord is blessing in spite of the persecutions and hindrances. The Sons of Levi surely need a good deal of purging, for they fight the truth worse than others.

The Methodist minister, the Rev. W. A. Cooper, and his wife are both Masons. He is a Thirty-second Degree Mason and Knight Templar and she is a member of the Eastern Star.

I met him first at the house of a lady who is a member of his Church, and I told them of the work in Zion, and they seemed glad to hear about it.

I gave them some LEAVES to read, and when I called to see them at their home I soon found out that they were Masons, as they had read what you said about Methodists being worshipers of Baal, and they both rose up with flashing eyes (although they are people of a good deal of culture) and stormed around the room, saying that you were either a knave or a fool, that they were not Baal worshipers; and they immediately circulated the *Epworth Herald* and other papers with articles against you, warning their members against your teaching.

The Rev. A. J. Harris, the most powerful Baptist minister here, joined the Masonic order last winter. He read LEAVES OF HEALING, and said that you were a fraud.

He said that he had been a very good Christian before joining the Masons, but since becoming a member of that order he had been a better Christian than he was before.

The Rev. George B. Ranshaw, the minister of the First Christian Church here, also says that you are a fraud; that no miracles of healing have ever been done through you.

Since asking you to pray for me in my last letter, Dr. Dowie, I have felt a great deal stronger, and am going forward the best I can.

I thank you so much for praying for me.

Have you any of the literature in the Spanish language? The Mexican minister of the Mexican Christian Church of the Disciples here is very much interested. He understands prophecy and Divine Healing and the Second Coming of Christ much better than most ministers.

I had often wondered what good my knowledge of the Spanish language was to me, but since I can deliver the Message of the Gospel in Spanish to the Mexican people here, I begin to rejoice that I know it.

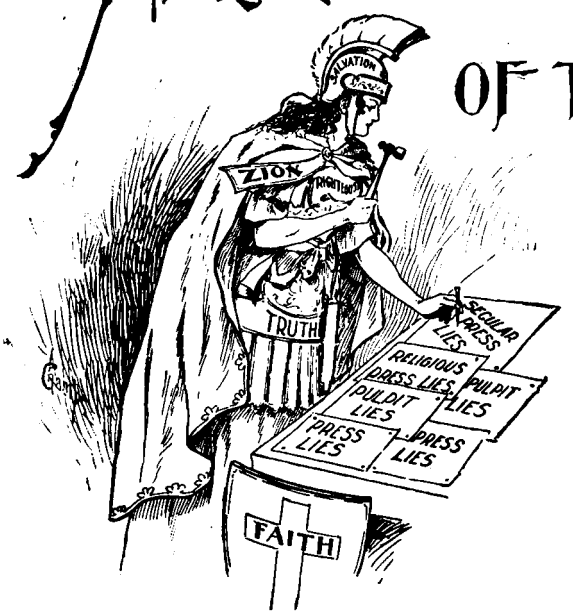
Mr. Quintaro says he is willing to translate some of the literature into Spanish.

With praises and thanksgiving to God for all the blessings and victories in Zion, I remain

Your Sister in Christ, EMMA SAMUEL.

THUS saith the Lord of hosts: My cities through prosperity shall yet be spread abroad; and the Lord shall yet comfort Zion, and shall yet choose Jerusalem.—Zechariah 1:17.

Nailing Down the Lies of the Pulpit & Press



EXPLANATORY NOTE.

The innumerable falsehoods of the secular and so-called religious press against Zion have continued without cessation for years.

We have occasionally dealt with some of these falsehoods and taken up much valuable time in our public ministration in answering these attacks.

But the time has come when we have resolved no longer to answer them in detail, unless in extremely exceptional cases.

We shall simply content ourselves with stating them and nailing them down.

Hence we have determined to devote this page to a beginning of this work of publicly branding the most important of the almost innumerable lies of the ungodly, unclean, criminal, and hypocritical press.

We shall also add from time to time a few specimens of the odium theologicum, which we shall cull from the innumerable misrepresentations and fabrications of the apostate churches.

It must not be supposed that we admit the truth of the things which we do not here deny, for it would be simply impossible to enumerate all that ought to be nailed down. We again remind our friends that these are simply the most important of them.

Recent Lies of the Chicago Inter Ocean Nailed Down.

December 26, 1899—False statements concerning the death of a child named Lillian Becker.

December 27, 1899—False statements concerning the death of Miss Emma Gawell. Assertions that we demanded $15 per week for our services; reduced the fee when the girl was unable to pay, and only continued our efforts when money was forthcoming; the facts being that Zion Choir members, of which Miss Gawell was a member, kindly cared for her, brought her to Zion Home and paid for a nurse to attend her for a short time, and that we continued this care without money until she passed away.

December 28, 1899—False statements concerning Coroner's Inquest and Dr. Speicher's certificate of death.

December 29, 1899—A whole series of false statements concerning Edward A. Congdon and his family, the facts being exactly opposite to the declarations in the headline, "Dowieism Divides a Family."

January 1, 1900—False statements in connection with the announcement concerning Zion City, mixed with a certain amount of truth.

January 2, 1900—False statements concerning Zion City and the All-Night with God, with false reports as to our alleged utterances, mingled with a certain portion of truth.

Recent Lies of the Chicago Tribune Nailed Down.

December 26, 1899—Lies concerning the death of Lillian Becker.

December 28, 1899—Lies concerning the Coroner's Inquest.

December 29, 1899—False statements concerning alleged arming of Zion Guards and of Governor Tanner having given permission to parade with rifles in uniform. The whole story is a lie without an atom of foundation in fact; Guards never carry weapons, have no uniforms, or ever were drilled as a military force; but are simply friendly attendants and unarmed protectors.

January 1, 1900—A mass of falsehoods as to the alleged proceedings in Central Zion Tabernacle at the All-Night with God. False statements concerning our intended immediate departure for Europe.

January 2, 1900—False statements as to the alleged utterances of Waukegan residents.

January 3, 1900—False attempt, in a leading article, to compare Zion City with the Mormons' Nauvoo, etc., even while admitting that we have "probably made a safe and profitable real estate investment." Many lies mingled with a little truth.

Recent Lies of the Chicago Record Nailed Down.

December 26, 1899—False statements concerning the death of Lillian Becker.

December 29, 1899—False statements concerning the family troubles of Edward A. Congdon.

January 1, 1900—False statements in the alleged report of the All-Night-with-God Meeting. False statements concerning the alleged immediate departure to the Holy Land.

January 2, 1900—False statements in the article headed, "Dowie Shows a Chest and Says It Contains One Million Dollars," declaring that Temple Guards carried this steel chest up and down the Tabernacle before the people, who all bowed to it, every word of which is a lie. False statements concerning our alleged declaration that we were to start at once on a tour of the world and would not be back for at least a year: every word of which is a lie. False statements regarding our having quoted passages from the Bible to show where the Mormons demanded and received from its members a tithing fee of ten per cent. False statements concerning Elmer Schaffer's daughter and his alleged inhumanity. False statement concerning his being an Elder of the Church. False statements concerning what Waukegan people said about Zion City.

January 3, 1900—False statements as to uneasiness and disappointment in Zion. False statements concerning the land for Zion City.

January 4, 1900—False statement concerning a secret laboratory in Zion College, and false insinuations in the finishing expression that we had not left for Europe on our "year's jaunt," no such statement having been made of such an immediate intention to visit Europe; and a mass of false statements generally spread throughout the whole of a very large number of articles.

Recent Lies of the Chicago Chronicle Nailed Down.

December 26, 1899—False statements concerning the death of Lillian Becker.

December 27, 1899—False statements concerning the treatment of Miss Emma Gawell.

December 29, 1899—False statements concerning the family of Edward A. Congdon, and our alleged connection therewith.

December 30, 1899—False statements in a leading article commenting upon our alleged arming of Zion Guards with rifles, in which there is not one word of truth.

January 1, 1900—False statements concerning proceedings of the All-Night Meeting, mingled with truth.

January 2, 1900—False statements contained in an article headed, "Money Flows In On Dowie," mingled with truth. False statements as to Dr. J. G. Speicher's alleged interview. Erroneous statements in an editorial, headed "Dr. Dowie's Zion," and false reasoning upon false premises with false insinuations that we are aged and worn out, even while admitting that Zion may be built and flourish for a time.

January 3, 1900—False statements in report concerning sending forth of Zion Messengers to Asia and Australasia, mingled with truth.

January 4, 1900—False statements in article headed, "Dowie Urges Stock Purchase," mingled with truth.

Recent Lies of the Chicago Times-Herald Nailed Down.

December 26, 1899—False statements concerning the death of Lillian Becker.

January 2, 1900—Many errors in the report of the interview with Dr. Speicher and concerning Zion City, mingled with truth.

Recent Lies of the Chicago Daily News Nailed Down.

December 26, 1899—False statements concerning the death of Lillian Becker.

December 27, 1899—False statements concerning death and inquest of Emma Gawell.

December 28, 1899—False statements in article entitled "Home is Broken by Dowieism."

January 3, 1900—False statements that the site of the City is on a flat prairie tract and not on a hill, the fact being that it is on some of the highest ground around Chicago, one portion being one hundred and sixty feet above Lake Michigan.

December 30, 1899—False statements in an article concerning "Christian Science and Death Certificates."

Recent Cincinnati Post Lies Nailed Down.

False statements in a long series of articles, signed by W. C. Culkins, extending over several weeks.

Recent Lies in the New York World Nailed Down.

False statements in an article under date of December 22, 1899, entitled, "Will Build City of God," amongst which are the following: "His followers must have money. High rates are charged at Zion both for consultation and board. He collects rents, fees, and board bills personally. No one but the children of Zion will be permitted in the New City." All of which are absolute lies. We are falsely alleged to have said, "The City of God will rise to perfection in a single night."

Recent Lies in the Providence (Rhode Island) Journal Nailed Down.

December 22, 1899—A series of false statements in an article entitled, "To Build Golden Zion," evidently taken from the Chicago papers, or from some Chicago correspondent.

Recent Lies in the Cleveland (Ohio) Leader Nailed Down.

December 26, 1899—A long series of false statements in an article entitled, "A City of Zion to be Built in America," evidently composed by some one who put together all the Chicago papers' lies. Among the lies there is one declaring that we had said it would be a City that would rise as if by magic by night; all of which is absolutely false.

Recent Lies of the Cincinnati (Ohio) Times-Star Nailed Down.

December 29, 1899—False statements concerning our past career. The whole article is a plagiarism from the New York *World*, since it repeats in the identical language many of that paper's false statements.

December 29, 1899—False statements concerning Zion City, mingled with truth.

January 3, 1900—False statements concerning discontent in Zion and uneasiness on account of our alleged immediate departure for the Holy Land, and our alleged purpose of bringing from England a small army of working people with a view of increasing competition and diminishing and blighting the hopes of those now in Zion: all of which falsehoods have not one iota of truth for a basis.

Recent Lies of the Chicago Journal Nailed Down.

December 26, 1899—False statements concerning the death of Lillian Becker.

December 27, 1899—False statements concerning the death of Miss Emma Gawell and alleged cruel treatment in Zion. False statements concerning intention of arming Zion Guards with rifles.

January 2, 1900—False statements as to intending immediate visit to the Holy Land, the Mormon Church, and other matters connected with Zion City, mingled with a little truth.

Recent Lies in the Northwestern Christian Advocate Nailed Down.

A mass of lying in an article entitled, "As to Dowie," of September 6, 1899. It contains scores of falsehoods, for which the writer has not one iota of proof.

Recent Lies in the Epworth Herald Nailed Down.

False statements contained in a number of articles.

Recent Lies in the Immanuel Baptist Messenger Nailed Down.

False statements on numerous occasions in a number of articles.

Recent Lies in the Spectator, of Melbourne, Australia, Nailed Down.

False statements and misrepresentations concerning Zion in America, intended to prejudice our friends in Australia, which article ends with the words, "This is enough, and more than enough, about him. But as he is sending one of his agents to our city, it may be well to let our readers know once for all what manner of man he is." The evident intenition of all these false statements is to injure the work of Overseer Wilhide, whom we have just sent to Australia, and to prejudice the people against him before he arrives there.

Recent Lies in the Southern Baptist, of Adelaide, South Australia, Nailed Down.

October 12, 1899—Contains a mass of false statements evidently intended to prejudice the people in Australia previous to Overseer Wilhide's arrival; in which article many of the falsehoods of the Chicago press are repeated as if they were truths. False statements concerning the Rev. G. L. Mason, Overseer of the Christian Catholic Church in China, and our Evangelist, Mr. Li Dz-Eng; the whole article being a mass of misrepresentations, with but few exceptions.

Recent Lies in "Palm Leaves From the Huts of Peace," of Sargent, Missouri.

A miserable, little lying sheet, containing a mass of false statements which are almost beneath contempt.

Lies in the India Witness Nailed Down.

October 13, 1899—The *India Witness*, which we have already exposed in LEAVES OF HEALING (Volume VI, Number 5, page 136) contains many false statements in an article by Bishop Thoburn.

Lies in the Christian Tribune Nailed Down.

October 12, 1899—False statements taken from the wicked mass of lies of the silly sermon of Frank DeWitt Talmage, of Chicago, which has been already fully exposed in LEAVES OF HEALING (Volume V, Number 52, page 1014).

Lies in the Messiah Advocate, of Oakland, California, Nailed Down.

False statements in an article of November 27, 1899, partly corrected by a correspondent in the same issue, who declared there were many healings through our agency.

Lies in the New York Independent Nailed Down.

A series of false statements which have been answered in LEAVES OF HEALING (Volume VI, Number 8, page 232).

These are only a few among many slanderous falsehoods which continually appear in all portions of this country in the religious press, and are repeated in many countries.

CHEERING WORDS FROM ZION'S GUESTS

NOTES FROM ZION HOME

THE regular Praise and Testimony Meeting held in Zion Home, Saturday evening, December 30, 1899, was taken charge of by Dr. Dowie, and was opened by singing.

The Ninety-first Psalm was then repeated together by all present.

The different States and Territories represented were enumerated and found to be twenty-five, as follows:

California, Colorado, Delaware, Idaho, Illinois, Indiana, Iowa, Kansas, Kentucky, Maryland, Massachusetts, Michigan, Minnesota, Mississippi, Missouri, Nebraska, New Jersey, New York, North Dakota, Ohio, Oklahoma Territory, Pennsylvania, South Dakota, Virginia and Wisconsin.

The following foreign countries were also represented:

Africa, Australia, Austria, Canada, China, England, France, Japan, Korea and Scotland.

After a brief address by the General Overseer, the meeting was thrown open for testimony.

W. D. YERGER, 309 Pike Street, Cincinnati, Ohio, said: "To me Zion is the highest type of Christianity I have ever known. I have lived outside and I have lived in, and the more I live in the more beautiful it becomes to me. I like the business way of Zion. I am tired of the 'never get anywhere.' I worked for years in the Methodist Church, earnestly, sincerely and devotedly, and never got anything. Yet I know God was with me. I can see a blessed hope for Christianity through Zion. Before, I was discouraged, not with the possibilities of the religion of Jesus Christ, but there was such a hopelessness and a 'beating of the air.' Since I have come into Zion it is business, business, business."

ELDER A. MCFARLANE, Auburn, Nebraska, said: "I put about seventeen years in the ministry, and I can say that this is the first year I have been really conscious that I have been doing God's work. As I have gone forth ministering to the sick and sorrowing, I have felt the Spirit of Jesus Christ with me, and saw the result of my work. It is true that I had a great many additions in my meetings, and I was a fighter. Every fellow that jumped up I was ready to knock down with an argument of some kind. I found that did not do. Let the power of God, and not the wisdom of man, lead us and control us, and then we will be safe, and God will have the victory through our Lord Jesus Christ."

Dr. Dowie—Our brother has had a very hard field, and he has been doing noble work in it.

W. B. HOLMES, Danville, Kentucky, said: "I thank the Lord that there is a courage and strength in Zion that I never knew anything about before. I had sold tobacco for twenty years, but pork and tobacco are out of my business, thank God. I love LEAVES OF HEALING. I shave myself and save the ten cents to buy LEAVES OF HEALING. I love to visit the sick. I can go to a man who is sick and say, 'I want you to get a religion to live by.' Most people tell of a religion to die by. I have found great blessing in Zion."

MRS. RACHAEL OSBORN, Hornellsville, New York, said: "I thank and praise God for Zion. We have a little Gathering at home, and they love Zion, and love the Saviour. We are striving by the strength of God to build up the work for Christ."

MRS. J. C. REIFF, Zion Home, said: "I thank the Lord for bringing us to Zion. It is the most blessed place we have ever enjoyed. I thank God for the blessings my aged grandmother, Mrs. Anna Summers, of Salem, Ohio, received. She is over eighty-six years of age, and had been quite deaf for many years. She set a time of prayer and Dr. Dowie prayed for her. She received great blessing. She was sitting at the table and heard ordinary conversation, something she had not done for years."

DAVID AUSHERMAN, Manchester, Kansas, said: "I thank God for Zion. I am glad I am out of the apostate United Brethren (Liberal) Church. When I was converted He put it into my heart to give Him a whole-hearted service. I found that I could serve God better in Zion. Zion is the place for whole-hearted Christians who live consecrated lives."

DEACON W. B. KINDLE, 529 Woodward Avenue, Kalamazoo, Michigan, said: "I cannot express my gratitude that I was brought into Zion. I want everybody else to come into Zion, when they get right with God."

MRS. CATHARINE BECK, Cedar Falls, Iowa, said: "Although I have been fighting Zion right along, I have made up my mind that I am going to join this Church. I praise God tonight that I am in Zion."

REV. JAPHET AMSTUTZ, London, Kentucky, said: "I was with you in the year of persecution, and was very much blessed then. The Lord opened the way for me to come again. My wife was sick with typhoid fever. She had a very hard attack. She was stiff all over. Dr. Dowie prayed for her and she got better, and got immediate relief from the stiffness. She did not get full deliverance until she made full confession and consecrated her life fully to God."

S. P. FOGWILL, Newport News, Virginia, said: "The Lord had a hard struggle to get me here."

General Overseer—That is a pity.

Mr. Fogwill—"I thought I could not get out of the Baptist Church for some time. I was afraid I might get into something worse. But, bless the Lord, I have stepped out of the cold water into the warmth of God's love and sunshine."

GEORGE H. PENROD, Marinette, Wisconsin, said: "We are very thankful that we came into Zion two years ago. We have a delightful Gathering in Marinette. We have a membership of thirty-six. My wife and I came out of the Baptist Church, and our three daughters have come out of the Methodist Church. We are all united in Zion."

ELDER MARTIN HAYDEN, Litchfield, Michigan, said: "I have sometimes been sorry that I was not born twenty-five or thirty years later. But although I am not a young man I feel, as it was said of Moses, that my natural force is 'unabated.' I have had a hard field. The Devil has been there as well as other places. But we have been able to conquer, through Christ, in some degree. I am very thankful to be here."

MISS MARY ORTMAN, 1339 Thompson Street, Philadelphia, Pennsylvania, said: "I am truly grateful to my Heavenly Father that He did not permit me to run along with the little mouse that was trying to stop the buzz-saw."

EVANGELIST MARY REED, Benton Harbor, Michigan, said: "It has been a little over a year since my husband and I came to Zion. I have always been very happy since the time I was converted, but I did not know how to enjoy the work as I have since I have been in Zion. I enjoy going from place to place with LEAVES OF HEALING."

DAVID A. CHAMBERS, Atwood, Illinois, said: "I have been a member of the Christian Catholic Church for nearly two weeks. My first real blessing of healing in my body came the

night after I sent in my application to Dr. Dowie. Since that time I have been working very hard."

ELDER CYRUS B. FOCKLER, Mansfield, Ohio, said: "I praise God that we have found the old-time religion which blesses the spirit, soul, and body, and that brings again the old-time persecution. I praise God I was counted worthy to suffer a little shame for Jesus' sake."

MRS. CARRIE E. SCOTT, Batavia, Illinois, said: "My soul is full of glory tonight. I have long prayed that I might be in such a meeting as this, but I have been in the cold Methodist Church, where it seemed as if we would freeze and starve to death for such things. I feel tonight that I am in my Father's family. I intend to be one of your number."

J. H. SAYRS, Cedarville, Ohio—

General Overseer—He used to be a doctor. But he buried all his medicine.

Mr. Sayrs—"I did not bury all my medicine in my patients, either. I buried most of it in the garden. I arose to say that the Gathering at Cedarville sends greeting. It is moving on. There have been two additions to the Church since the Gathering began last August. Many more are coming and in sympathy with Zion's people."

REV. E. C. PAULING, Chemulpo, Korea, said: "I give praise to God for what Zion has been to me. I came all the way from Korea here. But in the first place Dr. Dowie came all the way to Korea for me through LEAVES OF HEALING. He came to me at a time of darkness, and strengthened me. Reading LEAVES OF HEALING gave me strength, and we went forward in a time in which, had it not come, we might have gone backward. I do from my very heart thank God for that witnessing. I worked for fifteen years in the Baptist Church; six years as an ordained minister. But I believe before God that the Baptist Church is apostate and going backward. There are seventeen Baptist Churches in Boston and vicinity without pastors. I was not in a single Baptist Church which was satisfied with its pastor. They realize that pastors are not filled with the Spirit of God and are not giving them what they need. Now is the time for us to bring forth Zion. I am very glad to be here."

MISS FANNIE LAW, Clifton, Cincinnati, Ohio, said: "I thank God for health and for all the many blessings He has given me. I was healed four and a half years ago of spinal trouble. I thank God for Zion and for Dr. Dowie."

MISS ANNA REAKIRT, 2521 Auburn Avenue, Mount Auburn, Cincinnati, Ohio, said: "In talking to a friend about coming to Zion, she said, 'Oh, do not go up there again. Every time you come home you are more of a crank and filled with queerer notions than you were the last time.' I said I was thankful for it. I do want to be more of a crank for God. We thank God for Zion in Cincinnati, and for the good Elders. We had such a good time with Overseer Mason. He stirred up the Devil most beautifully for us."

General Overseer—Just think of a daughter of a druggist talking like that!

ELDER GIDEON HAMMOND, 1344 Somerset Street, Philadelphia, Pennsylvania, said: "The last years of my ministry in Zion have been the best; and the last two months I have spent in Philadelphia have been the happiest of my life."

MAJOR AMOS D. ROOD, South Haven, Michigan, said: "I have had many skirmishes, from California to Maine, talking with friends and others, telling how God has blessed me, how He has healed me, and how He keeps me."

MRS. SARAH SHELDON, Walton, Indiana, said: "I praise the Lord for Zion. I was here about two years ago and was healed of a tumor. Brother Stokes taught me where to go to get healing when he was still a Methodist."

ELDER S. H. STOKES, Detroit, Michigan, said: "The sister went down to Indianapolis and was examined by a specialist. The specialist said if she did not have an operation performed, which should prove successful, she could not live more than nine months. She told her husband she would not be operated upon until she came back and saw me. I had said that Jesus was the Healer. She came to our home one morning and asked if I believed Jesus would heal her. I said, 'Certainly.' She came to Zion Home and was healed."

LEWIS SEEGER, Dwight, Illinois, said: "I am just one year old in the Christian life. It has been the best year of my life. I brought my dear wife along. She desires to be a member of the Church."

General Overseer—Our dear brother had an affliction that caused him to open his mouth as if he were insane, but he was perfectly sane.

Mr. Seeger—"I had paralysis and rheumatism. I could not raise my hands above my head. Now I am well."

ELDER H. D. BRASEFIELD, Zion Home, said: "I am very glad that the closing days of this year find me in a Church where the Old-Time Gospel is not only preached, but practiced. I have had very severe experiences in the last few years. I never was very deeply soaked in Presbyterianism. I was not born for it, because my father was a so-called Quaker and my mother was an Episcopalian. I was brought in my early years into a Methodist Sunday School, educated as a Presbyterian minister, hobnobbed with a Congregationalist, and I am ending up the closing days of this year in the Christian Catholic Church.

"I bear testimony to God's wonderful healing power. Six or eight times preceding this year I have been severely afflicted with what the doctors said was appendicitis. Several times I was given twenty-four hours in which to get to the hospital and be operated upon. But I never went. Last Sunday night I was taken again, and as a result of prayer was relieved temporarily. I had a great struggle for the first time in my life. I had a great fight with Satan and all the hosts of hell. I never knew before what it was to realize that there were powers of hell in the air. I had not only appendicitis, but grip and rheumatism. It seemed as if the vials of hell were poured upon me. I just fought for two hours. There seemed to be no peace and no quarter. There was only one thing which seemed to give me victory, and that was the Sword of the Spirit, the Word of God. Heaven seemed to rally and the hosts of hell were driven back. I fell asleep and slept like a babe until seven o'clock the next morning.

"I thank God that I have been privileged so early in my life to get into a Church and work where the whole Gospel of the Lord Jesus Christ is preached and practiced. I am thankful to be here tonight."

FAYETTE MEARS, La Porte, Iowa, said: "Since I entered Zion God has not only blessed me, but my wife and other loved ones."

MRS. FANNIE E. SMITH, Fremont, Ohio, said: "I praise God for Zion and Zion's teaching. A few years ago I was in the Methodist Church, sick and in sin. The members came to see me and never spoke of Jesus to me. LEAVES OF HEALING was placed in my hands. I found Jesus Christ as my Saviour. I had always been taught that, but never knew how to take hold by faith. I have been used by God as a witness to His Full Gospel."

MISS LELIA BROSEY, Shandon, Ohio, said: "I never had any teaching except through LEAVES OF HEALING, but I believed in Divine Healing from the first I read of it. My prayers have been answered many times. One of my afflictions is deafness. My hearing is improving."

PETER SCHAEFFER, 924 Lake Street, Cincinnati, Ohio, said: "I thank God for Zion. Years ago I joined the Baptist Church,

but it was not long until I grew cold. I joined the Masons, and grew still colder. Masonry and the Baptist Church made a first-class hypocrite of me. I was ashamed to confess I had gone back into the world, and I claimed to be a Christian when I was living in sin. I praise God that He has taken the sin out of my heart through the teaching in Zion and brought me salvation, healing and a holy life.

ELDER WILLIAM DE RONDEN POS, Zion Home (late of London, England), said: "I am delighted, beloved friends, to look into your faces tonight. The General Overseer found me in London by means of LEAVES OF HEALING. The teaching did not at first suit my convictions or practice. I occasionally hurled the Little White Dove across the room. I told my wife we ought to lay it away somewhere where the friends would not see it, because I felt really ashamed to have it in the house. I am ashamed to say it now, but such is prejudice.

"My friends in England do not like LEAVES OF HEALING. They look very suspiciously at you when you mention a word about Zion, and yet my wife writes me only tonight that every time she watches the friends they will be reading LEAVES OF HEALING or some other Zion literature. There is an irresistible power which draws them back to it. It seems to have that for which they are seeking. In my own case the All-Night sermon of last year decided me. I was on the fence for a time, but when I read that sermon, in which the General Overseer referred to his feelings because of the sorrows of sinning humanity, even here in Chicago, I called my wife and read that sermon to her. We wept over it.

"As I looked at our Lord Jesus Christ weeping in Bethany and then read the words, pregnant with meaning, thrilling with Divine life and love from the lips of the General Overseer, I realized I could safely take up my pen and commit my all to the man God had raised up to be the Messenger of His Covenant and to lead us on in these last days."

After a brief talk by the General Overseer concerning his sympathy for the Latin races in their need to know the true power of God, the meeting was closed with an earnest prayer for blessings on the All-Day and All-Night meetings.

Many Blessings to Mother and Son Through Prayers of God's Servant in Zion.

5316 BISHOP STREET, CHICAGO, December 31, 1899.

DEAR DR. DOWIE:—I feel it my duty to tell you now what God has done for me and my little son.

In June, 1896, I was working in Zion Home and riding down in an open street-car. Through carelessness in not dressing warmly enough, sickness came upon me, and it developed into neuralgia. For several days I was unable to eat. My face was all swollen up and I was so weak I could not hold up my head.

My sister sent a request for prayer to Zion Home and Dr. Dowie prayed for me, and almost instantly the pain left and the swelling of the face went down.

I went to work again, but about a week after that I became sick again with a very bad cough. I went to the prayer-room and Mrs. Dowie prayed and laid hands upon me, and I got some relief. The next week I went to the prayer-room again, and Dr. Dowie prayed and laid hands upon me. This time I was healed and never had a cough like that again.

Last September my little boy could not stand on his leg. He had pain in his knee and was unable to walk. Elder Cabeen came and prayed with him, but he did not feel any better. The knee was swollen and the leg bent upward.

I went to see Dr. Speicher, and he sent a note to Dr. Dowie to pray for the boy. After Dr. Dowie prayed he sent Elder Cabeen again, and he prayed and laid hands on him.

The next day I found that the leg had broken open. There was no more pain. It quickly healed and the boy is now around without any limping, going to school every day.

I do thank God for all He has done for us and give Him the glory.

I also thank you, dear Dr. Dowie, for all you have done. May God bless you.

With Christian love, I am
Faithfully Yours in Jesus, (MRS.) JOHANNA NACKEN.

ZION'S BIBLE CLASS.

CONDUCTED BY DEACON DANIEL SLOAN.

BIBLE LESSON FOR FRIDAY, JANUARY 12th, 8 P. M.

How a Religious World Treats the Prophets of God.

1. *Why did they want to stone one?*—Ex. 17:1-7.
   Why is God blamed for people's misfortunes?
   Why do not people go to God with their troubles?
   Does not sinning follow losing sight of God?
2. *Why did they imprison and behead one?*—Matt. 14:1-12.
   Does not boldly exposing sin have peril in it?
   Will not the love of worldly favor make people sin?
   Will not one sin always lead to another?
3. *Why did they cast one into the dungeon?*—Jer. 38:1-6.
   Do not some think a city's greatness can never retard?
   Is not a man hated who tells the truth, whether to individuals or to assemblies?
   Do not those who pretend to rule give others license to riot?
4. *Why did they seek to ambush one?*—2 Kings 6:13-18.
   When nations are told their sins, what do they do?
   Do not the powers which save a nation sometimes destroy it?
   Cannot God overthrow all legislative authority?
5. *Why do they sometimes murder publicly?*—Rev. 11:3-12.
   Does not God protect His servants until their work is done?
   Can the Devil do anything until a man's work is finished?
   Does a wicked world rejoice when a godly man perishes?
6. *Did they turn the military powers against one?*—1 Kings 18:7-16.
   Do not wicked nations hate godly preachers, instead of sin?
   Are there not some good men always in positions of trust?
   Is God's servant ever afraid of the face of any man?
7. *Why by bribery did they seek to overthrow one?*—1 Sam. 22:6-16.
   Is not the watchful eye of God safer than man's vigilance?
   Has not God always a safe place for His servant?
   Do not most men do mean things to get preferment?

The Lord Our God is a Prophet-Defending God.

BIBLE LESSON FOR SUNDAY, JANUARY 14th, 1:30 P. M.

Holding on to Integrity With God.

1. *Determination not to touch what God says shun.*—Col. 2:20-23.
   Is not the stamp of worldliness that of death?
   Should things which are not of real value be let alone?
   Are not many things which seem wise very foolish?
2. *Determination not to tempt when God says beware.*—1 Cor. 10:9-13.
   Is not to do a known sin to tempt Christ?
   Is not to complain at God's leading to tempt Christ?
   Are we not to heed examples to avoid tempting Christ?
3. *Determination not to trifle when God says take heed.*—Heb. 4:12-15.
   Are we not to guard against unbelief?
   Can we keep from doubt except by daily heeding God?
   Is not listening to sin to give way to unbelief?
4. *Determination not to venture when God says keep back.*—Prov. 16:22-26.
   Where can one get an understanding heart except from God?
   Will not a wise heart always master the mouth?
   Does not strong-headedness make useless and ruin many?
5. *Determination not to gratify when God says deny self.*—Rom. 13:11-14.
   Do not most Christians live as though they did not think?
   As darkness creeps on, do not some lose alertness of spirit?
   Will not the armor of light ever keep one awake?
6. *Determination not to temporize when God says cry aloud.*—Psa. 32:1-5.
   Is not to cover sin from others a proof one loves it?
   Can God ever forgive until sin is willingly exposed?
   Do not folks who cover up sin grow prematurely old?
7. *Determination not to indulge when God says abhor.*—Amos 5:14-15.
   Should not one ever strive to hate sin?
   Does not to seek the good of others prove a blessing to us?
   How can one get a holy hatred of evil?
8. *Determination not to linger when God says escape.*—Luke 17:29-33.
   Does not one have to rush from sin to be saved?
   Is not to love sin in the heart to follow it in life?
   Can one be saved without falling out with sin?

God's Holy People are a Resolute People.

Study Zion's Bible Class Lesson Daily. At family prayers let each member read a division of a lesson, the leader afterward asking the questions noted, receiving the answer in Scripture language with the particular verses used. An unfinished lesson can be continued at the next prayer season. **Arrange in your home regularly some evening or Sunday afternoon a meeting,** inviting in a few neighbors and friends, and with them study the lesson according to the plan above suggested, and recount to them the work God is doing in Zion. **Above all, read carefully when all alone the scripture cited in each lesson,** marking a line around the same in your Bible, praying ever that God may bless the Word read to your own heart and life and enable you to speak it faithfully to others to their own good or admonition. **Ever obey God and His Word will come with increasing light.**

IS ANY among you sick? let him call for the Elders of the Church; and let them pray over him, anointing him with oil in the Name of the Lord: and the prayer of faith shall save him that is sick, and the Lord shall raise him up; and if he have committed sins, it shall be forgiven him.



THE Lord shall bless thee out of Zion.—Psalm 128:

MULTITUDES are able to say that the Lord has blessed them out of Zion.

Many are conscious of being blessed at the nine o'clock morning and evening hour, when all Zion is expected to unite in prayer with our General Overseer for God's blessing on Zion. Some have received healing at that time. The face of the clock given in LEAVES OF HEALING shows the corresponding hour in various parts of the world.

From Egypt, a lady writes:

All in a moment, at about five o'clock last Friday afternoon, I was filled with the joy of the Lord. I felt that you dear Zion people were praying for me.

Mrs. K—— tells me that she gets up at five o'clock in the morning to pray with Dr. Dowie.

She wrote to Dr. Dowie, and he gave her my address.

Poor woman! She was unhappy when she called to see me, and wept bitterly.

We prayed and had a good time together. I believe she went away with the assurance of salvation.

When I called on her afterward, she was bright and happy; like a different woman.

We have had persecution here, as in Chicago, although not of just the same nature.

I Am Convinced That the Devil Does Not Like Zion People.

But, praise God, Zion goes forward. Although we are a little flock, our Lord bids us fear not.

I send off my LEAVES OF HEALING to Mrs. H——, who says they are doing a good work, going from house to house.

Her husband has given up medicine, and received Jesus as his Healer.

She has answers to prayer as she visits the sick, and prays for their healing.

A native preacher in Japan writes to our General Overseer:

I am getting LEAVES OF HEALING, and enjoying it with increasing interest.

A number of interesting tracts have also reached me. I have enjoyed every one of them greatly. I have enjoyed most the small tract, "He is Just the Same Today." I have read it with tears of joy, as it convinced my heart that God is willing to heal and that He does heal.

I have a friend in my Church who listens to your teaching with great interest. When we meet, we enjoy ourselves talking of your sermons and work.

We Sincerely Want Zion's Way of Teaching and Preaching in Japan.

Since I read your preaching, I understand the Bible more clearly, and I read it with more enjoyment; but at the same time I feel more dissatisfied with the way of preaching hitherto.

I hope to be instructed more fully, so that I may boldly stand for the truth, even if it is contrary to general opinion and belief.

I hope to remember twelve o'clock noon each day, which is nine o'clock evening in Chicago, the time you offer the evening prayer.

I believe you have fought a good fight with the enemy in Chicago.

If you begin your work in Japan, you may expect a harder fight. I hope to see that day.

The Blessing of Tithing.

"HONOR THE LORD WITH THY SUBSTANCE, AND WITH THE FIRST FRUITS OF ALL THINE INCREASE; SO SHALL THY BARNS BE FILLED WITH PLENTY."

A gentleman from Sergeantsville, New Jersey, writes:

I desire to say in regard to tithing, that since I have made God a preferred creditor, giving Him the first tenth of all moneys received, there has never been a time since I have been on the farm that all of my needs financially have been so supplied, and that, too, in face of many difficulties.

I praise God for it, and thank Dr. Dowie for his teaching.

The Experience of a Farmer's Boy.

"A RIGHTEOUS MAN REGARDETH THE LIFE OF HIS BEAST: BUT THE TENDER MERCIES OF THE WICKED ARE CRUEL."—Proverbs 12:10.

The following letter to our General Overseer, written by a boy in New York, illustrates the practical help which Zion teaching affords the young. Through it God's Word becomes a light to their path, showing them where they make their mistakes and how to overcome difficulties:

DEAR DR. DOWIE:—I write you to testify to my conversion and healing.

One year ago last March I was, as I thought, converted, and I joined the Church.

But I did not know what it was to live for the Lord until a little more than a year ago, when my mother went to Zion and received the teaching; then came home and began teaching me.

I am very glad and thank the Lord that I did not have to bother you any in my healing. It was through the teaching I received from LEAVES OF HEALING, from my mother, and our dearly beloved teacher, Mrs. Osburn, of our little Zion Gathering here, that I received blessing.

It was on the Lord's Day, October 15th, I committed a sin in the sight of God. I had finished my work at noon. It was in the afternoon, too late to go to meeting, and I did not know what to do; so on going to the barn with some of the boys, I climbed to the top of a high ladder to fix a swing.

After I had fixed it, a boy dared me to jump. I did so, and when I landed in the haymow I sprained my knee.

I knew that I had done wrong as soon as I had done it. I prayed then and there, but it was not until I had gotten right with God that I received any healing.

I just laid my all on Him, and prayed the prayer of faith. I received help, and have kept getting better ever since then.

I have also learned to read and understand my Bible.

Last spring one of our horses became very lame. We did not know what caused it. Although so lame, he was as willing to go as ever, and being very busy we worked him. It was just a shame to do it.

After some persuasion, my brother consented to let me take care of him. The thought came to me to do as we are taught, and not pray for ourselves only, but for our beasts also.

I did it, and his shoulder was perfectly healed.

Will you not, dear reader, resolve by God's help to do all that you can this New Year toward preaching the Full Gospel of Salvation, Healing, and Holy Living to all the world as our Lord commanded? We thank you for your help in the past, but we desire to do greater things in this coming year. We appeal for your assistance.

Zion Literature Sent Out From a Free Distribution Fund Provided by Zion's Guests and the Friends of Zion. Report for Week Ending December 30, 1899.

3360 Rolls to	United States.
1056 Rolls to	Germany.
1217 Rolls to	England.
292 Rolls to	Egypt.
340 Rolls to	China.
120 Rolls to	Japan.
100 Rolls to	Ireland.
518 Rolls to	Various Foreign Nations.

Total number of rolls for the week, 7203.



By Rev. Wm. F. Matthews, B.A., B. D., Principal of Preparatory Department.

ZION COLLEGE is having Holiday recess and enjoying the meetings with other members and Friends of Zion from a distance.

New students are beginning to come in, several having already applied for admission this week.

Regular class work will be resumed on Monday, January 8, 1900, but new students can be enrolled at any time previous to that date.

The closing exercises of the College before Holidays were held in the Hall of Seventies on Friday morning, December 22, 1899. Quite a large company of friends was present and showed its appreciation of the exercises, which indicated something of the work being done by the College.

These exercises consisted of music and speaking by the pupils, and a varied program was provided.

Overseer Mason, by appointment, presided in the absence of the President.

The students who took part acquitted themselves well and many friends were surprised to find that the educational work of Zion was advancing so rapidly.

An effort was made to arrange the program so as to give a place to each class represented here, from the youngest to the most advanced. Several original addresses were given, which gave evidence of much thought and care.

Conductor Rice also favored us with a finely rendered solo, entitled "The Birth of a King."

But, perhaps, the most interesting and impressive part of the exercises was the greeting of the Nations and States to Zion. Sixteen different States and fifteen Nations were represented. Each Nation was represented, in nearly every case, by a native who spoke his own mother tongue. In many cases they were dressed in their national costumes. A few words of greeting were spoken by each of the representatives of the different Nations.

A poetical greeting, prepared by Dr. Speicher, was recited in concert by the representatives of the different States. Then the Nations appeared, coming from the North and South and East and West, one after the other. As all stood together upon the stage and sang the grand old missionary hymn, "From Greenland's Icy Mountains," the scene was most impressive and one long to be remembered as showing forth by the simplest object lesson the far-reaching influence of Zion.

The earth seems so closely bound together in the presence of such a sight, and the brotherhood of man seems so beautifully illustrated! What a privilege to share in such a grand work and to watch its progress and study its meaning! Here are China and Japan, Armenia and Austria, Germany and France, Norway and Sweden, and all the rest clasping hands and uniting in praises to God for His favors, and rejoicing in the privilege of service in His Kingdom. All with one heart and voice join to extend the Gospel of the Kingdom and bring the full truth to a sin-stricken and disease-smitten world.

In each greeting was apparent a spirit of consecration to this great work, with thanksgiving to God for the favor of His presence. No other school in the country or the world could show such a scene.

And Zion College is not yet one year old!

To God be all the glory.

Let us pray for His continued blessing upon work so auspiciously begun and so abundantly prospered already.

These greetings were carefully written out in the various languages and bound together with a beautifully arranged cover by Prof. Crawford, and presented to our President for a Christmas present.

Exercises were also held by the Junior School on Thursday, December 4, 1899, at 1243 Michigan Avenue, and were well attended, especially by the parents of the children.

A letter of greeting was written by each pupil to Dr. Dowie, containing a Scripture text and an offering to the million dollar fund. This amounted to more than thirty dollars.

Each child also wrote with his own hand a letter to his parents, describing the work of the School and indicating in his own words his interest in the work.

The speaking and singing and compositions also would have done credit to a much older school. They showed careful training on the part of the teachers and a good degree of application on the part of the pupils.

Testimony to Glorious Work Done in Zion Home of Hope.

Chicago, November 29, 1899.

Dear Brother in Christ:—I received your letter last week. I am very grateful to God that you accepted my application for membership in the Christian Catholic Church. I am glad that I was reclaimed through the Christian Catholic Church.

I have truly repented that I have fallen and have sinned against God, but I know God has forgiven my sins through the precious blood of Jesus. I fixed my eyes upon His cross.

I am very grateful to God that Brother L. L. Cokefair brought me to Zion Home of Hope last March. Just now I am very happy.

You are very kind and sympathetic to all the girls who have fallen, and you desire to bring them to Christ.

I will remember you and will pray to God for you and your dear wife, and all Zion staff co-workers, every day, and will stand by you and Zion.

I thank God that He gave me a beautiful baby boy. I thank God that He gave me a good companion who will take care of me and support me and my baby boy hereafter.

I am grateful to Mrs. Paddock and Zion Home of Hope, who have treated me very kindly and nursed my baby boy. I will not forget about it.

Please pray to God for me every day. While I am out of Zion Home of Hope, I have a new home.

May the Lord keep my mind right and let my faith grow stronger than ever.

May God bless, keep and guide you.

Your Sister in Christ, Mattie H——.

Zion Divine Healing Home.

Situated on the Finest Boulevard in Chicago.

Fire-Proof Construction.

Within One Block of the Illinois Central Railroad.



ZION HOME, Michigan Avenue and Twelfth Street.

Morning and Evening Praise and Prayer Daily.

Special Lectures on Monday, Wednesday and Friday, with Healing Services thereafter.

IS NOT A HOSPITAL, NOT A HOTEL, NOR IS IT A PUBLIC MEETING PLACE.

It is simply what its name implies, a "Home" for the accommodation of the Lord's children who seek God's Way of Healing through Faith in Jesus Christ.

It is also a temporary home for God's children who are not sick, but who desire to avail themselves whilst in Chicago of the privileges of Zion for a longer or shorter time.

No Alcohol, Tobacco, or Medical Poisons of any kind used or permitted.

Conducted by the REV. JOHN ALEX. DOWIE and MRS. DOWIE.

TERMS TO GUESTS will be forwarded on application.

Daily morning and evening prayer and instruction are also given, and the rooms are visited as often as occasion requires by ourselves and colleagues.

Guests only are permitted to attend the meetings in Zion Home.

Situated on the finest Boulevard in Chicago.

Special Assemblies for Teaching and Healing Three Times in Week.

Morning and Evening Praise and Prayer Daily.

ZION is very attractive to all who come, and we strive in the sacrifices we have made to prepare it for God's children as a place of quiet Teaching and Healing in the Name of Jesus.

ZION is within one block of the Park Row Terminal Depot of the Illinois Central Railroad. It is within one block of Wabash and Cottage Grove Avenue Cable Cars, one block and a half of the Elevated Railway, and two blocks from State Street Cable Cars, connecting with all points of the city and suburbs.

..ZION CITY BANK..

1300 Michigan Boulevard.

TRANSACTS. A General Banking Business.

RECEIVES... Checking and Savings Accounts.

PAYS..... Interest at three per cent per annum on savings of $1 and upwards.

MAKES..... Loans on Improved Real Estate and Approved Collateral.

ISSUES..... Drafts payable at all principal cities of Europe.

COLLECTS... On all accessible points on equitable terms.

MANAGES... Estates and Collects Rents.

RENTS..... Boxes in Vault for valuable documents at yearly rental of $3 and $5.

Correspondence or a Personal Interview with a view to Business Relations respectfully invited.

Address all communications to

CHAS. J. BARNARD, Cashier.

ZION CITY BANK,
1300 Michigan Boulevard, CHICAGO, ILL.

....ZION COLLEGE....

1300 MICHIGAN BOULEVARD,

CHICAGO, ILL.

REV. JOHN ALEXANDER DOWIE, President.

An Educational Institution for Members of the Christian Catholic Church and Their Families.

....DEPARTMENTS....

Ministerial Training School.

REV. O. L. TIDDALL, M. A., S. D., PRINCIPAL.

For the teaching of men and women how to pray, teach and preach in the carrying of a Full Gospel to all nations.

Instruction by the President and a corps of able Lecturers.

Preparatory Training School.

REV. W. F. MATTHEWS, M. A., S. D.

Offers the following courses equivalent to those usually taught in the best secondary schools:

1. English Course. 4. Scientific Course.
2. Teachers' Course. 5. Business Course.
3. Classical Course. 6. Review Course.

A Night School is held for the accommodation of those who cannot attend in the day time.

GENERAL INFORMATION—The School Year is divided into two terms: The First from September to January; the second from February to July. The tuition in any department is $15.00 for each half-year term. For more detailed information address the Principal of either department.

Zion Land and Investment ...ASSOCIATION...

Under the Supervision and Control of the General Overseer of the Christian Catholic Church in Zion, and Organized for the Purpose of Securing the Site and Building Up

"ZION CITY."

Shares $100 each, upon which six per cent interest is guaranteed, with an additional dividend of two per cent from the profits of the Association.

Copies of the Articles of Agreement, to be signed by each shareholder, will be mailed for inspection, upon application.

Remittances should be made either by Bank Draft on New York or Chicago, or by Postoffice or Express Money Order, payable to the Association.

Your correspondence is earnestly solicited, and all communications relative to this department of Zion should be addressed to the

Zion Land and Investment Association,

1300 MICHIGAN BOULEVARD,

CHICAGO, ILL.

H. WORTHINGTON JUDD, Secretary and General Manager.

DANIEL SLOAN, Assistant Manager.

OBEYING GOD IN BAPTISM.

"Baptizing Them Into the Name of the Father and of the Son and of the Holy Ghost."

Five Thousand Six Hundred and Forty-Six Baptisms by Triune Immersion Since March 14, 1897.

Five Thousand Six Hundred and Forty-Six Believers have joyfully followed their Lord in the Ordinance of Believers' Baptism by Triune Immersion since the first baptism in Zion Tabernacle, on March 14, 1897.

Baptized in Zion Tabernacle from March 14, 1897, to March 14, 1899, by the General Overseer	3070		
Baptized by Elders	149		
Total Baptized in Zion Tabernacle			3219
Baptized in places outside of Chicago by the General Overseer		65	
Baptized in places outside of Chicago by Elders and Evangelists		166	
Total baptized outside of Chicago			231
Total baptized in two years			3450
Baptized in Zion Tabernacle from March 14, 1899, to December 14, 1899, by the General Overseer	528		
Baptized by Elders	683		
Total baptized in Zion Tabernacle		1211	
Baptized in places outside of Chicago by the General Overseer		55	
Baptized in places outside of Chicago by Elders and Evangelists		816	
Total baptized outside of Chicago		871	
Total baptisms in nine months			2082
Total baptized in two years and nine months			5532
Baptized in Zion Tabernacle by Overseer Wilhide	13		
Baptized in Zion Tabernacle by Overseer Piper	27		
Baptized in Zion Tabernacle by Overseer Mason	68	108	
Baptized in Washington by Evangelist Brooks		6 6	114
Grand total baptized since March 14, 1897			5646

The following-named sixty-eight believers were baptized in Central Zion Tabernacle, Monday, January 1, 1900, by Overseer G. L. Mason:

Abrahamson, Alexander.....Slayton, Minnesota
Alsbury, Mrs. Olive...812 South Wahsatch St., Colorado Springs, Colorado
Amstutz, Rev. Japhet.....London, Kentucky
Arnold, Miss Emily.....Chenoa, Illinois
Bailey, Charles H.....2816 Stoddard Street, St. Louis, Missouri
Banes, William J.....Reynolds, Indiana
Beck, Mrs. Catharine.....Cedar Falls, Iowa
Bishop, Joel H.....Wolcott, New York
Bower, Mrs. Daisy C.....1223 Ridge Avenue, Kansas City, Kansas
Bower, De Witt C.....1223 Ridge Avenue, Kansas City, Kansas
Boyd, Mrs. Clara S.....1422 Penn Avenue, Scranton, Pennsylvania
Brosey, Miss Lelia M.....Shandon, Ohio
Butz, Charles.....Winton Place, Ohio
Chambers, David A.....Atwood, Illinois
Chapman, Mrs. Carrie E.....Batavia, Illinois
Clark, James L.....Noblesville, Indiana
Crane, Mrs. Elizabeth A.....216 East Vine Street, Owatonna, Minnesota
Danner, E. Orval.....Farmer City, Illinois
Davis, Mrs. N. C.....617 York Street, Newport, Kentucky
Denniston, W. E.....Newton, Iowa
Eldredge, Miss Anna C.....Box 516, Sturgis, Michigan
Evans, Thomas R.....Le Sueur, Minnesota
Fay, Daniel A.....Fairview Street, Brattleboro, Vermont
Fogwill, Sydney P.....231 Thirty-sixth Street, Newport News, Virginia
Fox, Mrs. Emma.....Shelby, Michigan
Fry, Mrs. Jennie E.....Graymont, Illinois
Haehnel, Freeman.....Montague, Michigan
Hall, Mrs. Sadie.....Oak, Nebraska
Hanni, Nicholas.....Montgomery, Illinois
Helm, James C.....22 East Sixteenth Street, Chicago, Illinois
Helm, Lark.....22 East Sixteenth Street, Chicago, Illinois
Herschberger, Mrs. Martha.....Shipshewana, Indiana
Hosack, Frank E.....Levering, Ohio
Howe, Mrs. Elizabeth.....Paxton, Illinois
Keller, Miss Clara.....814 Forest Avenue, South Bend, Indiana
Kewley, Miss Margaret A.....Piper City, Illinois
Lush, Leonard R.....Oxbow, Northwest Territory, Canada
McCreery, Rev. John K.....Fitchburg, Michigan
Miller, Miss Carrie E.....4242 Fergus Street, Cincinnati, Ohio
Musser, Corwin E.....Bessemer, Michigan
Myers, Mrs. Eliza.....Williston, New York
Nelson, Mrs. Margaret.....Correll, Minnesota
Peck, Henry H.....Geneva, New York
Peck, Mrs. Ophelia P.....Geneva, New York
Phenix, Oscar H.....1628 Michigan Avenue, Chicago, Illinois
Phillips, Miss Maud.....729 Wilson Street, Milwaukee, Wisconsin
Price, Miss Ella.....Liscomb, Iowa
Raymond, Mrs. Anna Z.....Durango, Colorado
Reninger, Simon R.....Homer, Nebraska
Reynolds, Benjamin F. H.....6745 Marshfield Avenue, Chicago, Illinois
Richardson, George W.....Fitchburg, Massachusetts
Robinson, Mrs. Alma J.....Nashville Center, Minnesota
Robinson, Mrs. Olive.....Nashville Center, Minnesota
Rogers, George W.....335 Burling Street, Chicago, Illinois
Rogers, Mrs. Mary E.....335 Burling Street, Chicago, Illinois
Rood, Amos D.....South Haven, Michigan
Rood, Mrs. Netta G.....South Haven, Michigan
Rathjan, Lawrence H.....Glen Ellyn, Illinois
Schroeder, Mrs. Etta.....498 North Benton Street, Ottumwa, Iowa
Schroeder, Henry H.....498 North Benton Street, Ottumwa, Iowa
Smith, Dr. G. W.....142 East Fourth Street, Cincinnati, Ohio
Taylor, Arthur G.....Pontiac, Illinois
Taylor, Mrs. Eliza.....Pontiac, Illinois
Tilbury, Mrs. Alice.....Chenoa, Illinois
Tilbury, David F.....Chenoa, Illinois
Tuttle, Mrs. Zephyr.....Graymont, Illinois
Watt, William.....911 Thirty-eighth Street, Chicago, Illinois
Whitt, Miss Katie M.....Riley, Wisconsin

THE letter which follows was written from Africa to our General Overseer by a native boy:

DR. DOWIE.—*Dear Sir*:—Good morning!

I trust you are well and happy.

One of my teacher's friends sent to her a little tract written by you. We were glad when she read it to us, one night.

In this dark land we have no store where we can buy tracts.

"If It Be Thy Will" was the name of this tract.

I believe in Phillipians 4:19: "And my God shall fulfil every need of yours according to His riches in glory in Christ Jesus."

May God bless you! Good-by.

This letter was enclosed in one from his teacher, who says:

Since I came here to do work for Jesus in Africa, I have had severe fever, but He has always bid it go.

Jesus is my Healer as well as my Redeemer.

Doctor Poisons a Boy. God Heals Him.

66 SOUTH TREMONT STREET, KANSAS CITY, KANSAS, December 18, 1899.

DEAR DR. DOWIE:—I thought I would write to you, thanking you for praying for my little boy Alfred. You remember I wrote to you, telling you that he had a very sore mouth, and also that we had a doctor for him. Well, the doctor had given him calomel and salivated him. That was what was the matter with his mouth. But when I wrote you he began to get better and now seems real well. He eats heartily and is getting fat.

Yours Truly, (MRS.) F. E. SINES.

Instantly Healed of Snuff Habit.

CADOSIA, NEW YORK, November 25, 1899.

DEAR GENERAL OVERSEER:—Enclosed please find an application for membership in the Christian Catholic Church for Mrs. Susan Elizabeth Grant, a widow whom you prayed for on the 4th inst. for the snuff habit.

Praise the Lord. She was delivered from it immediately after you prayed. She has not had a desire for it since.

She says the night you prayed for her God warned her not to use that nasty, filthy snuff any more.

Your Brother in Christ. WILLIAM H. WEHNER.

Acknowledgment and Request.

The undersigned is very much obliged to many friends who not only read but responded to his request. However, he is not yet satisfied, and repeats it to such friends who overlooked this important question. Please take some pains for the spread of these glorious Truths among Hollanders by furnishing the names of Dutch friends or acquaintances to

EVANGELIST N. POS,
Zion, 1207 Michigan Avenue, Chicago.

Dankbetuiging met Verzoek.

Met veel dank bericht ondergeteekende de ontvangst van ingezonden Adressen. Evenwel vraagt hij dringend aan lezers die zijn verzoek over 't hoofd zagen om eenige moeite te willen doen tot verspreiding dezer kostbare waarheden, waarvan de uitgave groote onkosten veroorzaakt.

Gelieve daartoe Adressen van Hollanders optegeven aan

EVANGELIST N. POS,
Zion, 1207 Michigan Avenue, Chicago.

LEAVES OF HEALING.

Two Dollars will bring to you the weekly visits of the "Little White Dove" for a year, 75 cents will send it to a friend for fifteen weeks; $1.25 will send it for six months; $1.50 will send it to your minister, or to a Y. M. C. A., or to a Public Reading Room, for a whole year. We offer no premiums, except the premium of doing good. We receive no advertisements, and print no commercial lies or cheating enticements of unscrupulous thieves. LEAVES OF HEALING is Zion on wings, and we keep out everything that would distract the reader's mind from all except the Extension of the Kingdom of God, for which alone it exists. If we cannot send forth our Little White Dove without soiling its wings with the smoke of the factory and the dirt of the wrangling market place, or compelling it to utter the screaming cries of the business vultures in the ears of our readers, then we will keep our Dove at home.

He sendeth His word — PATIENCE — and healeth them.

LEAVES OF HEALING

I am the Lord that healeth thee.

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

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

EDITED BY THE REV. JOHN ALEX. DOWIE.

VOLUME VI. NUMBER 11. CHICAGO, JANUARY 13, 1900. PRICE FIVE CENTS.

GOD'S WITNESSES TO DIVINE HEALING.

HEALED OF MORPHINE HABIT, TUMORS AND MANY OTHER DISEASES.

OUGHT NOT THE WOMAN WHOM SATAN HAD BOUND, TO HAVE BEEN LOOSED?

The tyranny of Satan is crafty, cruel, relentless.

When once he has begun his diabolical oppression, he heaps it up, extends it, embitters it, and with fiendish ingenuity multiplies its forms, until at last he wrings the tortured life from his victim and scores his greatest triumph—Death.

This Witness suffered from that awful tyranny until Satan had all but won his final victory.

From her early womanhood she suffered from his oppression, being compelled to wear surgical appliances from her seventeenth year.

Satan bound her with paralysis; he tortured her with tumors and Bright's disease; he disfigured her and weakened her with dropsy and accompanying heart disease.

For five years he compelled her to go about upon crutches.

He it was who inspired the diabolical false teaching that God was the cruel Author of her suffering.

He was the subtle fiend who obscured the pure light of the truth of Divine Healing with clouds of ignorance, prejudice and falsehood, so that those who should have pointed her to Jesus, the Healer of her body as well as the Saviour of her spirit, sent her instead into the hands of the doctors. His was the spirit which possessed these poisoners as they administered to her drugs which not only made her condition worse, but also soon bound her, a helpless slave, to morphine, which destroys physical, mental and moral integrity in its users.



MRS. NELLIE LUSK.

For five years she was a constant devotee of this deadly poison; in a drunken, irresponsible condition when under its influence; nervous, weak and crazed with desire for it when without it.

Humanly speaking, death would soon follow should she cease its use.

Her condition became worse and she was confined to her bed.

The cruel tyrant, Satan, laid his foul fingers upon her eyes, and she could not bear the light upon them.

For eleven months she lay in a darkened room, suffering from her many afflictions, and, as she says, "drunk with morphine."

Satan's victory was almost complete.

But he was not to win.

Christ came to destroy his abominable works and, thanks be to God, He is carrying out His mission.

A faithful Zion Messenger entered that darkened room, and there, by the bedside of

the sufferer, she delivered her Message. She told the wonderful story of how Jesus "went about healing all manner of disease and all manner of sickness among the people."

She told the still more wonderful story of how, in Zion, God has brought again to light, after centuries of unbelief, the glorious truth that Jesus has not changed; that He is the same loving Healer as when He "went about all Galilee."

She bore testimony to her own wonderful healing of consumption.

Eagerly the hungry soul received the Bread of Life.

For years a child of God, although oppressed by the Devil and deceived by those who professed to be God's ministers, she grasped the beautiful teaching with a simple, humble faith, which made it a mighty power in her body.

She threw aside the morphine and all other drugs and gave herself wholly into her Lord's keeping.

Then began the terrific battle for her life.

Satan and the hosts of hell upon one side and the Spirit of God upon the other struggled for hours while she lay in the agony of death.

But Christ is Conqueror!

He won that fearful struggle, and today this Witness is strong, healthy, happy; free from her terrible bondage, and from all her other diseases.

She is an enthusiastic member of the active Gathering of the Friends of Zion at Auburn, New York, and daily bears testimony to God's love, power and present-day willingness to heal.

She has twice since then received complete deliverance from sickness through the prayers of Zion's consecrated Deacon in Auburn.

She has suffered loss on account of her faith, but continues to Go Forward, praising God.

We send forth her testimony, with her portrait, to victims of Satan's tyranny everywhere.

God grant that it may be one of Zion's heaviest sledge-hammer blows for the smashing of the chains which that "wicked one" has laid upon humanity. A. W. N.

TESTIMONY OF MRS. NELLIE LUSK.

56 OWASCO STREET, AUBURN, NEW YORK,
October 13, 1899.

DEAR DR. DOWIE:—On August 25, 1898, Mrs. C C. Stewart called on me. I was sleeping in a darkened room, lighted dimly by a little kerosene lamp.

I had lain there eleven months, drunk with morphine.

For seven years I had been sick from several diseases: paralysis, tumors and dropsy. I took morphine for five years previous to the above-mentioned eleven months.

I was given up by over twenty doctors, who said I would die when the morphine, which was injected twice a day into my arm, ceased to affect me.

I used crutches for five years, and wore supporters ever since I was seventeen years old.

I am now fifty-five.

I have also been paralyzed twice.

My doctor told me that no drunkard should enter the Kingdom of Heaven, and that I was a drunkard while taking that morphine. I told him he would go where I did, for administering it to me.

Mrs. Stewart told me how Jesus had healed her of consumption, and said I could be healed, too. Doctors had said I would die if the morphine was taken from me.

Praise God, I did not. I am living yet, and am not taking the morphine.

The next day Deacon Stewart of the Christian Catholic Church in Zion called and asked me if I would not trust Jesus to heal me.

I said I did not see how I could give up the morphine, but at last I said I would give up doctors and all human helps and look to God alone for healing.

As the effects of the morphine began to wear off I became very nervous.

Deacon Stewart and a friend stayed nearly all night with me.

At five A. M., Saturday, I began to have delirium, seeing all sorts of animals. They tell me I tried to pick bugs and worms from the bedclothes.

At last, I believe, I saw Satan himself.

At 7 A. M. I was considerably relieved, although still nervous and "crawly."

Prayer was unceasingly offered, and God answered and gave me peace.

I ate, this day, some toast and beefsteak, and drank some cocoa.

I also got up and walked about with help.

I prayed that I might enjoy the Lord's Day, for I had not known when the Sabbath came for eleven months.

I did enjoy it, and helped to get one meal.

On the next Thursday evening I was given strength to walk with assistance to Immanuel Baptist Church and testify to God's saving and healing power.

On September 4th God gave me strength to ride two miles on the car to the Free Methodist Church and testify.

God has taken from me many tumors, healed me of heart disease, Bright's disease, and given me back my eyesight, and made me a changed woman.

In September I had a partial stroke of paralysis, affecting my whole left side. I was speechless for awhile. God delivered me from this also.

In November I had an attack of heart trouble, with terrible pains in my heart and side. God answered Deacon Stewart's prayer immediately, and I went to his house in the afternoon.

The next day I had a return of the pains. God did not answer so soon as the day before. I had those terrible suffocating, coughing, drawing pains.

God answered by lessening the pain, and I was entirely delivered the next day.

I have been delivered from a very severe case of fever since my first healing.

I do trust God always, and "He sendeth His Word and healeth me."

My occupation is nursing, but I refuse to give medicine, and so I have had only two cases since my healing.

One was where the doctor did not believe that I meant what I said about giving medicine.

He discharged me because I would not give morphine, chloroform, brandy, ergot, etc. During my stay at this place I carried twenty pails of water for one washing at least one hundred feet from the kitchen door.

The other place where I have nursed since I was healed was at Deacon Stewart's, last month.

All my neighbors think it is strange that I should be healed, and do not know what reasons to give.

I was a member of the First Methodist Church. Last December I left and joined Zion. I was baptized by triune immersion last July, by Overseer Piper.

I thank God for Dr. Dowie, Deacon and Mrs. Stewart, and the Christian Catholic Church.

LEAVES OF HEALING is a continual feast. I send it to different ones after I read it.

May God bless this testimony to His glory.

Yours very faithfully in the Lord, (MRS.) NELLIE LUSK.

Healed of Dyspepsia at Zion Tabernacle.

CREAL SPRINGS, ILLINOIS, December 27, 1899.

DEAR DR. AND MRS. DOWIE:—I have not words to express my gratitude for your prayers for my little girl, who was healed of dyspepsia the 9th of May, 1899, while attending services at Zion Tabernacle.

She had dyspepsia for two years very badly. Two doctors treated her, but during that time she only grew worse. Her stomach digested no food at all, except one vegetable. She would spit up the medicine tablets whole. During the summer months she would spit up the water she drank.

Now she eats anything she wants, and it does not even pain her stomach. She is in excellent health.

Her father was very bitter against me sending her to the Tabernacle. He would not even give me the money to pay her fare. But I am very thankful I sent her, for she received a blessing. So he does not know what to say about it. Sometimes he says one thing and sometimes another. He is a strong member of the Missionary Baptist Church.

I have been benefited through your prayers. I had neuralgia of the heart. Yours in Christ, (MRS.) W. T. HARRIS.

IMPORTANT NOTICE.

Pasted on each copy of the LEAVES OF HEALING which is mailed to our regular subscribers is a small label indicating when the subscription ends. Thus, John Doe, 5-52, means that Mr Doe's subscription ends with Vol. 5, No. 52. When special attention is called to this paragraph, by a pencil mark in the margin, it means that your subscription is about to expire, and that you are very cordially invited to renew. We do not wish to lose a single subscriber from our list, and trust that you will favor us with a prompt remittance, that the "Little White Dove" may continue its visits without a break.

If renewals are sent in advance, the paper will be continued without interruption; otherwise it will be stopped when the subscription expires.

Make all Bank Drafts, Express Money Orders or Postoffice Money Orders payable to the order of JOHN ALEX. DOWIE, 1207 Michigan Avenue, Chicago, Ill., U. S. A. *Station L. Long Distance Telephone South 662. Cable Address "Dowie, Chicago."*

All communications upon business must be addressed to

MANAGER ZION PUBLISHING HOUSE,
1207 Michigan Avenue, Chicago.



FOR THOU, Lord, hast made me glad through Thy work: I will triumph in the works of Thy hands.—Psalm 92:4.

Zion is full of gladness because of the works of the Lord in the spirits, souls and bodies of the people. The testimonies of many of these are sent forth on the pages of LEAVES OF HEALING to point the sick and afflicted to Jehovah-Rophi, "the God that healeth." Many are reading and turning from drugs and doctors to the Lord, who causes them to triumph over sin and sickness, and all of the powers of the enemy.

The letter from Michigan which follows tells of

A Family Made Strong Through Leaves of Healing.

REV. JOHN ALEX. DOWIE.

Dear Brother in Christ:—God bless you!

My dear wife and myself wish to give our testimony to the wonderful blessing which has come to us through reading LEAVES OF HEALING and A VOICE FROM ZION, which were brought to us by two of God's faithful witnesses, Brother and Sister Pickerel.

When they came to our home they found us in the depths of sin, after having for five years professed to be Christians; "having a form of godliness, but denying the power thereof."

Brought to the verge of infidelity by the ungodliness in the churches, I was a "whisky-pot" and "stinkpot" and a gambler. I was sinful, sick and in despair.

My dear wife was sinful, sick and overworked.

Our darling baby daughters were both sick, one of them covered with great nasty boils.

After reading LEAVES OF HEALING and listening to the testimonies of Brother and Sister Pickerel, who were healed in Zion, we decided to take God at His word.

We threw away swine's flesh, drugs, doctor books, whisky, tobacco, pipes, syringe and all other hindrances, complying with the requirements of God's Word. Then, as if to test our sincerity, the Devil brought our babies very low. We wrote to Dr. Dowie, and at the time he prayed the fever left them and they began to mend.

Not satisfied with this, the "arch-enemy" brought sudden sickness upon my wife. We prayed and wrote to Elder Stevens for prayer, and she was instantly healed.

Got Instantly Healed Me of Rupture When I Threw Away the Truss.

Bless God, what a change!

Our home, which was a hell indeed, is blessed with a foretaste of heaven. Glory be to God, who, in Jesus' Name, snapped the chains of sin and infidelity and made us free. He gives us Salvation instead of sin, health in exchange for sickness, and grace each day to overcome the hosts of hell.

Please send us tithing cards, as we have determined to render unto God the things that are God's. God helping us, we will Go Forward in the Name of Zion's King to perfect victory.

Blessings Through the Abandonment of Swine's Flesh.

A lady in New Brunswick writes:

We have no church near, but we have LEAVES OF HEALING, and that supplies our teaching.

I am so glad we have given up eating swine's flesh and lard. The smell of it in cooking makes me sick. My face was always scaly, and in winter sometimes quite sore. Now it is as smooth as can be. I think the use of swine's flesh and lard was the cause of the disease on my face.

May God bless Dr. Dowie for many years to teach the people.

A writer from England says:

The people cannot understand our giving up pig and paying tithes to the Lord, and not having any use for doctors and drugs. We are going on nicely and God is blessing us; but the Devil is hard at work through the so-called children of the Lord.

We go from house to house with LEAVES OF HEALING, and it is being blessed.

BUT THE LIBERAL DEVISETH LIBERAL THINGS; AND IN LIBERAL THINGS SHALL HE CONTINUE.—Isaiah 32:8.

A lady writes from Pennsylvania:

I very much wanted to be in Chicago to attend the All-Day and All-Night with God. I had planned to go and stay a week at Zion Home. But I also wanted to send Zion a New Year's Gift for God. As I cannot do both just now, I thought it would be selfish to spend money on myself, so I send the price of my ticket to Chicago and return.

My little niece Frances also sends her mite. She had five dollars sent her for Christmas, and she wishes me to send half for the Lord's work in Zion.

God has blessed us very much during the year. Frances was healed of a very bad attack of croup without any remedies. I prayed for her and she prayed for herself; God heard and healed. In less than fifteen minutes she was all right.

This is what she said: "O Auntie, God has healed me so quick! I feel just as if a sword went right through my throat. All the stuff went down, and now I am all right." She turned over in bed and went right to sleep. She has not had another attack of it.

She used to suffer two or three nights at a time before we learned to trust God alone.

We have had no sickness at all during the year. God has wonderfully kept us. We could not get along without LEAVES OF HEALING. We send it far and near. Many read it.

Zion Brings Many Blessings. A New Light Shines From the Bible.

Mrs. Lottie Austin, of Alexandria, Nebraska, writes:

We first received LEAVES OF HEALING through a neighbor, one year ago.

I have been wonderfully healed of many things. I had lame back and wore a body brace. I suffered from constipation. In fact, I was a broken-down woman and could do but little work without great suffering.

I threw brace and all medicine away. I am trusting God fully. I am as well as ever I was in my life. I can work six long days in each week.

Besides my work, I take LEAVES OF HEALING to many others to read.

When Elder McFarlane was coming here to hold a meeting, I was helping to scatter the handbills, when I was taken with heavy pains all through my body and near my heart.

I could hardly breathe.

I called my husband to come and pray with me. We both prayed, and in less than twenty minutes I was free from all pain. It seemed as though something heavy had left me. I felt so light and free and happy.

Through Elder McFarlane's prayers, when here, I was healed of throat trouble and bronchitis, which I had had all of my life.

My husband was healed, this summer, in Zion Home, of dyspepsia, which he had had for years and years, and of the tobacco habit.

We have all been made so happy by the Little White Dove lighting in our home.

May God preserve and bless our dear General Overseer's life for years.

Will you not help us, dear reader, to send out Zion literature to carry gladness into many homes this New Year? You helped us the last year, and we trust that God will incline your hearts to so do this, that we may do a greater work than we have yet done.

Zion Literature Sent Out From a Free Distribution Fund Provided by Zion's Guests and the Friends of Zion. Report for Week Ending January 6, 1900.

4581 Rolls to	United States.
1288 Rolls to	England.
374 Rolls to	Sailors.
214 Rolls to	Hotels in France and Italy.
160 Rolls to	Egypt.
136 Rolls to	Soldiers in Africa.
116 Rolls to	Canada.

Total number of rolls for the week, 7069.

Owing to absence from the city, Dr. Dowie has been unable to revise the foregoing article.

He sendeth His word and healeth them.

LEAVES OF HEALING

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

A WEEKLY PAPER FOR THE EXTENSION OF THE KINGDOM OF GOD
EDITED BY THE REV. JOHN ALEX. DOWIE.

Entered at the Postoffice, Chicago, Illinois, as Second Class Matter.

Subscription Rates.		Special Rates.	
One Year	$2.00	100 Copies of One Issue	$1.00
Six Months	1.25	26 Copies of One Issue	1.00
Three Months	.75	To Ministers, Y. M. C. A.'s and Public Reading Rooms, per annum	1.50
Single Copies	.05		

For foreign subscriptions add one dollar per year for postage.
Subscribers desiring a change of address, should give present address, as well as that to which they desire LEAVES OF HEALING sent in the future.
Make all Bank Drafts, Express Money Orders or Postoffice Money Orders payable to the order of JOHN ALEX. DOWIE, 1401 Michigan Avenue, Chicago, Ill., U. S. A.
Station C. Long Distance Telephone South 800. Cable Address "Dowie, Chicago."
All communications upon business must be addressed to
MANAGER ZION PUBLISHING HOUSE,
1401 Michigan Avenue, Chicago, U. S. A.

CHICAGO, ILLINOIS, JANUARY 13, 1900.

TABLE OF CONTENTS.

Leaves of Healing, Saturday, January 13, 1900.

GOD'S WITNESSES TO DIVINE HEALING—
Mrs. Nellie Lusk, ... 353-354
ZION LITERATURE MISSION, ... 355
EDITORIAL NOTES—
Zion in Travail for all Nations, and the Birth of Zion City, . . . 355
The General Overseer at White Lake, ... 357
Restfulness of Winter, ... 357
Zion in the Winter of 1893-1894, ... 357
Zion in the Year of Persecution, ... 358
The Persecution and Victory of 1899, ... 358
Come to Zion, ... 358
Cries From Distant Lands, ... 358-359
CARTOON—
Zion's Witness Against an Unclean, Ungodly and Criminal Press, ... 360
A VOICE TO ZION AND GOD'S PEOPLE IN EVERY LAND—
Prelude—Concerning the Messenger of the Covenant, . . . 361-363
Address—Bad Books and Bad Pictures Denounced, ... 363-366
ZION'S BIBLE CLASS, ... 366
ZION IN THE ORIENT, ... 367
CARTOON—
Zion's First Messengers to Asia and Australasia, ... 368
ZION'S FAREWELL TO HER FIRST MESSENGERS TO ASIA AND AUSTRALASIA—
Introduction by General Overseer, ... 369
Addresses by—
Overseer J. Thomas Wilhide, ... 369-370
Elder Elizabeth A. Wilhide, ... 370-371
Elder C. F. Viking, ... 371
Evangelist B. C. L. Viking, ... 371-372
Overseer George L. Mason, ... 372
Overseer William Hanmer Piper, ... 372
ZION COLLEGE, ... 373
MAP SHOWING LOCATION OF ZION CITY, ... 374
ZION'S FINANCIAL INSTITUTIONS, ... 375
NOTES FROM ZION'S HARVEST FIELD, ... 376-378
ZION SENIOR SEVENTIES—
Message No. 5—"Whence Comest Thou? And Whither Wilt Thou Go?" 379-380
Message No. 6—"Home, Sweet Home," 380
CHEERING WORDS FROM ZION'S GUESTS, ... 381-382
ZION'S JUNIOR SEVENTIES, ... 383
BAPTISMS, ... 383

EDITORIAL NOTES.

"WHO HATH HEARD SUCH A THING?"

"WHO HATH SEEN SUCH THINGS?"

"SHALL A LAND BE BORN IN A DAY?"

"SHALL A NATION BE BROUGHT FORTH AT ONCE?"

QUESTIONS like these are once more ringing through the City and the Land, as they did twenty-six centuries ago when Isaiah prophesied, chapter sixty-six, verses five to nine.

AND GOD'S ANSWER rings out once more:

"AS SOON AS ZION travailed, she brought forth her children."

ZION HAS travailed, and still travails in birth for all Nations. Zion has brought forth tens of thousands, and there are millions to follow.

THE ANGUISH of Zion in Chicago, and the hatred of her enemies, as she has become the spiritual Mother of thousands and tens of thousands within the past four years especially, has been heard over all the earth.

AND NOW, suddenly, Zion appears to all Nations as setting forth to build one of the Cities of Her King, near to one of Satan's Seats, Chicago, and dares to tell that wicked city that she will build Zion City at its very gate.

THE PROJECT has almost taken away the breath of the children of Belial, and they have been compelled, almost without knowing it, to tell of Zion's Onward Movement, and to praise it even from their own worldly standpoint.

AN APOSTATE CHURCH, and a Wicked World, are both compelled to praise the location chosen for Zion City.

THEY DARE not prophesy disaster or failure: for Zion has succeeded in all her undertakings, and has grown amidst all their united forms of opposition and hatred, winning multitudes from Darkness to Light, and from Sin and Satan and Sickness unto God and Salvation and Healing and Holy Living.

THE VOICE OF GOD is ringing forth His Question:

"Shall I bring to the Birth, and not cause to bring forth?"

HE HAS BROUGHT Zion to the place of bringing forth, and there cannot be a doubt that He will give His City birth?

IT IS NEEDED that God's People shall come together: for He hath said:

> The Time cometh,
> That I will gather
> All Nations and Tongues;
> And they shall come
> And see My Glory.

HERE GOD has already brought nearly every nation under heaven to find its representation in Zion: for Chicago is a Hive of Nations, and every one of its separate nationalities finds a place in the Christian Catholic Church in Zion.

AND NOW beautifully united they all are, as One Flock, under One Shepherd, all seeking for the advancement of each other, and for the extension of Zion throughout all the earth, to the Glory of her Everlasting King, Jesus Christ our Lord and our God.

WE HAVE been rejoiced beyond all expression to see this unity.

It fulfils Christ's own prophecy:

> And other Sheep I have,
> Which are not of this Fold:
> Them also must I bring,
> And they shall hear My Voice;
> And they shall become One Flock,
> One Shepherd.

WE HAVE withdrawn for a short time from the city, and across Lake Michigan we are resting, and working while we rest, beside our little frozen Galilee, White Lake, where we have fitted up a place of occasional residence, both for summer and winter, since no man born of woman could ever continuously endure the toils we have when in the city, and from which, when there, it seems as if there could be no escape.

WE ARE reviewing what has been done.

We are praying and planning, planning and praying, for the future.

We are also, by letters, and telegraph, and telephone, and phonograph, and stenographers and typewriters, keeping our hand upon the helm in Chicago, and directing operations all the time.

But all this is done amidst the impressive Silence of Winter.

The lovely waters of White Lake are sleeping beneath their silver covering, clear as crystal; for ice, like a sheet of beautiful glass, is spread over all, and when the sun shines upon it, it is "as it were a Sea of Glass mingled with Fire," such as John saw in the Revelation, 15:2.

The Trees of the forest are bare, except for a few withered leaves, and here and there an evergreen pine; and the Grass is sleeping beneath its occasional carpet of ice, or its white coverlet of snow.

The birds are all gone to sunnier skies and warmer climes, and getting ready, like all Nature, for an Awakening in the Coming Spring.

HOW RESTFUL is winter.

How glorious are the Divine Workings in the Silence.

How blessed are the Preparations of Nature when God says, "Be still, and know that I am God."

How wondrous are the Resurrections which are being provided for when all life seems to have passed away.

IT WAS WINTER WHEN ZION AWOKE at God's Voice from the sleep of long centuries in 1893-4, away out amidst the Desolations of the Dream City of the World's Fair, at Jackson Park, Chicago, when all its beauties were a mass of charred ruins, fire and storm having combined to destroy the fleeting glories of that Diabolical Vanity Fair.

WHAT A WINTER that was.

The city lay prostrate beneath the grip of disease and death and financial wreck; and hunger and crime prowled along her silent streets, day and night, like jackals hunting for the carrion of almost universal corruption and despair.

AND ZION TABERNACLE No. 1 was but a "little wooden hut" at the gates of the desolated World's Fair ruins.

WHO COULD imagine that Zion was preparing there for her glorious entry into all the earth? Zion the despised, neglected, forgotten, without a friend to help, and too contemptible for even a foe to curse?

> WHO HATH heard such a thing?
> Who hath seen such things?

WE HAVE.

WE SAW ZION there.

Never for a moment did we doubt she was Zion.

Her beauty, her glory, and her strength were all Divine.

BUT THERE were none on earth who saw as we saw that Winter.

There were some who hovered round the Desolation, loving us, and hoping against hope, not seeing what we saw, and what we boldly said we saw—Beautiful Zion.

Their numbers diminished until there were sometimes less than "ten righteous" there, and amongst these there came some hungry wolves.

Zion Tabernacle was surrounded by snowdrifts.

But Zion was there.

God saw her, and He showed her to us, and we rejoiced, and waited patiently and gladly for the hour when He would reveal her to the "afflicted of His people," as He had promised.

AND HE DID.

Soon the poor, and sick and sorrowful of the city, at first in scores, then in hundreds, then in thousands upon thousands, day and night, flocked to her, and there was Healing in Zion, and the Deliverer had come.

Soon they flocked from all the land, and from other lands, and thousands were singing the New Song, and yet it was the Old, Old Story of the Glad Tidings of the Kingdom of God, Salvation and Healing and Cleansing through Faith in Jesus for the weary spirits and souls and bodies of the sin-stricken and disease-smitten.

THE MOCKERIES of the Apostate Churches began to change to bitter hatred, and cruel and countless calumnies began to ring from their pulpits.

The mockeries of the Doctors and Sorcerers began to change into the old cry of the silversmiths of Ephesus, "Our craft is in danger to be set at nought," and the cry for succor from these Defilers rang in all the dirty secret lodges of Baal.

Especially in the Masonic Mah-hah-bones of Woodlawn, near our Tabernacle, did the cry ring forth, "Away with Zion, and God's Messenger in her! Kill him! Ruin him! Hie, Mayor! Hie, Police! Hie, Vipers of the Press! Awaken, for our Diana, our Baal, and our Groves of Sin are all in danger!"

ZION SMILED, and went onward: for Zion never goes backward.

SUMMER CAME, and Autumn, and Winter once more, and all Hell was clamoring for Zion's destruction.

What silly cries of demons: for Zion cannot die.

ZION SENT FORTH her Little White Dove, LEAVES OF HEALING, beloved Messenger to all Nations, welcomed now every week to tens of thousands of homes throughout the world.

THE BLACK HAWKS of Rome, and the Fiends of Rum, and the Demons of Rebellion against God's Government on earth, all combined to throw her out of the Mails.

But the Dove still went forth, although heavily burdened.

Zion began to prove her power, and her Sword went flashing through the air, as she smote God's enemies in that Winter of 1894-5, the first Winter after her Birth in this closing century.

And every stroke cut deeply.

How they howled, and screamed in their agony from Ocean to Ocean.

But Zion went calmly on, and the sinful and the sick and the sorrowing began to love her and to flock to her in ever increasing thousands, and great assemblies greeted her when she went down into the City, and many came out to see her in her larger Zion Tabernacle No. 2.

THEN IN MIDWINTER the Persecution of an entire year's duration began, and we were arrested upon a bogus charge, and taken from our home late on the night of Saturday, January 5th, by a gang of legalized ruffians, before a wretched Judge of their own kind, to whom we gave bonds, and returned to Zion with great joy. That case was never tried. They did not dare to pursue it, and their charge of "False Pretenses" was fastened upon Zion's enemies.

And so it went on, with numerous petty attacks, until midsummer, when it began in earnest, and we were arrested upon nearly one hundred bogus charges of violating a bogus ordinance of the City of Chicago.

For six long months we fought Zion's battles, winning them all, and smashing the sham ordinance, and putting all Zion's enemies to flight.

JANUARY, 1896, brought Final Victory for Zion.

Zion was now the greatest Divine Fact in Chicago, and stronger than the City and its corrupt Government and Police.

Throngs came to see our beautiful Zion when she came down to the Chicago Auditorium, and there she won the love of thousands of hearts for her King.

ZION CAME DOWN in that year into the center of the City, and took up her abode in the splendid Zion Home, and magnificent Central Zion Tabernacle, where she now dwells, surrounded by many Institutions, and a mother of hundreds and even thousands of Zion Gatherings in cities, and villages, and amongst the quiet solitudes throughout America, and every continent of the earth has now some representative of Zion there.

COUNTLESS ATTACKS have been made upon her.

The Associated Liars of the Pulpit and the Press have cursed her.

The Associated Crafts of every kind, Medical, Surgical and Pharmaceutical, have assembled themselves in the streets in thousands to destroy the life of Zion's Defender.

But Zion had won the favor of the changed administration of the City, and the Police were in good and honest hands, and did their duty well and nobly, again and again protecting Zion's children from the murderous attacks of organized deviltry.

Even the enemies of Zion had to cry, Shame!

Some of these had cried, "Kill Zion!"

GOD AND ALL the Heavenly Host had fought for Zion.

Satan and all the Hosts of Hell had fought against her.

At the close of 1899 all men who had seen the battle everywhere said, "Zion has won!"

AND THEN came Zion's All-Day and All-Night with God in Central Zion Tabernacle, when before an astonished City and World, in the opening hours of 1900, Zion unveiled the Coming City!

AND AGAIN even our enemies said, "Zion has won!"

AND NOW ZION stands, at the Beginning of the Closing Year of the Century, calling upon all her children to come and help to build her City, where God has promised to bring them, "one of a city, and two of a family," from all the earth.

LET THE RESPONSE be, "We are coming, oh Zion!"

AND ZION cries, "Come quickly, and bring your all into the City!"

HOW BEAUTIFUL is Winter.

Zion was born, whiter than snow, amidst its purity, six years ago.

Zion was persecuted, and Zion triumphed in the Winters of these past years, as we have shown.

Come to her Call, *now*, *now*, and help her Messenger to lay the First Stone of Zion Temple in Zion City early in the Summer, and help her to get ready, NOW!

ZION IS GREATER than Chicago: for she is God's.

Zion has a right to all that belongs to God.

Zion appeals only to her own for help to build their Homes and their places of prosperous habitation and industry.

Zion lives for all the world, but she does not seek help from the world; she cannot: for she is not of the world that lies in the wicked one.

Zion calls, and Zion must be obeyed by all who have Zion in their hearts, or else the King shall be ashamed of them when He comes to take Zion, His Lovely Bride, to Himself, to seat her on His Throne, and to rule the Nations in one Kingdom through her children.

WHAT SHALL ye say to the King, if ye do not obey?

ARE YE amongst the mockers?

Do ye hear them ask, "Shall a Land be born in a day?"

Can ye not answer, with God, "Yes!"

Do ye hear them ask, "Shall a Nation be brought forth at once?"

Can ye not answer, with God, "Yes!"

Then, how can ye tarry in the plain, whilst the Messenger cries, "Come ye to the City which God has prepared in Zion for you and your children!"

ZION WILL NOT stand forever calling.

Zion will Go Forward, and her children are flocking already to her gates from all the lands.

Zion says today, as her King once said, "Remember Lot's Wife!"

They who look back, as well as they who go back, perish from Zion's Way. Shall you be one of them?

AND NOW we close these Notes, and send them from "the Sea of Glass mingled with Fire" to Chicago for reading by Zion's children everywhere.

ALL THE DAY they have been calling to us from all the earth.

Cablegrams from France and England lie before us received today.

That from France says:

"Pray for the conversion and healing of Princess B——'s son; tuberculosis of the bowels. REHBINDER."

That from England says:

"Myself and son on our way to see Zion; embarking today, ship Oceanic. Hallelujah! SAMUEL STEVENSON."

EGYPT STRETCHES out her hands. It is Ethiopia calling for the God of Zion, and loving hearts are inviting us to their homes in Alexandria, on our way to the Holy City late this year, where we go to meet with God on Zion's Holy Hill as the twentieth century opens.

FROM EVERY Continent the stream of correspondence reaches us even here, and we can see that beneath the white mantle of Winter lie the sunny days and flowers and fruits of Summer, and the earth is rolling around the Sun, and that Sun never sets upon Zion: for Zion is all around the earth.

AND NOW, once more, obey Zion's call, and God's, and quickly.

WE ARE rejoicing in excellent health, all the lies of the Press to the contrary, and our voice has not gone, as they vilely report.

We spoke for hours last Lord's Day in Zion Tabernacle, and for a long time on Monday in Zion Home, and our voice never failed us.

But it was time to rest from speaking with the human tongue to the vast assemblies of the city, and to use the other tongue which speaks through the pages of our Little White Dove, which will carry to tens of thousands the words we have written by the White Lake in the Silence of Winter.

OUR ABSENCE from Chicago will only be for a few days: for we shall speak once more, God willing, in Central Zion Tabernacle on the afternoon of Lord's Day, January 28th, and in the South Side Zion Tabernacle on the evening of that day. And, meanwhile, we shall be speaking to all the earth with the "little drops of ink which make millions think."

LET ALL IN Zion rally around the Standard everywhere, and in Chicago especially, when Zion's Land is crying to be born into a City, and needs your help.

BRETHREN, PRAY FOR US.

Healed of Abscess and Brought Out of Presbyterian Apostasy.

COLWOOD, BRITISH COLUMBIA, November 17, 1899.

DEAR DR. DOWIE:—Three years ago, at the close of this year, I was brought to trust Jesus alone as my Healer. In answer to prayer I received a great spiritual blessing. Since then I have discarded all medicine.

I was taken ill with an abscess, in June of this year. I prayed for healing, but did not receive it. God in His goodness and mercy sent Rev. Eugene Brooks, Evangelist in the Christian Catholic Church in Zion, to Victoria.

I asked for prayer, but did not receive healing.

I was disobedient to God. I was shown plainly I was disobeying, by remaining in the Presbyterian Church.

I sent a request for prayer, to Zion in Victoria, by my niece. I was filled with fear and felt that I was away from God.

The passage, "He leadeth me beside the still waters, yea, though I walk through the valley of the shadow of death I will fear no evil," came to me.

I felt comforted by God's nearness to me then.

Previous to this the words, "Be not dismayed, for I am thy God," had come to me several times. The next day Rev. Eugene Brooks again prayed with me. I promised to obey God. He told me to arise. I did so, dressed and went out to supper.

The pain was not entirely gone.

Again the Devil tempted me. I had to go back to bed.

Two days from that time the abscess broke, and in one week it was entirely gone.

I give God all the glory, and praise Him for Zion and Zion's teaching.

I am now a member of the Christian Catholic Church; was baptized in September.

I find plenty of opportunity to tell what God has done for me, and often have long talks on Divine Healing with the Presbyterian students who conduct the mission here.

I find they all reject it, and try to show me I have gone astray.

Your sister in Christ, (MRS.) ELIZABETH PEATT.

The Christian Catholic Church in Zion is in This World for the Establishment of the Kingdom of God.

The Kingdom of God in the heart.

The Kingdom of God in the home.

The Kingdom of God in the workshop.

The Kingdom of God between employers and employees.

The Kingdom of God in the civic affairs of the city.

The Kingdom of God in the Legislature of the State.

The Kingdom of God in the Senate; the Kingdom of God to rule every nation and every land.

DO YOU KNOW GOD'S WAY OF HEALING?

BY THE REV. JOHN ALEX. DOWIE.

Let it be supposed that the following words are a conversation between the reader [A] and the writer [B].

A. What does this question mean? Do you really suppose that God has some one especial way of healing in these days of which men may know and avail themselves?

B. That is exactly my meaning, and I wish very much that you should know God's Way of Healing, as I have done for many years.

A. What is the way, in your opinion?

B. You should rather ask, WHO is God's Way? for the Way is a Person, not a thing. I will answer your question in His own words, "I am the Way, and the Truth, and the Life; no one cometh unto the Father, but by Me." These words were spoken by our Lord Jesus Christ, the Eternal Son of God, who is both our Saviour and our Healer. (John 14:6.)

A. But I always thought that these words only referred to Him as the Way of Salvation. How can you be sure that they refer to Him as the Way of Healing also?

B. Because He cannot change. He is "the same yesterday and today, yea and forever." (Hebrews 13:8.) He said that He came to this earth not only to save us but to heal us (Luke 4:18), and He did this when in the flesh on earth. Being unchanged, He must be able and willing and desirous to heal now.

A. But is there not this difference, namely, that He is not with us now?

B. No; for He said, "Lo, I am with you alway, even unto the end of the world"; and so He is with us now, in Spirit, just as much as when He was here in the flesh.

A. But did He not work these miracles of healing when on earth merely to prove that He was the Son of God?

B. No; there was still a greater purpose than that. He healed the sick who trusted in Him in order to show us that He came to die not only for our sins, but for our sicknesses, and to deliver us from both.

A. Then, if that is so, the atonement which He made on the Cross must have been for our sicknesses as well as our sins. Can you prove that is the fact from the Scriptures?

B. Yes, I can, and the passages are very numerous. I need quote two only. In Isaiah 53:4, 5, it is written of Him, "Surely He hath borne our griefs (Hebrew *sicknesses*), and carried our sorrows: . . . and with His stripes we are healed." Then in the Gospel according to Matthew, this passage is quoted and directly applied to the work of bodily healing, in chapter 8, 17th verse, "That it might be fulfilled which was spoken by Isaiah the prophet, saying, Himself took our infirmities, and bare our diseases."

A. But do you not think that sickness is often God's will, and sent for our good, and therefore God may not wish us to be healed?

B. No, that cannot possibly be; for diseases of every kind are the Devil's work, and his work can never be God's will, since Christ came for the very purpose of destroying "the works of the Devil." (1 John 3:8.)

A. Do you mean to say that all disease is the work of Satan?

B. Yes, for if there had been no sin (which came through Satan) there never would have been any disease, and Jesus never in one single instance told any person that sickness was God's work or will, but the very contrary.

A. Can you prove from Scripture that all forms of sickness and infirmity are the Devil's work?

B. Yes, that can be done very easily. You will see in Matthew 4:23 and 9:35 that when Jesus was here in the flesh, He healed "all manner of disease and all manner of sickness among the people." Then if you will refer to Acts 10:38 you will see that the Apostle Peter declares that He [Jesus] "went about doing good, and healing all that were oppressed of the Devil." Notice that all whom He healed, not some, were suffering from Satan's evil power.

A. But does disease never come from God?

B. No, it cannot come from God, for He is pure, and disease is unclean; and it cannot come out of Heaven, for there is no disease there.

A. That is very different from the teachings which I have received all my life from ministers and in the churches. Do you really think that you are right, and that they are all wrong in this matter?

B. It is not a question as between myself and them. The only question is, What does God's Word say? God has said in all the ages to His Church, "I am the Lord that healeth thee" (Exodus 15:26), and therefore it would be wicked to say that He is the defiler of His people. All true Christians must believe the Bible, and it is impossible to believe that good and evil, sickness and health, sin and holiness could have a common origin in God. If the Bible really taught that, it would be impossible to believe our Lord Jesus Christ when He says, "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." (Matthew 7:18.)

A. But even if I agree with all you say, is it not true that the Gifts of Healing were removed from the Church, and are not in it now?

B. No, the "Gifts of Healing" were never withdrawn, and can never be withdrawn, from the true Church of God: for it is written, "The gifts and the calling of God are without repentance." (Romans 11:29.) There are nine gifts of God to the Church (enumerated in 1 Corinthians, 12:8 to 11), and all these are in the Holy Spirit. Therefore, so long as the Holy Spirit is in the Church, all the gifts must be there also. If they are not exercised, that does not prove that they do not exist, but that the faith to exercise them is lacking in God's servants. The gifts are all perfectly preserved; for the Holy Spirit, not the Church, keeps them safely.

A. What should a Christian then do when overtaken with sickness?

B. A Christian should obey God's command, and at once turn to Him for forgiveness of the sin which may have caused the sickness, and for immediate healing. Healing is obtained from God in one of four ways, namely: First, by the direct prayer of faith, without any aid from the officers of the Church, praying as the Centurion did in Matthew 8:5 to 12; second, by two faithful disciples praying in perfect agreement, in accordance with the Lord's promise in Matthew 18:19; third, by the anointing of the elders and the prayer of faith, according to the instructions in James 5:14 and 15; and fourth, by the laying on of the hands of them who believe, and whom God calls to that ministry, as the Lord commands in Mark 16:18, and in other places.

A. But are people healed in this way in these days?

B. Yes, in thousands of cases. I have myself laid hands upon many hundreds of thousands of persons, and I have seen the Lord's Power manifested in the healing of great numbers, many of whom are living witnesses in many countries, who have testified publicly before thousands, and who are prepared to testify at any time. This ministry is being exercised by devoted Christians in many parts of America, Europe, Australasia and elsewhere.

A. Is it not the same as Christian Science, Mind Healing, etc.?

B. No. Divine Healing is diametrically opposed to these diabolical counterfeits, which are utterly anti-Christian. These impostures are only seductive forms of Spiritualism. Trance Evangelism is also a more recent form of this delusion, and it deceives many.

A. But how shall I obtain the necessary faith to receive healing, which faith I am at present conscious I do not possess?

B. It is written, "Belief cometh of hearing, and hearing by the Word of Christ." (Romans 10:17.) Our Missions are held for the express purpose of teaching fully the Word of God on this matter, and I very heartily invite you to attend the meetings which are announced for Zion Tabernacle. All are welcome and there are no charges of any kind made, for all God's gifts are free gifts. Salvation is the first of these, without which you cannot be healed through faith in Jesus. All the costs of this work are covered by the free-will offerings of the people who attend these meetings, and others whom the Lord leads to help; but the poorest who have nothing to give are as heartily welcome as the richest.

A. Do you see the sick and lay hands upon them in this Mission?

B. Yes; after we feel satisfied that they are fully resting in the Lord alone for the healing, we see privately, so far as time permits, those who attend; but under no circumstances do we claim the power to heal any; for "power belongeth unto God."

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

B. Yes; these can be obtained at the office of Zion Publishing House, 1207 Michigan Avenue, or at Zion Tabernacle, 1621-1633 Michigan Avenue, Chicago, Ill. But the best book on Divine Healing is the Bible itself, studied prayerfully and earnestly.

We extend to you a hearty invitation to attend the meetings, which are free to all. Our prayer is that you may be led to find in Jesus Christ our Lord and God, your present Saviour from sin, your Healer from sickness, your Cleanser from all evil, your Keeper in the way to Heaven, your Friend, and your All for Time and Eternity. We pray that these words may help many who read, and that our little conversation may bear fruit in leading many readers to look to Jesus only.

"The Healing of Christ's seamless dress
Is by all beds of pain;
We touch Him in life's throng and press,
And we are whole again."



ZION'S WITNESS AGAINST AN UNCLEAN, UNGODLY AND CRIMINAL PRESS

(See LEAVES OF HEALING, Volume VI, Number 10, pages 290 to 301; also pages 302 to 308 of this issue.)

A VOICE TO ZION AND GOD'S PEOPLE IN EVERY LAND.

O thou that tellest Good Tidings to Zion, Get thee up into the High Mountain. Lift up thy Voice with strength; Lift it up, be not afraid; Say unto the cities of Judah, Behold your God! Isaiah XL:9.

BAD BOOKS AND BAD PICTURES DENOUNCED.

Fearless Arraignment of the Literary Criminals Who Ruthlessly Destroy Youthful Innocence and the Sanctity of the Home.

Report of Meeting held in Central Zion Tabernacle, Lord's Day Afternoon, December 17, 1899. Prelude: The Messenger of the Covenant. Address: Bad Books and Bad Pictures the Enemies of the Home, Church and Nation.

REPORTED BY S. AND E. W. AND A. W. S.

THE closing weeks of Zion's Three Months' Holy War Against the Hosts of Hell in Chicago were especially devoted to a sustained attack upon the vicious products of the printing press, which are ruining so many, men, women, boys, girls and families.

During the week between December 10th and December 17th the General Overseer spoke seven times before thousands of people, concerning the uncleanliness, ungodliness and vile criminality of the newspapers, secular and "religious," especially in the matter of advertising those who defrauded, robbed, ruined and even murdered their victims.

On Lord's Day afternoon, December 17th, before a magnificent audience in Central Zion Tabernacle, the General Overseer fearlessly exposed the debasing, blighting effect of Bad Books and Bad Pictures upon those who were decoyed into reading them and cultivated a passion for them.



The man of God showed how criminal advertising and Bad Books supplemented each other in the destruction of the characters and even the lives of the people, and related many touching incidents to illustrate.

He then pointed out the great necessity of prayerful care on the part of parents in the matter of providing reading for their children. He then spoke of the beneficial influence of all good books, and closed with an eloquent tribute to that best of Books, which all in Zion love.

BAD BOOKS AND BAD PICTURES EXPOSED AS THE ENEMIES OF THE HOME, CHURCH AND NATION.

The meeting was opened by singing Hymn No. 318:

Am I a soldier of the cross—
A follower of the Lamb?
And shall I fear to own His cause,
Or blush to speak His Name?

CHORUS—In the Name of Christ the King,
Who has purchased life for me,
Through grace I'll win the promised crown,
Whate'er my cross shall be.

The Scripture lesson was read from the nineteenth chapter of the Acts of the Apostles. Prayer was offered by Dr. Dowie, at the close of which all joined in repeating the Lord's Prayer. Dr. Dowie in his introductory talk then said:

Concerning the Messenger of the Covenant.

The time has come for a great onward step in Zion, for which God has gradually prepared us. It has been my privilege to be simply in all this matter His Messenger. Whether you use the definite or indefinite article will not offend me. You may call me *a* Messenger of God's Covenant, or you may call me *the* Messenger; but you cannot make me either the one or the other. No man can make or unmake a Divine Messenger. He is God's making, as well as God's sending.

At this point I may just as well say a word or two concerning criticisms which have been offered in connection with that. The declaration of some is that it is blasphemy for any man to be so considered, inasmuch as the Messenger of the Covenant is Christ Himself.

Look at your Bibles at Malachi 3:1-6.

In the Old Version the passage reads:

Behold, I will send My Messenger, and He shall prepare the way before Me: and the Lord, whom ye seek, shall suddenly come to His Temple; even the Messenger of the Covenant, whom ye delight in: behold, he shall come, saith the Lord of Hosts.

A close reading of that passage would show you that there was a gross blunder in the translation. Apart from everything else, it changes the speech in a manner which indicates a most absurd grammatical construction which would never occur in

careful, let alone inspired, writing. In the Revised Version the error is corrected.

It reads thus:

Behold, I send My Messenger, and He shall prepare the way before Me: and the Lord, whom ye seek, shall suddenly come to His Temple; *and* the Messenger of the Covenant, whom ye delight in, behold, he cometh saith the Lord of Hosts.

The Messenger of the Covenant Is a Man and Not the Lord.

The whole connection shows that. The fact that this Messenger is to speak and act so that God's people shall offer unto the Lord sacrifices in righteousness, shows it. If the Messenger is to prepare the people to offer unto the Lord offerings in righteousness, the Messenger cannot be the Lord Himself. He is to prepare the way before the Lord.

It is perfectly clear that the Messenger of the Covenant and the Lord Himself are two different persons; just as different as John the Baptist and Jesus Christ. In regard to John the Baptist it was so used in the first chapter of the Gospel according to St. Mark:

The beginning of the Gospel of Jesus Christ, the Son of God.
Even as it is written in Isaiah the prophet,
Behold, I send My Messenger before thy face,
Who shall prepare thy way;
The voice of one crying in the wilderness,
Make ye ready the way of the Lord,
Make His paths straight.

John the Messenger came, and prepared Christ's way.

In the latter days, whoever that Messenger is to be, he will be a man, not God.

I do not care whether you use the definite or indefinite article, as far as I am concerned. If I am the Messenger of the Covenant, then I am. You cannot make me that and you cannot unmake me. If I am only a messenger, one of many, then I am "a" Messenger, and I cannot be "the" Messenger.

God said He would send a man who would be "The Messenger of the Covenant."

The thing which I have been doing for many years has been to proclaim the Covenants of God, their glorious Blessings when their conditions are fulfilled, and the Sin of neglecting them.

I Have Stood Upon the Covenants in All My Preaching.

I have declared that the Covenant which God has entered into with His people is a Covenant of Salvation, and of Healing, and of Cleansing. The Covenant, "I am the Lord that healeth thee," which God made at the waters of Marah, still continues the same. The Covenants are unchanged and unchangeable.

God said at the waters of Marah:

If thou wilt diligently hearken to the Voice of Jehovah 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 (permit to be) put none of the diseases upon thee, which I have (permitted to be) put upon the Egyptians: for I am the Lord that healeth thee.

"I am Jehovah-Rophi; I am thy Healer." That is the Covenant, and that Covenant will never be broken, thank God. (Amen.) I simply proclaim the Covenants; the Covenant of Jehovah-Rophi, I am the Lord that healeth thee, as well as that of Jehovah-Tsidkenu, I am the Lord thy righteousness.

I declare in the Name of the Most High God that the Church which has given up Divine Healing is apostate. What God hath joined together no man dare put asunder. (Amen.) That is my Message. That has been the Message I have been thundering out these years. That is the Message which is reaching all the world today, thank God. (Amen.)

If anybody can speak it better than I, may God grant that they shall, and soon. (Amen.) I am very willing to give place to any one else who can lead this movement better than I can. But God, not men, must show me my successor.

The Messenger of God's Covenant has a pretty hard time of it in a world which does not believe in God or His Covenant, and in a Church which has departed from God and will not keep His Covenants.

I say this because it has pleased some persons in this city to speak very impertinently and disrespectfully of me in consequence of what I have said. Now, what I have said I have said; what I have written I have written; what I have done I have done; and I leave that to God, and to the good, sound judgment of His people. When God makes known to me what my mission is, I am not going to back down.

"By what authority doest thou these things?" is often asked.

In reply to that question Jesus asked them, "The Baptism of John, whence was it? from heaven? or of men?"

If John the Baptist did not have authority, he ought not to have spoken as he did. The Baptism of John was either from heaven or from men, and my baptism is either of men or of God.

My appeal is to God in this matter, and God has answered me. If we could get a reliable roll of our people throughout the world, we would find that the Church of which I am the General Overseer has grown from less than five hundred persons, three years and ten months ago, to fully forty thousand. (Amen.) I thank God for that.

The proof is not in the mere growth in numbers, but it is in the fact that every Christian denomination in the United States of America, in Europe and elsewhere, is beginning to listen to this Voice which says, "You are apostate; you have gone back upon God, and you have broken your Covenant with God."

Zion Will Stand by the Covenants of God.

Our Lord Jesus Christ came to fulfil the law and the prophets, and He fulfilled them. In the latter times some one is to come and call the attention of the world before the coming of the Lord, to the Covenant of God, that He will cleanse the souls and bodies of His people, and write His law in their hearts, and that is what Zion is proclaiming. (Amen.)

It may please some persons to sneer, but it does not hurt us. The wits of such people are very cheap, and it is exceedingly easy for them to sneer; but you cannot sneer Zion out of existence.

It will take a good deal more than a sneer to move me from my position. Thanks be to God, with all humility, but with all courage, I shall maintain the position that Zion is Zion, and is here for the purpose of declaring the Covenant of God, and of going right into the van of progress in connection with the Church of God, and demanding of the whole Church of God, of every one who is in the Kingdom of God, that they shall fulfil their Covenant with God, and then God will fulfil His Covenant with them.

There are many Covenants, but

The Covenant Which Covers Everything

is that one Common Faith which is comprised in the one Lord, the one Faith, and the one Baptism. That one God is in three Persons, Father, Son and Holy Ghost. That one Baptism is into the three Names, Father, Son and Holy Ghost. That one Faith covers three things, Salvation, Healing and Holy Living. This is God's Covenant.

We will not make any mistake if we stand firmly by that. You cannot make me "the" Messenger and you cannot make me "a" Messenger. Your claiming me to be this, that and the other thing would not constitute me that, and your refusing to admit my claim would not alter the fact.

A man in the Kingdom of God, a man in the Church of God, has exactly the place which God gives him. You cannot make him an apostle when he is not. You cannot create a man a minister; because of ministers of God it may be said as of poets: *Pocta nascitur, non fit*—"A poet is born, not made."

Men are born to take their destined place in the Church of God, and they cannot be manufactured by any theological seminary, thank God.

Votes cannot make a fallible Cardinal an Infallible Pope. Votes can do nothing in the Kingdom of God.

The Rev. R. A. Torrey, of the Moody Institute, has lately been trying to make capital out of this matter of the Messenger of the Covenant. He is apparently working up for a spanking, and in due time he will get it, as did one greater than he, if he does not desist: for I do not propose to take any impudence from an apostate and a coward.

He has been wicked enough to tell his congregations that I have made blasphemous and even antichristian assumptions. You all know that I have no desire to assume anything which God has not given to me. But when God has given to me a Message and a position, I should be a coward if I did not assume it when He was graciously and manifestly endowing me with that office, and giving to me its power. I accept it with great humility.

God Chooses Not as Man Would Chose.

None can be more surprised than I am at the infinite goodness and grace of God who is pleased to take a man so full of imperfections, and not a man such as He might have taken; but it has pleased God in all the ages to do this.

When God needs a man He takes him from the place where men would least expect him to be taken.

When they wanted a deliverer for this country in its time of national peril, they chose not Yale professors nor Harvard graduates, but it pleased God to take Abraham Lincoln, the rail-splitter, and Ulysses Grant, the tanner, and by these means preserve the Nation, suppress the rebellion, and set free the slave.

God is pleased to take men whom the world would never have taken—men who shocked the learned pundits.

A Warning to Traitors.

I may yet let the world know that some who are now proclaiming his virtues were critics of Mr. Moody and traitors in heart, while they were professing to be his followers.

I am utterly disgusted with the recantation of their belief and practice as to Divine Healing, because poor Mr. Moody said that they must not say that the Lord was the Healer, but that they must stand with him in his denunciation of the doctrines taught in Zion, and especially the doctrine that disease was from the Devil.

Mr. Moody had scarcely uttered the statement before he got into the hands of the Devil and the doctors, his agents. And where is he today?

My heart is sore to see so good a man missing so great a truth and so great a blessing, who might have been used of God in the extension of the Full Gospel of the Kingdom of God, but who, from envy and ignorance, rejected the Gospel and the Covenant of Divine Healing.

I am going to maintain this Covenant of Divine Healing, and all the other Covenants connected with it, to the whole wide world, come what will. (Amen and applause.)

I do not forget the good things Brother Moody has done. He has been a blessing, but I am sorry that in the last years of his life he should allow ignorance and envy to come in and reject the counsel of God, and say bitter things about a brother minister who has sincerely loved him.

Today I have been praying earnestly for Mr. Moody, and praying this week that God would just help him to see that his present trouble will never be over until he quits these doctors, and puts his body, soul and spirit in God's hands. (Amen.) If he will not do that, he will pass away, and that will be a loss. I do not hesitate to say that—a loss. I can say that and say what I have said also.

When Men Will Not Do Right, God Puts Them Aside.

No matter who they are, whether it is John Alexander Dowie or Dwight L. Moody, God will put them aside. When Elijah fails God says, "I will have to take you to heaven, you miserable fellow lying down here. You are the 'only one left?' Get out of here." And He took him up to heaven.

There are some people taken to heaven because they are no more use on earth. They hinder things. Elijah had to make way for Elisha, and Dwight L. Moody will have to make way for somebody else, and if John Alexander Dowie should ever become a fool of the same kind, he would have to make way, too. The sooner that he makes way, if he stands in the way of the Kingdom of God, the better. [*The reader will please observe that these words were spoken in Chicago exactly one week before Mr. Moody died in Northfield, Massachusetts.*—ED.]

Let every man who hinders the extension of the Kingdom of God be taken away quickly. I pray for it every day, even if some of them have to be sent to hell. The only way you can get rid of some editors of some papers, is to have them sent away to hell: for their "hearts are fully set in them to do evil."

"Doctor, is that not hard?"

No, it is not. It is the best place for some people. There is some chance of doing something for them after they get there. You can never do anything with them here.

"What do you mean?"

You can preach to them better when they get there. I have a very profound conviction that I shall preach to some editors in hell if God ever sends me there to look after them. (Laughter.) I have some funny ideas, perhaps, you think. I have the idea that the Christ, who was the best and holiest of all, went down to preach to the "spirits in prison." If I should become more Christlike I might be permitted to do such a work as that. Only He who came from heaven was ever fitted to preach in hell; and it is only in heaven we can get our fitness for that glorious work of "preaching to the spirits in prison, who were disobedient" when on earth. Jesus did that. He "descended into hell," and had a glorious fight and triumph there. I long to follow Jesus everywhere; and I believe, by God's Grace, that I shall follow Him to hell: for my heart goes out in pity and love for the "lost" there as well as the "lost" here. May I be "baptized for the dead" as well as for the living. Oh, mothers who are weeping over your "lost" sons and daughters now in hell, how I long to be God's Messenger to them there. Christ must conquer everywhere. He must destroy Death, He must destroy Hell, and I thank God it is written "Death and Hell shall be cast into the Lake of Fire." I want to see Jesus in heaven, and go just where He commands: for He will know what is best. But, oh, how I long to be fitted for the work of preaching to the Myriads of Hell.

I Like Fighting When It is For the Right.

Some person said to me one day, "Why did you stay in Chicago?" I said, "Because it is the nearest place to hell I know." (Laughter and applause.)

I find good fighting there. I thought if I could win in Chicago, I could win anywhere. The Devil said that I should not stay, and that was another reason for my staying. (Laughter.) I am sometimes a little doubtful as to what course I shall pursue for a little while, but when the Devil says "You shall not stay here," then I know what course to pursue.

The tithes and offerings were then received.

BAD BOOKS AND BAD PICTURES EXPOSED AS THE ENEMIES OF THE HOME, CHURCH AND NATION.

INVOCATION.

Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, and profitable unto this people, oh Lord, my Strength and my Redeemer.

In the nineteenth chapter of the Acts of the Apostles, at the nineteenth verse:

TEXT.

And not a few of them that practiced curious arts brought their books together, and burned them in the sight of all: and they counted the price of them, and found it fifty thousand pieces of silver. So mightily grew the Word of the Lord and prevailed.

The Scripture here gives a wonderful story of some things that happened at Ephesus in the early teaching of the Gospel.

The point I have taken in the story is that there were a great many people who were blessed in Ephesus who brought their Bad Books together, and burned them. There were fifty thousand pieces of silver worth.

I was looking today again into the wrangling of the commentators over this, and as usual it is quite amusing to see how they differ. Some of them think that the price calculated in modern value would be one thousand seven hundred and fifty pounds, English; others two thousand pounds. Some say $7500, and some say $10,000, and there are others who say four times that sum. Under any circumstances the first cost of these books was probably at least $10,000, and may have been $40,000.

That was a wonderful array of books to be burnt up, but it was one of the evidences of a good and pure and wonderful power which had come upon the people when they brought their Bad Books to be utterly destroyed.

In a true revival of religion, you have always practical results.

Bad Books are an unmitigated curse all around.

This is a tremendously big subject.

It is a very astonishing thing to me that in this city, where there are government officers appointed for the purpose of bringing these matters before the Federal Court, that there are no prosecutions of immoral and indecent papers.

Take, for instance, the *Police Gazette*. It is unspeakably abominable. The men who print it and the people who read it should all be put in prison with the people who sell it. (Applause.) It is unspeakably abominable.

Take, for another instance, all those ten-cent and five-cent novels which are used for the purpose of inflaming little boys' and girls' minds, setting forth all kinds of imaginary heroism in connection with cowboys, Indian guides, and all kinds of wild-goose chases in which they are led.

A Murder Incited by Bad Books.

The other day, you remember, there was a poor boy, now waiting in prison to be hanged, who, with his companion in a college not far from this city, was a continuous

reader of this literature. They got their minds inflamed to such an extent that they started out with revolvers and daggers to be highwaymen. They came into this city, knowing a young man who had a few dollars saved who had been in the same college with them. They went to his room, and while one guarded the door the other went in and deliberately stabbed this young man to the heart. He fell dead, and they took his money and fled. They were arrested near Grand Crossing, where they were imitating the ways of these highwaymen as it was put forth in these books. They were lying under shelter, and in their bags was found a whole library of this infernal trash. They told the court that the books had made them what they were—murderers.

This is going on all the time. If the papers themselves would tell the truth as to the number of boys and girls who have gone into lives of shame and robbery through this accursed mass of bad literature, it would be alarming in the extreme.

Last week a girl was arrested, with a revolver in her hand, for housebreaking. She was nineteen years of age. She had been reading this accursed literature, and was inflamed with the idea that she could become a successful highwaywoman, a successful housebreaker. They at last got on her tracks and arrested her. I dare say some of you saw the pictures of her in the papers, showing her entering a house with a mask on her face and a revolver in her hand.

That very picture itself was enough to excite the imagination of a certain class and to produce imitators.

There are large numbers of young people in this city, fourteen years of age and less than that—some of them seven years of age—who get drunk every night—I do not say some nights, I say every night—in low saloons. There are a large number of girls who go to these dancing saloons and to these low places. And you will find that these boys and girls have been readers of this vile literature, and have been led step by step to where they are, until even in childhood, and early youth, they have become most abandoned wretches.

These are not of the lowest class.

I had a most painful story brought to me in connection with Bad Books only the other day.

Story of Ruin of Young Women Brought About by Bad Books.

A man in this city was utterly heart-broken because his well-educated daughter, with a companion, had disappeared from home. He had plenty of money, and followed them to New York. There these two girls were found with money which they had stolen from their parents, and raised upon their jewelry that they had sold. They were living in a state of adultery with a pack of thieves with whom they had become acquainted.

They had gone down to the lowest parts of the Bowery of their own free will, and had become acquainted there with the vilest thieves of New York. These thieves had gone with them to a little better part, where they had sold their jewelry and were maintaining these scoundrels.

These splendidly-educated girls from Chicago, daughters of men of high station, were found in that City of New York in that condition. When they were brought up about this thing, and investigation was made, it was found that their room was just crammed with this class of literature; with Ouida's love stories, and similar disgusting filth.

They were readers of French novels of the most shameful character. There were a number of Bad Pictures discovered in their room.

I was told about the whole thing, and asked if I would do all I could, while I used the incident, to keep from any allusion that could give further grief to the parents. Of course, I promised to do so.

In this city these two girls moved in the very highest and best society. No one could imagine that they had such desires.

Of course, all this was suppressed. Private detectives found them, and they were arrested quietly, and their parents brought them back to this city. They are in this city now, and may God give them a true repentance.

It is not the rich only, nor the poor, but it goes through all classes, in every class of society.

I am not going to name the books, because if I do there are some people who would want to go after these very books because I named them.

Editorial Criminals Should Be Brought to Justice.

If I only had time and had a Law Department in Zion, I should set our Law Department to work upon this matter. I will promise you that if God will prosper Zion, as I believe He will, and enable us to establish Zion City, there is one department that I am determined to add to that city—a Law Department.

In the Name of the Lord Jesus Christ that Department of Zion will set to work in this and other cities and bring lawbreakers before the courts, and put them where they ought to be. (Applause.) I venture to say that many of these lawbreakers, if they do not mend their ways, will be in the penitentiary before I am through with my work on earth. Every proprietor and editor of every one of the daily newspapers in Chicago, without any exception, is guilty of literary crimes which would place him behind prison bars if the State's Attorney's Department did its duty, and demanded his indictment by the Grand Jury.

The newspapers advertise clairvoyants, fortune-tellers, chattel-mortgage thieves, abortionists, bucket-shop thieves, and so-called massage parlors, which are really houses of ill-fame, where innocent girls are trapped and starved into submission. They advertise, under a very innocent appearing guise, "green goods" men—counterfeiters. Into the best social circles they have introduced their counterfeit currency and coin.

The two young ladies I have just spoken of were trapped into passing this counterfeit currency amongst their friends. A number of notes and counterfeit bills of high denominations were found in their apartments.

Bad Advertising and Bad Books Go Together.

Certain advertisements in the religious papers are a decoy. They lead, for instance, boys and girls to enter into an attempt to sell some fake article in the hopes of receiving presents of real gold watches, chains, diamonds, jewels. All this is promised for selling that which is worth one dollar and eighty cents and turning in the money.

Some of these advertisements are the first step to bringing boys and girls of good, religious fathers and mothers into the trap of these scoundrels, who lead them further, and make them their confederates in passing bad money.

The religious and the secular newspaper press is being used in advertisements and otherwise for the purpose of providing victims for those who are planning to get innocent persons to be confederates in the vilest of crimes.

I came recently upon a certain advertisement, made an investigation, and found myself investigating a Secret Society which will murder for money.

Concerning the Sunday Newspaper.

The Sunday newspaper is a most infernal thing. There are thousands and tens of thousands of people today who start in the morning with the Sunday newspaper in their beds. How many of them are in their beds, still reading it? They scarcely get up to their dinner. They will get up perhaps about half-past one or two o'clock and get dinner. They generally eat grossly.

But some are so infatuated with the stories of these Sunday newspapers and their novels, and other articles, that nothing else has any attraction for them. The House of God or God's claims upon them never come into their minds. They are completely shut out by this accursed Sunday newspaper. That ought to be stopped, and stopped firmly.

I have already pleaded for a Censorship of the Press in my lecture on Friday last at the North Side Zion Tabernacle. (See LEAVES OF HEALING, Volume VI, Number 10.) I mean by a Censor, a judge who shall hear charges against the newspapers for the things which they have already published.

For instance, a girl, left an orphan with some money, which she has since lost, has told me her story.

Sad Story of a Well-Educated Girl Deceived by a Lying Advertisement.

She was a graduate of Vassar, who came to this city, attracted by an advertisement.

A physician of the highest standing wanted a lady secretary. There was every protection for her in the fact that he was a married gentleman, and that a good salary would be guaranteed, and the lady would be treated as one of the family. This young lady, very accomplished, applied for the position.

She saw the doctor at his down-town office. He told her that he was married, and he very quickly installed this very clever girl—and she was a lovely woman—in this position.

After a very short time she found that her character was compromised. The doctor was the author of a certain bad book, and she was really being used for the circulation of indecent and filthy literature, a book which went far beyond the utmost limit of the law.

The doctor had by this time exerted a very considerable influence over her. She was far away from home, and he had taken her to various entertainments. She found that she was drifting, and struggled as best she could, but one night she became insensible in a certain place to which she was taken. She knew no more until her virtue was gone, and she was his mistress. She soon found that he had no wife, and that she had been the fifth lady secretary whom he had ruined.

I confess to you I felt very much, for a moment, as if I should like to take a revolver and go and shoot that dog. I have no desire to kill anybody, but when I heard all that story, I felt that such a man was worse than any mad dog which a policeman shoots in the streets of Chicago.

I felt that if there was so great danger from the bite of a mad dog that you had to shoot it, then a dog like that doctor was ten times worse: for there was a danger in his continued existence far greater than hydrophobia and death.

His tongue, his culture, his wealth, and his vile book were all so many poisoned fangs, which, when he had coiled his wiles and arms around his victims, were plunged into their very hearts.

This is all connected with the story of Bad Books.

Bad advertisements, Bad Books, bad doings of every kind are all mixed and muddled, and it is all one deviltry together.

There is No Pleasure in Dwelling on This.

It is painful; it is disgusting; it is horrible.

It is only those who have confidence of people who will get such letters as I have, in strictest confidence, asking me to use the facts and protect the writers.

I am glad to tell you that the lady in that case was saved in Central Zion Tabernacle. God blessed her, and she went back again to the East. She is now occupying a good and respectable position, I am thankful for that. (Amen.) She was baptized in this baptistry and was restored to her friends, who had great interest in her. Her fall is not known to those amongst whom she now lives; but she feels, rightly or wrongly, that it debars her forever from the bliss of a pure marriage, and the joys of virtuous motherhood. She lives for God, and for others; but there is a Memory which only God can blot out of her mind, and it falls like a shadow over all her life. May God take it all, and forever, away.

The press will not help me to warn young women and young men in all parts of this country against these things, because the press is getting from bad advertisements nearly half a million dollars every year in this city.

God Takes From His Children the Appetite For Bad Reading.

I ask the thousands of Zion present: When God in His infinite mercy blessed you in Zion, did He not take out of you all appetite for bad reading?

Voices—"Yes."

Dr. Dowie—God has not only taken out the appetite for tobacco and for drink, but for Bad Books.

All those in Zion who have Bad Books still in existence, bring them to me, and put them upon this platform next Christmas morning. You who will, say Yes.

A very few voices—"Yes."

Dr. Dowie—There are very few here who have any Bad Books.

I rejoice in that.

Let me now ask another question. When you gave your heart to God in Zion, did not the Bible become the most interesting Book in the world to you?

Voices—"Yes."

Dr. Dowie—All who can say that truly, put up their hands. (Nearly all the thousands present raised their hands.)

That is a wonderful sight, and I am so delighted with that.

I desire to commend to you in a few brief words that best of all Books, I admit that it must be read with wisdom and understanding. I admit, and all must admit, that the painful stories which it contains are in some cases very difficult reading. But those who are pure in mind, and whom God has forgiven, will not seek for these things. They pass them over, except to note them as Divine Warnings, and read the beautiful things for Divine Imitation, by the power of the Holy Spirit.

There are Many Other Good Books; but the Best is the Bible.

I am in my fifty-third year, and I have been quite a reader from my fourth year. For nearly fifty years I have been enabled to read the English language, and I know just a little about some other books. I have read quite extensively.

There was a time in Australia when I had a library of many thousands of volumes. These I sold and gave the proceeds to God's work. I never knew the sacrifice I had made until they were gone. I oftentimes have been tempted to lament since then that I made the sacrifice. However, I gave it to God and to the work for Him in which I was engaged. It needed the sacrifice then; but it does not need it now, and, therefore, I shall hope one day to have a Private Library more befitting my work; but above all things a Library for Zion College and Zion City of all that is best in Literature. May Zion, under God, create a Zion Literature for the Home, and for Education, and for Business, as well as for the Church.

Let me say to you as a reader and a parent, be careful. If your children are to be well educated in the languages they will be almost compelled to read heathen literature. If you know that your sons and daughters have tendencies to evil of this kind, you ought to deny them even the privilege of a liberal education in that direction rather than allow them to have their susceptible minds polluted with that literature.

I confess to you that there were things which I read in the Latin poets, and in the Greek dramas, which for a long time it was the hardest fight in the world to keep from coming into one's mind. At last I just gave up the fight. I said to God, "I cannot win. You will have to undertake for me, and blot out of my memory those things which it will retain." I do not praise God for anything more earnestly than I do for the fact that, although I have a splendid memory for minute details in connection with many good things, I have completely forgotten those things which I hated and detested.

It seems to me as if that department of my memory had entirely become a blank.

Yet it is very, very much better not to get these things into your mind than to have the Devil fighting with you, reminding you of them. Be careful, especially my brothers and sisters in the homes. Be careful as to the books that are in the home.

In Reading the Bible, Read Most Often the Gospels and Acts of the Apostles and the Revelation of Jesus Christ in the Last Book of the Bible.

If you read the Bible with the dear children, read with them the Gospels and the Acts of the Apostles over, and over, and over again. Let these books be read five times as often as any other books in the Bible. Let the little ones walk with Jesus. Let them go into the lives of the Apostles. Let them become so familiar with the four Gospels that they will live inside these four walls of the House Beautiful with Jesus, until at last the thoughts of Jesus, the form of Jesus, the face of Jesus, the works of Jesus, the words of Jesus, Jesus in it all, will occupy such a place in their memory that, while they are at work, they will be thinking instinctively of Jesus, and the Holy Spirit will bring to their remembrance the words of warning and direction and comfort which are contained in the Word of God, but especially in the Gospels.

The Revelation is not a little difficult; but the Holy Spirit will enlighten them and you, and show you Jesus and the Holy City, and the Final Triumph of the Everlasting Gospel in the establishment of the Universal Kingdom of God, and not a mere Local Kingdom of Heaven with an everlasting kingdom of hell, forever guarded by angels of God, lest it should break out again. Sing with them the Song in the Revelation which "great voices in heaven" sing:

> The kingdom of the world
> Is become the Kingdom of our Lord,
> And of His Christ;
> And He shall reign forever and ever.

Read all the Bible. Be familiar to a certain extent with the Old Testament; but for every time you read the Old Testament once, read the New Testament five times, and study it, and love and incorporate it in your lives.

I thank you for your great patience with me in this. It has been a subject which I just hated to approach.

How shall I speak thee, or thy power address,
Thou god of our idolatry, the press?
By thee religion, liberty, and laws
Exert their influence, and advance their cause;
By thee worse plagues than Pharoah's land befel,
Diffused, make earth the vestibule of hell;
Thou fountain, at which drink the good and wise;
Thou ever-bubbling spring of endless lies;
Like Eden's dread probationary tree,
Knowledge of good and evil is from thee.

There are two sides to this press. I thank God that there are books which are beautiful books, lovely books; books which are helpful. I pray God that in the days to come there will be multitudes of people in the world who will bless God for the books which will come from Zion Publishing House.

Every one now in this meeting who desires to read and think in purity and be good and true to God, stand to your feet, and ask Him to bless you. (Apparently all arose.)

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Take me as I am. Make me what I ought to be, in spirit, in soul, in body. Give me power to do right, no matter what it costs. Give me power to overcome every bad thought which I have ever gotten from Bad Books. Give me power to overcome evil in every form that I may do good; that I may trust Jesus, the Lamb of God who taketh away the sin of the world, and be led by the Spirit into the way of all truth, for Jesus' sake.

(All repeat the prayer, clause by clause, after Dr. Dowie.)

Now did you mean that?

Audience—"Yes."

Dr. Dowie—May God help you then to live it.

After the hymn "Sin No More" had been sung, the services were closed with the following

PRAYER AND BENEDICTION.

Father, when the prodigal returns and cries, "Father, I have sinned against heaven, and in Thy sight, and am no more worthy to be called Thy son, make me one of Thy hired servants," then Thy love strips from him the rags of self-righteousness and guilt; then Thy love cleanses him within and without, and clothes him with all the garments of righteousness. Take the prodigal here today, the sinful here today, who have said, "Father, I have sinned," and make them sin no more. Set them free, and make them know that there is for them a feast of love, and that Thou dost give them the power to overcome from this moment their besetting sins.

Oh God, give to this country a clean press, in the newspapers, so-called religious and secular. Oh God, destroy Bad Books, and give to the people good thoughts which will make it impossible for Bad Books to triumph. Hear us, our Father, for those whose minds are already poisoned by these books. Oh God, it is only possible for Thee to deliver them who are poisoned in their blood, in their very mind; it is only possible by Thy grace. Oh do Thou take that poison away. (Amen.)

Bless the services in the South Side Tabernacle tonight. May much blessing be there, and be with us in what lies before us, for Jesus' sake.

The grace of our Lord Jesus Christ be with your spirits. Amen.

Healed of Long Standing Weakness.

156 CORMORANT STREET, VICTORIA, BRITISH COLUMBIA,
November 19, 1899.

DEAR DR. DOWIE:—I am very glad to testify to Divine Healing. God healed me of a weakness which I had since childhood.

I was perfectly healed in answer to my own prayers. I was also healed of a severe toothache. I got up one morning with a very bad toothache, which continued all day. In the evening after prayer meeting I asked Evangelist Brooks to pray for me, and was instantly delivered.

May God bless Zion and give her the victory.

Your Brother in Christ, FRANK ROBINSON.

Healed of Cancer.

Writing at Sherburne, Minnesota, about December 19th, Mrs. Ida Richardson says:

My husband, for whom you prayed, had cancer.
He is healed now.
Praise God.

THE letter to our General Overseer which follows tells of the work done in a home in Texas, through LEAVES OF HEALING:

MARION, TEXAS, July 9, 1899.

DEAR DR. DOWIE:—I have been reading LEAVES OF HEALING with much interest. I never knew of it until last winter.

I had been sick for six months when a neighbor brought me the LEAVES to read, and I have been much benefited by it.

I had several different doctors and I took medicine enough to kill me. I found that medicine is only a fraud.

I learned to pray again, which I had not done for a long time.

I am now nearly well. I never expected to get out of bed again.

I pray to God for forgiveness of my sins and to cleanse my spirit, soul and body. Pray for me.

Hoping that you will by your teaching save many more poor sinners like me, I am

Yours in Christ, GEORGE PRIESS.

ZION'S BIBLE CLASS.

CONDUCTED BY DEACON DANIEL SLOAN.

BIBLE LESSON FOR FRIDAY, JANUARY 19th, 8 P. M.

The City Whose Builder and Maker is God.

1. *Faith prompts one to look for such a City.*—Heb. 11:8-16.
Who told Abraham to look for God's City on earth?
Did those who did not see it on earth see one in heaven?
Has not God promised a City on earth again?
2. *All are glad in the habitation of this City.*—Psa. 122:1-9.
Does not every gift of God make one glad?
Is not God's City ever compactly peopled?
Will not the thousands who gather there be greatly blessed?
3. *Sin caused the destruction of God's former City.*—Psa. 79:1-13.
Who has usurped that which was once sacredly God's?
Why did the former City of God lose her glory?
Is not God to come back in restoring power to His people?
4. *God's mercy never fails to the repentant.*—2 Chron. 6:24-31.
If one forfeits blessings with God, can they get them back?
When will heaven open again to God's people?
Will not God yet do former things for all who trust Him?
5. *The longing desire for God's City yet remains.*—Psa. 84:1-12.
Does not the heart yet cry for His City of Blessings?
Has not God promised that Zion will be a Place of Blessing?
Will He not restore a City to His people who obey Him?
6. *God the unchanging Healer predicates it.*—Psa. 102:11-27.
Is not Divine Healing a necessity to physically degenerate people?
Is not this City to be a memorial of God's healing power and saving grace?
Has not the set time in God's purpose to raise up Zion come?
7. *The man who by God's Grace leads the way to this City has come.*—Isa. 45:5-15.
Must not God in all power yet be known to earth's remotest bounds?
Does not God raise up one man His Messenger to build this City?
Will not God in that City work deliverance to His captives?

The Lord Our God is a City-Establishing God.

BIBLE LESSON FOR SUNDAY, JANUARY 21st, 1:30 P. M.

Why Should Civic Separation of God's People Take Place?

1. *For new standards of living.*—Gen. 12:1-5.
Does God want His people to fellowship amid ungodliness?
Is not the true Christian a child of Abraham?
Is not right living a blessing to all about one?
2. *For liberty of service.*—Ex. 9:1-7.
How does God want His people to serve Him?
Will not God deliver His chosen ones from oppression?
Is not the world cursed for the way they treat God's own?
3. *For unfoldings of knowledge.*—2 Sam. 5:1-5.
Does not God want righteous leadership for His people?
Where will God lead His people to feed them knowledge?
Is not God raising up pastors to teach the true way of life?
4. *For nearness of God's presence*—1 Kings 8:22-30.
Will not God then hear prayer in mighty blessings?
Will not God then fulfil prophecies He has promised?
Will not God then be very near to all who love Him?
5. *For righteousness of conduct.*—Ezra 10:1-5.
Will not the home be made pure in such surroundings?
Will not sin be put away when such separation is sought?
Does not God work wonders when His people heed His word?
6. *For escape from tribulation.*—Matt. 23:34-39.
Will not the world get worse and worse through this age?
Is there not martyrdom yet to come to Christians true to God?
Will there not be more and more longings for Jesus to come?
7. *For Gospel evangelization.*—Psa. 87:1-7.
Have the prophecies about God's City yet been fulfilled?
From it are there not yet to be displays of mighty power and grace?
When built will it not be the center of a work which turns men to God?
8. *For elimination of partisan strife.*—Isa. 19:11-22.
Is not God more and more showing what fools the world-wise are?
Is not strife in politics beyond question of doubt of the Devil?
Will not God yet confound the world by His voice in rulership?

God's Holy People are a Segregating People.

Study Zion's Bible Class Lesson Daily. At family prayers let each member read a division of a lesson, the leader afterward asking the questions noted, receiving the answer in Scripture language with the particular verses used. An unfinished lesson can be continued at the next prayer season. **Arrange in your home regularly some evening or Sunday afternoon a meeting,** inviting in a few neighbors and friends, and with them study the lesson according to the plan above suggested, and recount to them the work God is doing in Zion. **Above all, read carefully when all alone the scripture cited in each lesson,** marking a line around the same in your Bible, praying ever that God may bless the Word read to your own heart and life and enable you to speak it faithfully to others to their own good or admonition. **Ever obey God and His Word will come with increasing light.**

ZION IN THE ORIENT.

By REV. G. L. MASON, B. A., B. D., Overseer of the Christian Catholic Church in China.

THE OPIUM CURSE.

THE CONFIRMED OPIUM USERS in the United States are said to number six hundred thousand. Had they known God's Way of Healing, the physicians could not have enslaved them in the habit. Opium is smuggled in in black sealed tins concealed in the coal, or hidden in the water pipes of steamships. The Presbyterian pharmacists constantly sell opium to customers known to want it not for medical use but for a vicious, filthy habit. Isaiah 5:20-23.

THE THREE NARCOTICS, tobacco, alcohol, and opium, act in nearly the same way on the body. They affect first the brain, then the heart, and then the stomach. They all, in a greater or less degree, first excite, then depress, and then weaken or derange. On the moral nature their effect is always demoralizing. The use of opium or morphine makes a person an habitual liar, supremely selfish, and cruel. While the craving is on, the Chinese opium-smoker, in order to get money to buy the drug, will sell his child or hire out his wife to prostitution. Sons beat their parents to extort from them money for opium. Lust, robbery, insanity, beggary, disease and death come with the opium curse. Galatians 5:19-21.

THE INJECTION OF MORPHINE under the skin, with hypodermic syringe, the Chinese learned from the English and American missionary physicians as a "cure" for the opium-smoking habit. But the last state of that man is worse than the first. He can only linger a few months or years, a morphine maniac, with arms covered with scars and sores made by the devil-contrived syringe. Mark 5:26.

THE DEBAUCHING OF CHINA with opium has been fostered by Western traders. The vice has spread rapidly. The opium used in China is chiefly grown in India, though much is grown in China. First by the East India Company during sixty years, and later by the Indian Government, opium was prepared and sold and smuggled into China against the protest of Chinese emperors and statesmen. In 1767 the import was only a few thousand pounds a year. In 1880 it had reached the awful amount of *ten million pounds of the filthy poison yearly.* This unwelcome trade was the chief cause of the war in 1840-42.

TWENTY THOUSAND CHESTS of smuggled opium were seized from English merchants in 1839 by the Chinese Commissioner Lin and destroyed. The Encyclopedia Brittanica says that this was "a sufficient proof that the mandarins were in earnest in their endeavor to suppress the trade." This annihilation, by money-loving Orientals, for the sake of a moral idea, of ten million dollars' worth of salable property will shine in history as a deed of sublime hercism.

AFTER THE SECOND WAR, this time with England and France, in 1858-60, the increased use of opium had so demoralized China that she reluctantly agreed to license the importation for the sake of revenue, "not from choice, but because China submitted to the adverse decision of arms," as Li Hung Chang declared. Habakkuk 2:9-13.

THE MENTION OF HELL, while I was one day preaching on the street in Shaohing, called out from an elderly Chinese gentleman this remark: "Yes, there is such a place. Since you Westerners brought the opium, *China has become a hell.*" A Chinese cartoon pictures a European with a whisky bottle in one hand and an opium ball in the other. Isaiah 28:7.

THE BEST CHRISTIANS of England have long and often protested against the sin of the Anglo-Indian government in growing opium for revenue. In England and China anti-opium societies have printed and agitated. Hospitals have treated thousands of opium-smokers with medicine. But the vast majority of those reported cured soon go back to the pipe.

THE OPIUM DEVIL, alas, is still enshrined in glass and cherished in every missionary dispensary. In vain does the missionary cry out against opium when he dispenses it as a medicine or swallows it himself. Vain is the protest against the morphine habit when native church-members in drug stores sell morphia and fifty other polluting poisons, and when the native convert is a peddler of morphine pills to cure the opium habit! Superficial and futile is the protest against opium which does not also condemn tobacco and alcohol and whatever defiles the body. A beer-drinking, pipe-sucking, pig-eating native preacher or missionary is worse than useless in an inquiry room where opium-smokers are seeking Christ for deliverance. The more thoughtful and decent Chinese have no respect for native preachers who hardly venture out a half mile without carrying a stinking pipe. A Chinese M. A. graduate said to us: "Your teaching is good! How do I know? It is clean. It condemns even tobacco and strong drink." 1 Thessalonians 5:21, 22.

ARSENIC, STRYCHNINE, OPIUM, digitalis, mercury, cocaine and cowpox, antitoxin and alcohol—these filthy poisons the average missionary must pack in his box before he dare go ten miles into the country. He takes quinine regularly and feels queer and fancies he has malaria, while he is only suffering from pills, pork, lard, lack of exercise, and a dearth of the Holy Spirit. Ephesians 5:18.

THE BODY FOR THE LORD . . . and the Lord for the body (1 Corinthians 6:13); every polluted body of man capable of becoming a Temple of the Holy Spirit; the risen and present Lord, the living and loving Saviour, the conquering and coming King now and always willing to reign in every man's spirit, soul and body, bringing salvation, health, and holy living, if one comes to God in true repentance with faith in the precious blood of Jesus, confessing sin and sins, and making restitution—such are the glorious truths of the manifold Gospel of the Kingdom as proclaimed in the Christian Catholic Church in Zion. It is the Restoration of First-century Christianity. Jeremiah 6:16.

ZION'S MESSENGERS to Australia, Rev. J. Thomas Wilhide and Mrs. Wilhide, and Rev. C. F. Viking and Mrs. Viking, missionaries returning to China, should all have much prayer from the people of Zion. They sail next week from San Francisco. Ephesians 6:18-20.

PRAY that no coward may seek appointment as a Messenger of Zion to the Orient.



ZION'S first Messengers to ASIA & AUSTRALASIA.

Zion's Farewell to Her First Messengers to Asia and Australasia.

Central Zion Tabernacle, Tuesday Evening, January 2, 1900.

LIKE a Family Gathering was the farewell reception tendered to Overseer J. Thomas Wilhide, Elder Elizabeth A. Wilhide, Elder C. F. Viking and Evangelist B. C. L. Viking, in Central Zion Tabernacle, on the eve of their departure for their distant fields of work; Overseer and Elder Wilhide to Australasia and Elder and Evangelist Viking to China.

Rejoiced at this most momentous onward movement of Zion, yet sad at the thought of parting, perhaps forever, from those whom they had known and loved for years, hundreds of the members and friends of Zion were present.

The bright talks by the outgoing Messengers, the words of cheer and encouragement from the General Overseer and assistant Overseers, made the occasion a most interesting one, and the special consecration of the Messengers, with laying on of hands, at the close, was full of quiet power.

The services were opened by singing Hymn No. 237:

From Greenland's icy mountains,
From India's coral strand,
Where Afric's sunny fountains
Roll down their golden sand—
From many an ancient river,
From many a palmy plain,
They call us to deliver
Their land from error's chain.

Dr. Dowie then read from the last chapter of the Gospel according to St. Matthew at the sixteenth verse; also Acts of the Apostles, first chapter.

Prayer was then offered by Dr. Dowie, after which the announcements were made.

Dr. Dowie then said:

No Cry for Money at This Meeting.

I am not going to have a missionary send-off with a cry for money. I prayed for what I needed in connection with this, and I received it. I cannot pretend I have not got it. I am not going to ask you to pay expenses which are already paid, thank God. It has cost a few thousand dollars, but the Lord provided.

These Messengers do not need any introduction. Dear Elder Viking and his wife, an ordained Evangelist of the Christian Catholic Church in Zion, have been with us for nearly a year and a half.

Overseer Wilhide has been with us five years; a long time in Zion: for the Church was organized less than four years ago. His wife, an ordained Elder in this Church, has been with us for three years.

Wonderful things have been seen since then. He was a poor, miserable wandering evangelist at that time, and never would have had a wife if it had not been for me, I believe. (Laughter.) At least I do not know how he was going about it. I had to compel him, and he has been thanking me every day since that time. I am so delighted to have him and his wife, a true daughter of Zion, here.

I am sending him forth to Australia with perfect confidence that he will be a perfectly safe, loyal, true Overseer, with his wife, who will be an excellent companion and a competent Elder.

They will be received very joyfully all along the way, both these parties. They leave at half-past six o'clock on Thursday night next from the Chicago and Northwestern Depot.

They go to Salt Lake City, where they will remain for a few days, ministering to some members of the Christian Catholic Church there and bearing witness for Christ and the true Zion against the Mormon Apostasy.

May that polygamous blot be wiped out of America. May the false prophet's teaching be utterly destroyed. There are many good things about that people, if those two things were taken away,

A poor people, they have been wonderfully industrious and have turned a wilderness into a garden. That valley is a very striking sight. I was never more struck with anything than the changing of that wretched sage brush valley, where there was nobody, into a beautiful garden, by irrigation, teeming with inhabitants, and material and animal prosperity of the most prolific kind. They saw that the melted snow from the great and high mountains surrounding that barren and desolate valley would bring plenty, by creating fertility, there.

Oh that we might realize the blessings of those Hidden Streams, too, which are to be found in the Mountains of Zion above. We are realizing it some. It is in these snow-capped mountains the secret of the fertility of that valley lies.

I will introduce to you first Overseer Wilhide and his wife.

Brother and sister, I only desire you to speak as the Lord leads you. We are not going to cry over you, because there is nothing to cry about. You are going to have a real good time; going to a glorious land, and if you get knocked about—I almost hope you will (laughter)—take it joyfully and go at the enemy again and again in great love, capturing them for God.

Tell us something of your experience in Zion and of your being led of God.

May He bless you.

Overseer J. Thomas Wilhide, Messenger to Australasia.

"I thank God for Zion, and for the teachings which have come to me from Zion. I thank God that He has taken me, one of the weak things of the earth, and used me.

"I was formerly a member of the Methodist Church. I loved her teachings, and thought that the Methodist Church was a little the best of anything I knew. I strove faithfully to discharge my duty in every office to which I was elected. God gave me good places in the Church, and honored the work with blessing. Many were converted and blessed. I thank God for that.

"But my health grew worse and worse, and I became so ill that it was impossible for me to stay up all day. I had to go to bed twice a day, and go to my meetings between times.

"The Church did not tell me anything about Christ the Healer. The practice of the Church was to go to man and to poisons. I had over fifty physicians and various kinds of treatment. But there was no help for me in that direction.

"In my ignorance and blindness I was seeking for the Healer. I studied Christian Science and took treatment, but found that it was contrary to the Word of God. I turned from it, but not without considerable hurt.

"Do not fool with Christian Science. You are fooling with fire, and you will get burned. Do not seek to investigate it very much, unless God has called you. It is clearly the work of the Devil, clothed with a great deal of Scripture.

"Then Dr. Dowie came to Baltimore, where I then lived. I was just a little prejudiced, perhaps, in my heart, but I went and heard the teaching. I do not think I heard him talk fifteen minutes until I saw he was preaching the Gospel as I understood it in the Word. I longed to understand it more, and attended the meetings as much as my time would permit.

"Dr. Dowie prayed with me once, but I did not get any particular blessing. I saw that Christ was the Healer, and if I disbelieved that I would have to give up everything connected with the teaching of the Gospel.

"I went back to my work, and, to my surprise, one Monday morning my Presiding Elder said he wished me to come to see him, as he had something very definite to say. He then remarked: 'If what I hear is true, you are doing a great injury to the Methodist Church.' It went through my heart like a knife, because I thought I had been some help to the Methodist Church.

"I said, 'Very well, it will not take me long to give an answer for the manner of my preaching and the hope that is within me.'

"I went to see him. The charge against me was preaching "Second Blessing" and Divine Healing. He told me I was wrong; that I must pray for the doctors and the drugs, and let them do the work.

"I did not understand, and these things worried me. My health completely failed, and I had to give up my work, still remaining a minister of the Baltimore Conference of the M. E. Church.

"For two years I spent all the money I got on doctors and drugs, and came out worse instead of better.

"On the 28th day of February, 1895, a cold, stormy day, I left my home with the intention of being away two weeks, not knowing definitely where I would go. I prayed as I went. I had heard that Dr. Dowie was in Chicago, and strangely I wound up at Zion Tabernacle No. 1. I will never forget the impression that came upon me as I saw that place. I saw the crutches, braces and plaster-of-paris casts on the wall. I saw the people waiting for the coming of the teacher. I thought, 'How like the days of Christ, when they were all waiting for Him.'

"I went to the Divine Healing Home and engaged room and board, and continued to receive the teaching. I stayed two years and two months instead of two weeks, and I thank God I had the privilege.

"I decided that I would have to leave the Methodist ministry and membership. So I sent home to get my parchments, and it almost broke my mother's heart when she sent them; but she is now herself happy in Zion. I sent them to the Presiding Elder in Baltimore, giving a reason for the hope that was in me. I received a very pert letter in reply. I ceased to be a minister. I was out of work, out of any hope from the Church. I was having no healing, and I felt very badly.

"The Devil said, 'You are a fool; a bigger fool than you have ever been in your life. You had one of the best charges in the Baltimore Conference. You had the respect of your Presiding Elder and of the members of the Conference, and were growing in favor. You are out from that, and you have no healing. You are a fool.'

"It is true I had no healing, but I had come to the conviction that God's Word was true, whether I had any healing or not.

"I gave up a thousand dollars a year. But the day came when God blessed me more in Zion, even in that, than he did in the M. E. Church. The last year we were in Zion in Philadelphia we received the first six months an average of $150 a month; the next three months $200 a month, and the last three months $250, almost three hundred dollars a month; so you see I did not lose anything by giving up my Church affiliations and promising the Lord to preach the Full Gospel.

"I went out first on an independent mission, instead of waiting until the General Overseer saw fit to ordain me and give me an appointment. I learned that the independent mission business was not of God. I think it was a great mistake to go before I was sent. Christ calls men, schools men, and then says Go.

"However, I was a member of this Church, and loved the General Overseer.

"I thank God that I have the honor to be one of the first members of the Christian Catholic Church in Zion. I looked upon it at first as a denomination. I am thick-headed, you know; I cannot see things quickly. It seemed to me then that we had entirely too many denominations.

"But God has shown me something very different, which has brought to me a strength and a satisfaction which I have never had before. He has shown me that the Christian Catholic Church in Zion is not a denomination, but under God it is a restoration of the primitive Church, established to restore to the world that which was lost through unbelief, concerning which the denominations know scarcely anything. The teaching of Divine Healing is one of these truths. The Christian Catholic Church, under God, is raised up to bring back to the world Salvation, Healing and Holy Living—a practical religion, a real Gospel, which satisfies spirit, soul and body.

"I thank God that I am an officer and member of the Christian Catholic Church in Zion. I would not trust myself, but God in His providence sees fit, through His servant our leader, to trust me with my dear wife as Zion's first official Messengers sent from headquarters to New Zealand and Australia—to Australasia generally. God helping me, I shall be true to my trust, and endeavor to stand and, if need be, to die at my post.

"I ask you to pray God to give me wisdom, grace, and power to do right. Pray Him to give me strength physically and mentally, purity of heart, and a perfect love, that I may go into the world and preach the Gospel of Christ for His glory.

"I thank you for the kindness and love which you have shown me during my stay here. Many have come to me and spoken kind words. I thank you and pray God to bless you. I will close with this thought from 2 Corinthians 13:11:

"Finally, brethren, farewell. Be perfected; be comforted; be of the same mind; live in peace: and the God of love and peace shall be with you.

"I would add, Obey the General Overseer. May God bless you." (Applause.)

Elder Elizabeth Atkinson-Wilhide, Messenger to Australasia.

"I rejoice that I am in Zion. In 1896 I left a business life to come to Chicago to attend the Moody Bible Institute. My heart had been crying out for the Living God. I had worked in the Presbyterian Church, and I had been a Christian Endeavorer, trying to do right.

"I had been reading a good deal about this Moody Bible Institute, and became very much interested. I was never satisfied until I came.

"My younger brother had been for three years almost blind. He had given up his studies and had been practically unable to do anything for three years. Doctors had experimented on him, and although I knew nothing of Divine Healing, I had the conviction that he would never get healing until God healed him.

"An aunt sent me LEAVES OF HEALING. I became convinced that God would heal him.

"We came to Zion together in August, 1896. I attended the meetings in Tabernacle No. 2 until the first of October, when the Moody Bible Institute opened. I was by that time fully convinced that Jesus Christ was the Healer.

"I had been told that Dr. Torrey believed in Divine Healing fully, so I went on with my plans; but I did not feel satisfied during the seven months. I wanted to teach Divine Healing to the little ones we were sent out to hold Sunday Schools for.

"During the summer I went with another young lady up through Michigan, doing colporteur work. I took also the little tract of Dr. Dowie's, 'Do You Know God's Way of Healing?' and I left it at almost every home. My heart was in Zion.

"We met many people in very desperate conditions. I thought how the people need Zion, and I was not bringing to them Zion; but I would give them a little tract and tell them of the work here. I also took many names and sent them LEAVES OF HEALING.

"At Manistee we saw a lady suffering with cancer taken to a Roman Catholic hospital, very much against her will. She was very much against Rome. They told me she was a Christian, or had been a professing Christian, but had become very embittered against God, because the ministers had been telling her God had sent this cancer.

"I sent her LEAVES OF HEALING at the hospital, but I do not know whether she ever got it. I tried to see her, but they said she was too sick.

"I thought, 'Now I am working and coöperating with people who are telling lies about God.'

"Dr. Torrey said one day to a number of people, some of whom had been healed under his ministry, 'No, do not go out and tell people. My business is to preach the Gospel, not to be bothering with the sick.' He may have made it a little stronger than that even. I had a rankling in my heart from that time.

"I decided to settle the matter. I stayed in and took my Bible and asked God to point out the course. I had intended to spend the two years in the Moody Institute. He gave me the nineteenth verse in Revelation 22:

"If any man shall take away from the words of the Book of this prophecy, God shall take away his part from the tree of life, and out of the Holy City, which are written in this Book.

"I said, 'I will not do it any longer.' But I did not know what I would do. I asked Him to close up every door but the right one. There was an opening in Zion, and I went there as one of the help in Zion Home. I found all the other doors had closed.

"The months I spent there were wonderful months. They taught me so much about God. I thank God for them.

"You know the rest better than I can tell you. (Laughter.) The General Overseer takes all the credit. (Laughter.) Dr. and Mrs. Dowie were very kind. We shall all be wise if we take the General Overseer's advice, whether it suits us or not. (Laughter.)

"I thank God that He could use me a little in the last year. Ordination in Zion means a great deal.

"Though He goeth on His way weeping, bearing forth the seed;
He shall come again with joy, bringing His sheaves with Him.

"May God enable us to stay where He can use us, and not to look at ourselves.

"God has used Mr. Wilhide very much in the healing of the

sick, and I believe He will use him more. I hope that God will make us strong and make us do what He would have us do in His Name." (Applause.)

Dr. Dowie—I have always as General Overseer tested especially those I wanted to trust with very important office, to find whether they should prove worthy. When Miss Atkinson, as she was then, was willing to give up everything and be a humble maid in Zion Home, I watched her very closely. I said, "I will have her marry one of these Evangelists yet." (Laughter.)

This young man, I saw, was doing the work of God. He got rid of some of his notions about "Independent," or as I call them, "Go-as-you-like and Do-as-you-please", Missions. He has done splendid work in Philadelphia, and many other places, and has speedily advanced from Evangelist to Elder, and Elder to Overseer, in the ministry of the Christian Catholic Church in Zion. My prayers have been answered.

I do not send Overseer Wilhide and his wife to Australia because they are great preachers, great orators with very high-flowing language, but simply because of one thing: they are absolutely faithful to God. They can sweep a floor for God; they can take the highest position I can give them for God, and they are equally humble in both places. They know how to pray to God and get an answer. (Applause.)

Those who know that can go anywhere and be trusted with any office within their capacities. Overseer Wilhide has a very high degree of business capacity in his carefulness, wisdom, economy and knowledge of what to do, and of how to do. May God bless them. (Amen.)

We will now hear from Elder Viking. He is very dear to us as Elder, especially in the work of Seventy No. 1, which he led for a long time so nobly with Evangelist Kennedy.

May God bless him.

Elder C. F. Viking, Pioneer Messenger of Zion to China.

"General Overseer, and officers and members of the Christian Catholic Church, and friends of Zion, I do not think you will mind if I speak a little to Dr. Dowie tonight. I do not think that Dr. Dowie has had any sermon preached to him for a long time. (Laughter.)

"I think he has to listen to me now, as I have the floor. (Laughter.)

"I am thankful to God for the freedom in Zion. I am in my home, and in one respect speaking to my father.

"People have asked, 'How do you feel about leaving Zion and about going to China?' I have answered, and I answer now, I have not thought very much about that. If I should sit down and count up the good things of this movement and of this mission, I think I can safely say that I feel happy about it all. I am certain that I am happy because the time has come for me to leave Chicago. When I was working in Seventy No. 1, in one of the darkest places of the city, walking up and down the streets and lanes, looking into a great number of homes, seeing the condition of Chicago in its center, meeting with sin, disease, death, and hell, I was shocked.

"Chicago is rotten only one block from Zion, in one of its great avenues, and then south for many blocks. It is hell. It is an awful place. It is a good place to get away from. But I thank God that Zion is in Chicago, and that God is in Chicago. The Light is here, and it is God's Light.

"I am sorry to leave Zion headquarters. I would like to stay. I have been in Zion over a year, and there are many things I have learned in Zion. I have learned in some measure not to be afraid of the face of man; to be able to look into the face of a human being and tell the truth. By the Grace of God it shall be my great duty and privilege to do so for Zion and Zion's God on the mission field in Japan and in China.

"I have been thinking about the size of China. I have been thinking about the great mission field. Then the thought came about the size of hell. What an immense place hell must be, as generation after generation has gone to hell! What a multitude of spirits in hell!

"People ask me, 'What hopes have you for China?' I say, 'I have great hopes.' God has put great hopes into my heart. When I came to Zion I had no desire to go back to China. I did not want to become a minister of the Gospel. I had been a failure before, and I did not want to make one again, and I wanted to be sure that God had called me. When I came to Zion I came as a member. I had no desire to go to China or to the mission field, or become an Elder in the Christian Catholic Church. This desire which I have tonight has been created, under God, by the General Overseer. God used him in calling me to become an Elder in the Church and to become a Messenger of Zion in the heathen lands. I know in my heart that God has called me.

"There is no Church and no organization today which is as fit to be put into the mission field as the Christian Catholic Church in Zion. The great hope of China is in God Himself. He will do the work.

"Some people think that in China we will have only to pray and the sick will become well, only to speak a word and they will fall down and worship the Lord Jesus Christ. Not so.

"The work in China will be a work of toil and constant labor. We shall have to dig down below the quicksand to the solid foundation. The work which God will give unto us will be foundation work. I thank God that it is possible to build the foundation in China by the preaching of the Everlasting Gospel; the Gospel of repentance from all sin, faith in the Lord Jesus Christ, of a full salvation from sin, sickness, and the power of death and hell.

"I thank God that He goes with me. When I came to Zion first I had to settle a question about the General Overseer. I did not settle that after I came in, as some do. I thank God He opened my eyes to do it before I entered. This year I have had a great many troubles and trials. They have never moved me, and I thank God they never shall. If the control of the money is taken away and put into the hands of a committee, then the authority of the minister of God in Zion is lost. If I cannot trust a person with money, then I cannot trust that person to preach to me. If you cannot trust the General Overseer with the millions, then leave Zion.

"In Zion we have authority and power, and God is using His servant in this matter. I go free to China. At the same time it is my privilege to obey, and obey I shall by the blessing and Grace of God.

"It is a great privilege to go far away from the center to represent Zion. I pray God that His richest blessing shall be upon these ordained officers of the Army of the Living God who are sitting in scores around me tonight, and with whom I have worked in Zion so harmoniously. There is unity in Zion. (Amen.) When my button is pressed in Chicago by the General Overseer, I shall answer in Shanghai, and I know when the button is pressed there, there will be an answer here. I thank God for the prayers of the members of Zion everywhere. I ask God to bless you all in Zion; the General Overseer and his family, and all the Elders and their wives, and all the officers of the Church. May God bless you all. Pray for us."

Dr. Dowie—I will ask Evangelist Viking to speak. I am proud of all the Zion babies. I feel like a grandfather to them all. If there is any Zion baby whom I am particularly interested in just now, it is the sweet little baby Grace, born in Zion Home, who is going forth with her father and mother to that distant land. I think we feel more the parting with her than we do with them.

Mrs. Viking—"That is what they all say."

Dr. Dowie—And that is what I feel. I feel it so much that I have had a beautiful little picture put upon a card for the Junior Seventies, which I am going to give them upon Saturday when I talk to them. On the back of it is: "Baby Grace Viking, Zion's Messenger." (Laughter.)

I am very much pleased with the fact that God has given to us among our officers in Zion Home so many sweet little babies. I love the babies. I see the hope of Zion in these dear babies. I love to think of our little Zion baby going out to Shanghai. It is a wonderful story of how Zion is laying hold of China from the furthest north to the furthest south, and laying hold of all these Islands of Japan, where we have a great many who have been blest. It would astonish the Missionary Boards of America and England if I was to tell them how many of their best missionaries have their faces and their hearts turned towards Zion. They are weary of the Do-nothing or Next-to-nothing policy of missions.

Evangelist Betty C. L. Viking, Pioneer Messenger to China.

Mrs. Viking said: "Dear friends, my heart is deeply touched as I remember all the love and the loving, kind words that you have spoken to us. I thank God for the year and nearly six months since we first came to Zion from Ningpo, China. I feel a deep regret in my heart when I think that we did not find our way here soon-

"It was in 1897 that God came to us and touched our hearts in the far-away land. We were dissatisfied with our Christian lives. We said we were not happy.

"In 1897 there came into the home, just by accident, as men would say, but it was no accident but a Divine providence, a copy of LEAVES OF HEALING containing a lady's picture, and at her side some braces, with the story of her healing in Zion."

Dr. Dowie—They were your braces, Miss Fannie Law. Stand up. (As requested, Miss Law arose.)

Mrs. Viking—"I think it was Miss Law. It seems that it was her picture.

"Then we subscribed for the LEAVES, and my husband read it very carefully. He read it to me, but I was still criticising Dr. Dowie. But I thank God that finally I saw more clearly. We were both looking toward Zion, but still I desired to reform the Baptist Church. It made my heart ache to see the people starving. I wanted to teach this Full Gospel and reform our mission.

"I did not realize how hard it was for my husband. He had five churches to teach and preach to. His associates kept saying, 'Do not teach these things. Teach salvation, and let Divine Healing go. Do not teach them about the Lord as the Healer.' They were all interested in their medicines.

"I held back and wanted to come home. In the spring of 1898 we took a trip around to these various stations, and I then saw how hard it was for him to teach this Full Gospel. They would not receive it.

"Early in June, 1898, Mr. Viking said he was ready to go home. In two weeks we were on our way home. We went to our home in Ningpo and sold out all our possessions, not knowing whether we would come back to China again. The Devil fought us all along the way and discouraged us in so many ways. We were not brave, although we had started out bravely.

"When we came to Chicago my husband wanted to come to Zion Home right away. I said, 'Oh, can we not go to some hotel, and then we will study the work from the outside? Let us not go to that dreadful Zion.'

"He told me to stay at the depot while he went out to look around. He was gone about an hour. When he came back he said, 'I have found Zion Home. It is not far away. I met Mr. Kennedy there, and you ought to see how well he looks.' (Laughter and applause.) The Rev. E. B. Kennedy, who sits here tonight, and is now an ordained minister of this Church, preparing to follow us soon, was a Presbyterian minister whom we knew as a physical wreck in China, and had come to Zion before us. So we went to Zion Home and were shown to a room.

"The sick were lying around at a meeting in the Assembly Room on couches, and I thought, 'What a strange place.'

"My husband went to the meeting, and left me there with our little girl, who had been sick seven weeks on the voyage. The bell rang for dinner, and no husband appeared to take me to dinner. I was hungry and fainting, and it was three o'clock before that dreadful meeting was over. (Laughter.)

"After dinner, I felt better. The people were welcoming us, but I felt so far away in my heart. This was all the work of the Devil. I soon learned to love Zion.

"As I look into your faces, it seems to me I shall always remember you as you look tonight. I did think that I did not care to go back again, there were so many annoyances; but I think by the Grace of God we can overcome these things.

"I thank the dear General Overseer and the officers, and the choir and the choir leader, Mr. Rice, Elder Graves, and so many other friends whose names I cannot mention now. May God bless you, each one." (Applause.)

Dr. Dowie then presented Overseers Piper and Mason to the audience.

Dr. Dowie—I introduce to you these two Overseers, one the Overseer-at-Large for America, and the other the Overseer for China. You will see increasingly as this work goes on that my office must be one of general oversight and direction. Only those who are closest to me have any conception of the vast extent of the correspondence which covers the whole earth: for almost every nation is holding out its hands to Zion.

The Overseers are bishops. I do not like the English translation "bishop" which has been given in our Bible to the Greek word *episcopos* (ἐπίσκοπος), which simply means Overseer, and, therefore, I prefer to use the plain English word "overseer," which exactly translates "*episcopos*." That office is the highest rank within my power to confer: for it is next to my own.

The beloved brother on my right (referring to Overseer Mason) has a great task before him. He has been a great blessing. He has the absolute confidence of every one who knows him.

As for my own dear boy here (Overseer Piper), may his shadow never grow much bigger. (Laughter.) It is just a little bigger than my own now, and I do not know that I want him to overshadow me. (Laughter.) There will be no envy in my heart if he does, because he is my own boy, spiritually my son.

Now I wish Overseer Mason to say a word or two.

Rev. George L. Mason, Overseer for China.

"The thought I have in my heart tonight is the great overpowering thought of this family gathering; a deep, strong, beautiful feeling of the family life of Zion. Elder Viking wrote to me after he came here: 'Mason, you should see the love of this place.' I see it now, and I feel it deeply. (Thank God.)

"Your prayers will follow those who go out. You love them, not merely for what they are personally, but for Christ's sake.

"I have learned to love this one (referring to Overseer Wilhide). Down in Philadelphia we wept and prayed together. He has been very dear to me.

"Elder Viking has been very dear to me, for in China we were weeping over the state of things. When this Voice from Zion was ringing in our hearts, we would meet together sometimes and walk the streets, or we would sit in lonely places in the open air and pour out our hearts to God.

"We thank God for the prayers of all the members and for the beautiful fellowship we have among us."

Rev. William Hamner Piper, Overseer-at-Large.

"Those of us who have been outside and labored in towns remote from Chicago, can sympathize and do sympathize with those who are being sent far way.

"While I was in Oak Park, under the shadow of Zion Tabernacle and in easy touch with the General Overseer, it was a very blessed thing, but when I was sent to Cincinnati, removed more than three hundred miles, I found it a very different thing. When the General Overseer, my father, was so kind as to lovingly, and for his good, cut his son entirely off (laughter), and would not even write to him, I found it was root, little pig, or die. (Laughter.) I began to root (laughter), and I found a great many good things in rooting.

"Just one thought I will give those who are going out: Keep everlastingly in your own minds, and in the minds of the people, the unity and Catholicity of the Christian Catholic Church in Zion." (Amen.)

PRAYER OF CONSECRATION AND FOR SPECIFIC BLESSING, BY THE GENERAL OVERSEER, ACCOMPANIED BY THE LAYING ON OF HIS HANDS, AND THOSE OF THE TWO ASSISTING OVERSEERS.

I charge you before the Living God, and as you shall answer to God at the great Day of Judgment: that you fulfil the duties of the offices with which you have been solemnly entrusted; that you carry the Message faithfully to the lands far beyond the sea to which we send you as Zion Messengers. Be ye faithful unto death, and God will give you the Crown of Life.

May the Holy Spirit endow you with every needed grace and gift, comfort you in all sorrow, strengthen you in all weakness and guide you in all perplexity, enlighten you in all darkness; and when the heart is failing and the shadow of death is creeping up the household walls, may you bring life for death and health for sickness, and speak that Gospel of Everlasting Peace and Joy which will bring Salvation, Healing and Holy Living to multitudes. May you maintain the unity of the Christian Catholic Church in Zion, that the Kingdom of God may be established. We ask this blessing upon you in the Name of Jesus our Lord, and in the Power of the Holy Spirit, and in accordance with the Will of God our Heavenly Father.

In the Deepest Depths of Humility You See Christ as Never Before.

You can see the bright and the morning star in the brightest sunlight that ever shone. If you go down a mine and look out of the deep darkness, you can see the stars in the sky, and when you get down into the depths of a real abasement before God you can see His gracious face, when you are empty of everything, and are willing to take the place of the little dog. —Extract from sermon by the Rev. John Alex. Dowie, delivered at Zion Tabernacle No. 2, Lord's Day, November 15, 1896.



By Rev. O. L. Tyndall, M. A., B. D., Principal Ministerial Training Department.

ZION believes in "expansion." She is acquiring new territory, but not like the British nor the United States, by force of arms, not by bloodshed, but by legitimate and Christian methods.

Zion's ambition is to gain the whole earth and hold it and use it for God. It belongs to God. As we saw the broad and beautiful acres where Zion City is to be built, we thanked God and said, "Zion College will have room to expand."

Our cry is already for more room.

New students are coming in. Fathers and mothers who have not yet come into Zion fellowship are asking a place in Zion College for their boys and girls, that they may escape the evil influences of the public schools.

But Zion College is founded for Zion people. We furnish almost a free school and cannot afford to educate the whole community.

As we looked on those lovely grounds, high and dry and beautiful for situation, we said, "An ideal place for a college." This is true as to location as well as to the pure and wholesome moral atmosphere that will surround the place.

Zion College is preparing to go up and possess her portion of that fair land. We hope to be worthy of the inheritance that may fall to our tribe.

By the Grace of God we desire to make it a real school of the prophets and prophetesses.

Could any man serve God and his fellowmen better with his substance than by building a school where the youth of his land could learn how to pray? They never learn that in the public schools nor in the so-called religious schools and universities. That most important branch is wholly neglected.

The cry that went up from the hearts of the disciples, on the far-away shore of Galilee, 1900 years ago, "Lord, teach us to pray," is still going up from all true-hearted men.

This cry for bread is only answered with a stone. The testimony of thousands of young men who have gone to our schools, even our theological schools, is that they have been made more infidels than they were before they entered these halls of learning. The intellect only is trained and the heart has grown cold and shriveled. Such a training is only a curse to the man and to the community where he may chance to live.

Luther was right when he said, *bene orasse est bene studuisse*—"To have prayed well is to have studied well."

Zion's prayer has been most graciously answered in the new site for the City. The ninety spies who went up to search out the land the other day brought back no evil report, but unanimously said, "Surely, it is a land that flows with milk and honey," and as some of the daily papers said, "with iron ore."

As we were informed by one of the principal men of the place, the inhabitants thereof are not hostile to Zion.

Our College cry is, "Let us go up at once and possess it."

We are pleased to see many who have been deprived of school privileges for many years coming to Zion to make up their deficiences in education. Some who neglected opportunities, because they did not appreciate them, have seen their mistake, and are anxious now to repair their loss. The teaching of a Full Gospel as it is given in Zion creates in men a desire to improve and develop the whole man. They see the importance of having a sound and healthy body with a clean heart and a well-trained mind. This is necessary to be able to meet the enemy, who is strong and exceedingly wily.

All came back to their work with renewed strength and fresh courage after the two weeks' vacation. A number of new students have come in, and others are expecting to.

Our President, who has been working exceedingly hard for the last three months, is taking a little rest for two or three weeks. We miss very much his interesting lectures on Prayer.

The classes will be engaged mostly in reviews and examinations to the close of the term, the last of January.

To be a successful worker for the Lord, a man must be smart as well as pious. Christ expressed it thus. "Be ye therefore wise as serpents, and harmless as doves."

Christ's sharp, stinging replies to the caviling scribes, lawyers and Pharisees were as characteristic of His ministry as were His tender and loving words and tears for the poor and sorrowing. How often He silenced their batteries with His sharp shots of retort and sarcasm, with His counter-questions, and well-deserved rebukes.

The modern time-serving and man-pleasing minister does not understand how the gentle Jesus could smite the sin with a stinging blow and yet love the sinner; how He could weep over rebellious Jerusalem as well as at the grave of His friend Lazarus. They know only how to fawn on their rich sinners, who buy front pews in their whitened sepulchers (called churches).

One of them, a Doctor of Divinity, said to us the other day, "Dr. Dowie hasn't the spirit of Christ or he wouldn't use such rough language."

We replied, "The only reason he does not use stronger language against sin is, as he says, because he cannot find it in the English vocabulary. We have never known of but one minister who could and did strike harder blows against all kinds of wickedness in high places, and that was Christ Himself."

We teach in Zion College the lost art—how to use the Sword of the Spirit and make it cut both ways—double-edged: heavenward and hellward; how to make it go to the hearts of men, as Peter did on the Day of Pentecost; how to slay and how to make alive; how to wound and how to bind up.

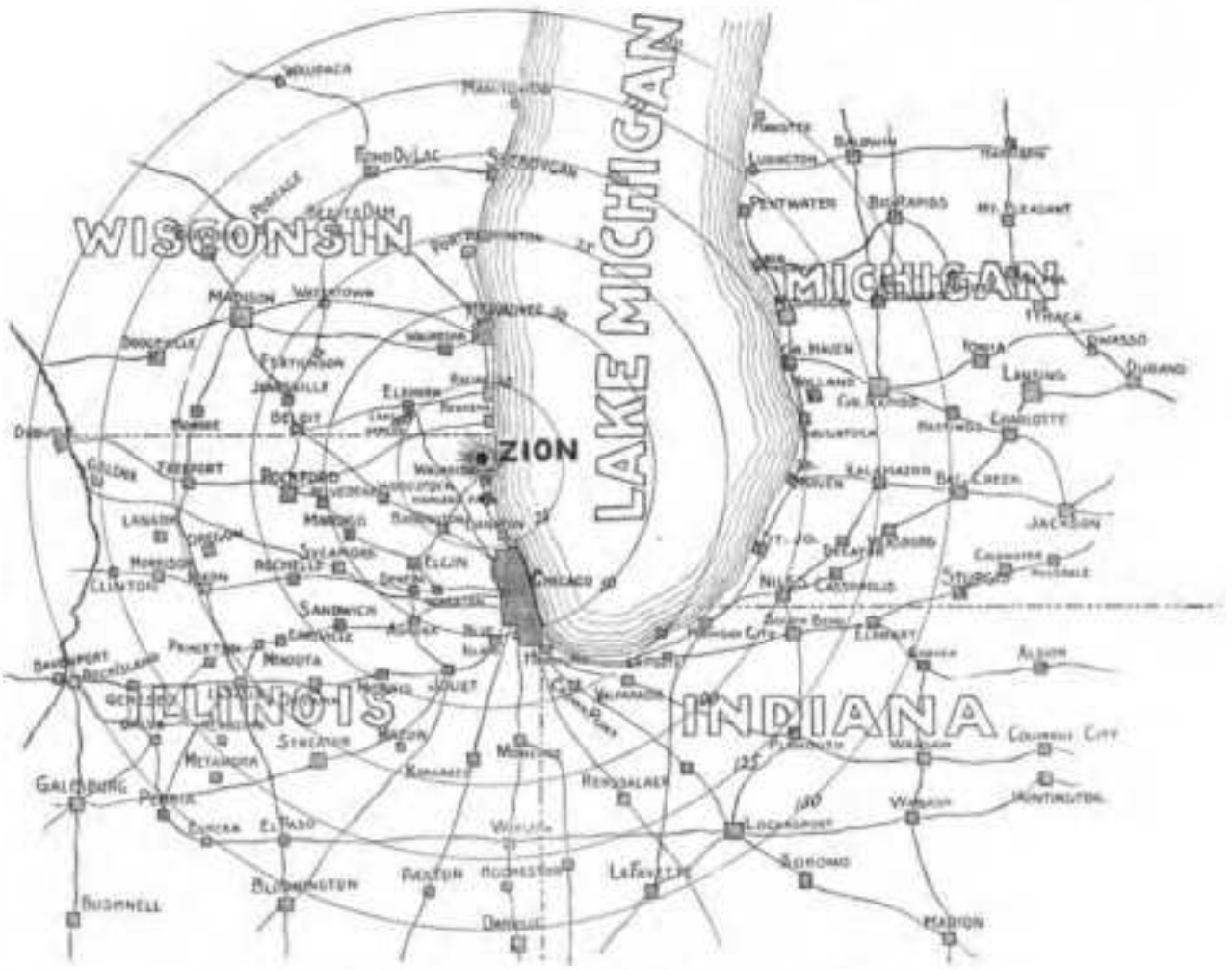
Zion, in all her departments, is showing to the world that God's ways will win when they are faithfully carried out. They will win physically, financially, mentally and spiritually.

Teaching a Full Gospel is Zion's hobby.

The people perish, now as in olden times, from lack of knowledge.

Pray for Zion College, and see that your children are brought up in the nurture and admonition of the Lord.

Owing to absence from the city, Dr. Dowie has been unable to revise the foregoing article.



MAP SHOWING LOCATION OF ZION CITY.

ZION'S FINANCIAL INSTITUTIONS



ZION CITY BANK.

ARE you in earnest? Seize this very minute—
What you can do, or think you can, begin it.

WE SHALL soon inaugurate the Savings Stamp System for the convenience of persons wishing to save small sums of money.

INSTEAD OF using Savings Barrels and other devices as heretofore, adults and children can purchase Savings Stamps, and after accumulating one dollar's worth can deposit same in this Bank.

THE STAMPS will be issued in denomination of five cents, and will be for sale at this Bank; also at the various Zion Tabernacles situated in Chicago and throughout the country. Agents will be appointed wherever there is a Branch of the Church, or a Zion Gathering.

THERE IS NO reason why every wage-earner in Zion cannot open a bank account. We believe this system offers ample opportunity to every person to form the habit of systematic saving, and to lay the foundation of a bank account.

THE LAW of increase is written in God's Word, and the Christian who would be wise and fruitful must obey or suffer loss.

WE SOMETIMES pray: "Lord, increase our love, knowledge, faith and wisdom," and when the answer comes we receive the power to increase in riches. Do not forget, dear reader: "Though He was rich, yet for your sake He became poor, that ye through His poverty might be rich."

WE THANK GOD for the loyal cooperation of our friends, many of whom have called during their visit to Zion's special gatherings at this New Year season.

WE ASK every member and friend of Zion to aid us during the New Year by prayer and support that we may be a blessing.

MAY THERE be thousands of God's people who will, God helping them, save a portion of their income and begin now, if it is not possible to make a large deposit. No one is so poor but he cannot purchase Savings Stamps.

ZION LAND AND INVESTMENT ASSOCIATION.

SING AND REJOICE, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, saith the Lord.

THE WONDERFUL progress and triumph of Zion is being proclaimed by Saint and acknowledged by Sinner everywhere.

GOD is gloriously leading on. Victory must and will come all along the line, if Zion is faithful to every vow.

THE GREAT STRAIN of many months has been removed; Zion's only secret is revealed. You have seen Zion City on canvas, but ere long, God helping us, you shall see the Divine Reality.

GOD MOST wonderfully guided in the securing of this land. Keeping it from the worldly public and press saved for Zion hundreds of thousands of dollars. Many are saying that the securing of such a large tract of land near a large city without the interference of land sharks and real estate brokers is something marvelous.

We know God has heard and answered, and will continue to hear and answer the prayers of a faithful people, and this is where the secret of our success lies. Let your prayers for us continue.

THE WATER of the Great Lake Michigan at this point has a clear, bluish color, and seems free from impurity. Many natural springs are to be seen in going through the tract.

A TOPOGRAPHICAL SURVEY of the center of the tract will be made this week to decide as to the location of the Reserve, upon which Zion Temple will stand. As soon as this survey is completed, the actual purchase of several hundred acres for subdividing will be commenced. We expect to get actual possession on or before May 1st.

THE CHICAGO AND NORTHWESTERN RAILWAY, which runs through the land on the east, is showing us every courtesy, and arrangements are being made for our railroad depot, which will be located about forty-two miles from the Terminal Depot of the Northwestern Railway, nearly in the center of Chicago.

MANY KIND acknowledgments of the receipt of dividend checks have been received, for which we desire to express our thanks.

ONE BROTHER writes: "We have great pleasure in knowing that the money God has given us is invested where it is helping on the good work of the Lord."

ANOTHER SAYS: "I write to acknowledge the receipt of draft for interest on money invested in Zion Land Association, and am rejoicing that the little I have is being used in God's work."

ANOTHER WRITES: "I received your very kind letter of the 1st inst., with draft enclosed on Zion City Bank for the interest on my certificate of stock. The letter was very opportune for upholding Zion's cause here."

ANOTHER EARNEST brother writes: "I assure you it gives us untold pleasure to know we are enabled to hold stock in Zion's Financial Institutions, and we trust God will enable us to add still more."



VISIT TO THE SITE OF ZION CITY.

The General Overseer and Nearly One Hundred Members of the Church See the Beautiful Place.

BRIEF mention was made in this department in the last number of LEAVES OF HEALING, concerning the visit made to the site of Zion City on Saturday, January 6th, by the General Overseer and family, officers of Zion Land and Investment Association, Ordained Officers, and members of the Christian Catholic Church in Zion.

The paper was being printed while that happy little cavalcade was passing over the broad acres which God has graciously given to Zion, hence a full account of the visit could not have been written.

Of so great interest is the Coming City and all connected with it to Zion and all the world, that a further description of that memorable excursion is given.

The Chicago and Northwestern Railway, whose splendid double tracks run for more than two miles on either side of the eastern portion of the site, very generously provided the General Overseer and party with a special train of two coaches and dining car. Upon this the run to Beach was made in the remarkable time of fifty minutes, a speed of a mile a minute being attained for a considerable portion of the distance.

Every accommodation possible was given the Zion party, Superintendent Lawson, of the Wisconsin Division, accompanying the train.

A most delicious lunch was served by the Railway Company in the dining car, after the drive about the site.

All who were so fortunate as to be members of this party were amazed at the great beauty of the site and its magnificent adaptability to the purposes of a City such as Zion, under God, desires to build. Although they had heard its praises sung by all who had seen it, they were not prepared for such a perfect location in every respect as they there saw.

The interest of the business and the religious world in the Coming City has been intense from the first, and is growing. The tone of comment everywhere in the business world is one of respect, while Zion's enemies, in a froth of envious rage, are circulating the most incredibly crude and self-stultifying lies.

Naturally the interest of the City of Waukegan, but a few miles south of the site, is at a fever heat, as is indicated by the many columns of the local press devoted to a minutely detailed account of this visit. It is interesting to note the friendliness of tone in these articles and their general freedom from the lies which inevitably embellish every reference to Zion by the Chicago newspapers.

The reporters' most grievous fault is that they both refer to the General Overseer as "The Healer," when he has thousands of times declared, on the platform and through these columns, that One only is the Healer: Jesus the Son of God. There are also other inaccuracies.

We think it well to give the reports of the local papers, notwithstanding many minor errors, especially as to some alleged little speeches of the General Overseer which were never made.

They will, doubtless, interest many of our readers, who will, probably, have little difficulty in finding the work of the fertile imaginations of even these well-meaning reporters.

From the Waukegan *Daily Gazette* for Saturday, January 6th, we clip the following:

A VISIT TO THEIR ZION.

DOWIE AND FOLLOWERS AT BENTON TODAY.

HEALER TELLS OF PLANS. PARTY OF NINETY INSPECT LAND WHEREON IDEAL CITY WILL STAND.

"Beautiful!" "Zion is glorious within and without!" "An ideal site for an Ideal City."

These and kindred expressions fell from the lips of the followers of John Alexander Dowie, head of the Christian Catholic Church, as this morning they drove over the country road which traverses the tract of land recently acquired by the healer as a center from which the religion he has founded is to be sent throughout the world.

The day was not an ideal one for the initial visit of Dr. Dowie and his flock. The thick fog rendered it impossible to see objects at any distance, nor is the season best calculated to display the really beautiful country to best advantage. But to the visitors today the leafless trees, withered grass and frozen ground had charms far greater than nature's, for this was the land soon to be converted into a City of Zion, where true believers alone shall reside.

Last night Dr. Dowie changed his plans concerning the trip. It was the original intention to leave Chicago at 8:20 this morning in special cars attached to the train which reaches here at 9:45. Instead, engine 671 with two day coaches and a dining car left the Chicago and Northwestern Depot at 8:40, reaching Beach at 9:30. Not a stop was made on the trip, which was accomplished in the record-breaking time of fifty minutes.

At Beach the party, which consisted of fully ninety persons, including several representatives of the Church from foreign lands, alighted. Residents of the vicinity were present to a considerable number, but there was no demonstration. The visitors entered carriages in waiting and the drive was begun without delay. A number were left behind at the depot, the seating capacity of the carriages and busses being inadequate to accommodate all. For these, rigs belonging to the farmers who lived near by were sent.

The Line of March.

There were twenty-one teams in the procession, which was led by Dr. Dowie's private barouche, in which was seated the healer, his daughter, his wife's sister, and Burton J. Ashley, the Civil Engineer, who is to subdivide the lands, and who, as Mr. Wheelock aptly put it, in introducing him to a *Gazette* representative, "always carries a thermometer, barometer, chronometer, and cyclometer." Dr. Dowie's son drove the second carriage.

Close to the leader's conveyance in a light runabout rode Daniel Sloat, for nine years secretary of the Chicago Y. M. C. A., and H. Worthington Judd, both of whom had visited the land previous to today's trip. They stopped at intervals and explained the location to Dr. Dowie, who in turn announced it to those within ear shot, who in turn passed his words along, until the occupants of the rear carriage were informed. Blue prints aided them in giving information.

From the depot the procession drove to the East Benton Church. At Bull's Creek, just this side of the church, a brief halt was made while Dr. Dowie explained that "Zion began at the fence on the left."

At the church the horses' heads were turned northward and the next halt was at the Milwaukee road. Turning, the procession passed at the east forks of the road, a mile north, and here Dowie announced that "all the land in sight at the east is ours, as is a strip eighty rods in width, extending three miles to the west."

Enthusiastic cries frequently struck up "We're Marching to Zion," and as the occupants of the carriages joined in the familiar song their voices swelled to a mighty chorus.

After following the east fork of the Milwaukee road for about a mile, the party paused a brief instant at the intersection of the east and west road. Here Dr. Dowie announced to his delighted followers that all the land from where they stood to a point three-quarters of a mile north, four miles east and about that distance south was included in Zion.

Turning into the right-hand road, the procession faced eastward, and

after proceeding perhaps forty rods, was again halted, the point being the highest in elevation in the tract—one hundred and fifty feet above the level of the lake.

At the next right-hand road the party turned, and after driving three-fourths of a mile south the carriages were stopped and every one alighted. This was at the Carman farm, where a short distance south of the house and a quarter of a mile in the fields to the east of the road is the proposed site of the Temple of Zion!

Dowie Announces Plans.

Mr. Ashley presented the reporter to Dr. Dowie, and though the latter has a decided antipathy to his profession, he was welcomed graciously.

"When do we expect to get Zion in readiness? Well, that's a hard question to answer. Our Engineer, Mr. Ashley, must make borings and do the necessary surveying before the Temple can be located.

"Are there any doubts as to the ultimate completion of our project? No, sir! None in Zion. Our people are those who would give their all—if necessary—to further their just cause. The plan for Zion City must succeed!

"I have an idea that the people are greatly misled as regards me and my following. Zion City will certainly be a benefit to Waukegan and Lake County. Its residents are law-abiding citizens and do great good in the world. We are doing great good in the world. In Chicago our missionaries are visiting fully one hundred and fifty thousand people weekly, ministering to and aiding those who are in want.

"No, we do not expect to sell the lots, as has been reported. Our plan is to lease them—until the year 3000 (this with a laugh). We have between six thousand two hundred and six thousand four hundred acres, and will need more.

"Any one who obeys the covenants of Zion City may live therein. The Temple site will comprise two hundred and fifty acres, the building being surrounded by various institutions to be founded as necessary."

A photograph of the party was taken and the trip resumed, the stop not occupying more than ten minutes. Retracing their steps to the east and west road, the party again turned eastward. At the intersection of the Sand Ridge the procession headed southward, making brief pauses at intervals, reaching Beach station about 2 o'clock and partaking of the noonday meal in the dining car. The special train was scheduled to leave Beach at 2:30 P. M.

"There will be no reception," said Dr. Dowie. "It would be superfluous today. Our trip is merely one of inspection. The announcement that we would be entertained at the home of a Benton man is erroneous."

Dr. Dowie's is a genial face, lighted by a pair of piercing eyes, and framed in by a luxuriant gray beard. His manner is kindly, his voice soft and subtle, and wrapped in the folds of a spacious fur overcoat, he presents a striking likeness to the small boys' ideal—Santa Claus. He is short in stature and rather fleshy. He looks to be fully sixty years of age. [*Dr. Dowie is only fifty-two.*]

If the visitors today were a sample of the followers of Zion, Lake County will not be injured by its advent. Well educated and well dressed, they appear to be ladies and gentlemen in every sense of the word.

All are highly pleased with the tract.

Mr. Ashley, the Engineer, expects to be in the vicinity for the next week, and permanently locate the Temple's site.

Viewed by Hundreds.

News of the expected visit had been received by the residents of the vicinity, and at nearly every house along the line of march the family were at the doors and windows.

Title to the lands acquired by Mr. Wheelock has been transferred to John Alexander Dowie.

The Waukegan *Daily Sun* of the same date published nearly two columns concerning the trip. The general outline of the article is the same as that quoted above. The following, however, are some of the distinctive features of the *Sun's* spicily written story:

THEY CAME IN A SPECIAL.

NEARLY A HUNDRED DOWIEITES SPEND THE DAY IN BENTON.

AN UNUSUAL PROCESSION FILES THROUGH THE COUNTRY. PEOPLE GAPE IN WONDERMENT.

DOWIE EXPLAINS HIS PLANS.

A MARCH OF TRIUMPH INTO DOWIE'S "PROMISED LAND." THE HEALER SAYS PLANS WILL SURELY BE CARRIED OUT IN DETAIL.

With John Alexander Dowie at its head, seated in his own private carriage, a strange and unusual procession filed through Benton today. Eighteen carriages in all, Dowieites to the number of nearly one hundred were escorted over the land which is to be converted into the new Jerusalem, to be known as the City of Zion. It was a memorable day for Dowie, his followers and for the community. The little town entertained a party of visitors such as not only it had never before received, but one which never stormed any place before. . . .

"Inside of five years," said the venerable "Doctor," "you will see a City of twenty thousand inhabitants here, and in twenty years there will be two hundred thousand people."

"Is your City to be exclusive?"

"Anybody can live in it who obeys the laws which we will form and which our officers are to administer.

"No, sir; if you only knew the enthusiasm which our people are manifesting toward the building of Zion, all doubt as to whether the plans are to be carried through would be removed from your mind. The City will be built and will be all done in three years. Work will begin breaking ground in the spring."

St. Paul Will Come.

Mr. Dowie was asked whether the St. Paul was to come to Benton. "Although nothing definite has been done, it is quite possible the road will build a spur. That will come later."

When questioned about the financial standing of the Zion Land and Investment Company, Mr. Dowie said that was purely a business matter, personal to himself, and he did not care to discuss how much money the Company had wanted or expected to obtain.

"Three Cheers for Zion."

After the crowd of Dowieties had viewed the Temple site for some time, they all gave three cheers for the new Jerusalem. They then all entered their carriages and, following Dowie's leadership, the ninety voices rang out in a song, "Go Forward, O Zion." It was a strange sight to see a crowd of peculiar, yet earnest, believers in the center of a vast prairie, singing enthusiastically the favorite hymn of the Church. The procession moved on, went north and east to Sheridan Road, and returned to the station. Lunch was served in the dining car and about 2 o'clock the train returned to Chicago. . . .

Topographer to Go to Work.

Engineer Ashley said he will spend all of next week in Benton, topographing the place. The plans for the City are now being drawn. The general ideas of Dowie's City have been given, and these are now being put in execution on paper.

Mr. Dowie visited Benton a year ago when his idea of locating there was first conceived. His Civil Engineer, Ashley, was there in July for a short time, and stated today he desired to be there often since then, but could not for fear of detection. After his visit in July, he reported to Mr. Dowie and immediately the purchase of land was begun.

A Memorable Day.

It was a great day for Benton folks. At each farm that was passed, curious eyes peeped out from behind curtains or else the individuals came out to see the procession of Dowieites go by and get a look at the famous "healer." To Dowie it was a triumphant entrance into "the Promised Land," the land where vice and sin are to be excluded.

Those who talked to him were disappointed in that they found in him a man very pleasant, very talkative and gentle, rather than that which he has been pictured as being, a gruff, overbearing individual filled with his own importance.

Mr. Dowie said he believed the county would be benefited by his coming in it to live, and asked the blessing of God on its residents as a parting word to the farmers who were present on the Temple site when he examined it.

The atmosphere was foggy at first, but finally cleared up, and, from their general manner, the crowd of visitors enjoyed immensely their trip.

CHICAGO.

The strain upon all the departments of Zion at headquarters to keep up with the unexampled and continuous increase of the work in every line becomes greater with each succeeding week.

The Ordained Officers and thousands of members of the Church who came to Chicago to attend the All-Day and All-Night with God in Zion Tabernacle brought a great bulk of business for headquarters offices with them. They are now returning to their fields of work or to their homes, but every mail brings applications for membership, applications for recognition of Gatherings of the Friends of Zion; tithes and offerings; requests for prayer, requests for counsel, requests for information of all kinds; applications for entrance in Zion College; subscriptions to LEAVES OF HEALING; orders for Zion

literature; correspondence regarding missions in this and other lands; testimonies; applications for accommodations in Zion Home, and many other matters which require time and attention.

The growth has been so rapid that it has taxed every facility to keep up with it.

In no department is this more noticeable than in Zion Publishing House and Zion Printing Works. The demand for LEAVES OF HEALING, A VOICE FROM ZION and Zion literature has apparently quadrupled since January 1, 1899. The new quarters for Zion Printing Works, ample at that time, have now become cramped, and with a great increase in the number and capacity of machines and the employment of a large force of hands, both night and day, it seems impossible to fill orders.

The following extract from a recent report to the General Overseer from the foreman of Zion composing room, a printer and publisher of many years' experience in this and other cities, gives some idea of the increase in this most important department:

In closing this report, it seems fitting to say a word regarding the increase in output of Zion Printing Works during the past year.

A year ago, besides myself two compositors were employed. A week's composition then can now be accomplished in a day.

The output of the pressroom was limited. Now it is possible to fill orders of many thousands of copies in a few days, which would have taken weeks then, or might have been considered too large for the machinery of the office.

Very few members of Zion, even among those associated with the work, have any realization of the growth of this branch of the work, or of the wonderful increase in the amount of printed matter being sent all over the world to preach the teachings of the Christian Catholic Church in Zion.

I am a firm advocate of the efficacy of printers' ink, and while my personal opinion may possess but little value, I state it, that from this Works is sent forth one of the greatest factors in making Zion known to the world, and in that way attention is drawn to the Christian Catholic Church and its membership increased.

In fact, I feel safe in stating that the most potent factors in the establishment and maintenance of the Church are John Alexander Dowie and Zion Printing Works.

Forest City, Iowa.

Rev. Samuel A. Walton, D. D., Elder-in-Charge.

Zion has a strong and permanent hold upon the broad, fertile and beautiful State of Iowa.

By her fearless denunciation of many of the sins of the people of that State, not the least among which is swine-feeding, she has made many bitter enemies and stirred up much Devil-inspired animosity and hostility, but has, at the same time, won to herself and to God many of the nobler, truer, more courageous, God-fearing and fully-consecrated stamp of Christians.

While members of the Christian Catholic Church in Zion are to be found letting their lights shine in almost every county of the State, the principal Gatherings are at Waterloo, Cedar Falls and Forest City.

Over these three Gatherings, as well as over meetings at various other places, Elder Walton has charge.

He is very ably assisted at Forest City by an excellent Deacon, Joseph H. Paxton.

Zion in Forest City has had much tribulation, but has much to thank God for, as the following letter written to the General Overseer by Deacon Paxton indicates:

FOREST CITY, IOWA, January 3, 1900.

DEAR GENERAL OVERSEER:—Zion in Forest City began the year 1899 with only four members. Nine have entered into fellowship during the year, seven have been baptized; quite a number besides have come into sympathy with the work, and believe more or less strongly in Divine Healing.

Elder S. A. Walton has held a two or three days' mission here the latter part of each month during most of the year, and in addition to that we have held from two to five services each week in our little Assembly Room, which is comfortably furnished and seated for nearly one hundred people.

Our beloved General Overseer made us a visit on the 26th of May, at which time the writer was ordained Deacon. Two rousing services were held in the Opera House, and the old Devil was so thoroughly stirred up that he has not stopped howling yet.

God has given us, and others for whom we have prayed, many very gracious deliverances in spirit, soul, and body. We have had a very blessed and profitable year.

We have had some very severe trials, and some of us have been called upon to suffer for Jesus' sake; but that has only made us stronger, and more determined to press forward.

Zion in Forest City held a very blessed and profitable All-Night with God at the close of the year. As we gathered about the Lord's Table in the midnight hour, the Holy Spirit's presence was very manifest to all. We felt that Jesus Himself was with us as we partook of the sacred emblems of His broken body and shed blood. Then we went to our knees during the closing moments of the Old Year and the opening of the New, asking our Heavenly Father that the precious Blood of Jesus might flow over the record of the past, cleansing out each blot and stain.

Vancouver, British Columbia.

Rev. R. M. Simmons, Elder-in-Charge.

The results of the work of Dr. and Mrs. Dowie on the Pacific Coast of America, nearly twelve years ago, still live in the hearts and lives of multitudes and in many communities. Thousands of loyal friends and of members of the Christian Catholic Church in Zion are scattered along that beautiful coast from British Columbia to Southern California on the borders of old Mexico.

One of the outgrowths of that work is the splendid Branch of the Christian Catholic Church in Zion at Vancouver. This Branch, an active one from the very beginning, has passed through deep waters through the Devil's wiles, but God has kept unto Himself all His own.

Zion in Vancouver has triumphantly weathered the storm, as the following letter from Elder Simmons relates:

We are delighted with LEAVES OF HEALING in the enlarged form.

Zion in Vancouver is "Going Forward," thank God.

The conduct of ex-Elder Fair made no little trouble for us here. In addition to his slanderous accusations through the papers, he wrote a letter which appeared in one of the daily papers here. He also wrote private letters to individuals whom he thought he could influence.

His brother, who lives here, and an expelled member held a public meeting in the City Hall, in which they tried to expose "the crookedness of Dowie and others." Thus the enemy did his best, but, thank God, Zion still goes forward in Vancouver.

Doubt did get into the hearts of some for a moment, but so far as I can see now confidence is fully restored.

We had a glorious time at our "All-Night with God" from eight in the evening until six in the morning. We had announced to close at five, but so great was the interest at that time that the people would not go, hence we continued until six.

We are baptizing and receiving new members every month, and have right through our most severe trials.

We are sorry our brother Elder fell, but glad he was promptly removed before further trouble arose.

May God make Zion stronger and stronger, and keep her perfectly united.

At present we are without a permanent Tabernacle, the old one having been sold. We are meeting temporarily in a hall, and looking for a more favorable location. God will give it to us, for our work is His and for Him, and He will provide for us.

We continue to pray for you and all of Zion.

We miss the association of the work at headquarters, but are glad to be on the outposts to do work for God.

ARE YOU A TEMPLE OF GOD? A temple of God—Oh! my God, can any man be a temple of God? Yes, if God has purified his spirit; if God has cleansed his blood; if God possesses his body from the sole of his feet to the crown of his head; from the center of his spirit to the circumference of his body; if God possesses that, then that man is a temple of the Holy Ghost.—Extract from Sermon delivered by Rev. John Alex. Dowie in Zion Tabernacle No. 2, Chicago, Illinois, Lord's Day, November 1, 1896.

ZION'S SEVENTIES



THE powerful truths contained in the various numbers of "Christ's Message to Chicago by Zion's Seventies" have been put into the hands of hundreds of thousands of the city's population by the faithful members of Zion's Seventies.

Fully eight hundred and fifty thousand (850,000) of these little seeds have been sown during the first fourteen months which elapsed since Zion's Seventies were organized. And Zion has been steadily reaping for God the precious harvest which has resulted.

Men, women and children deep in the mire of sin have read these Messages and turned to their God and Father for Salvation of spirit, Healing of body, and Cleansing of soul through Repentance, Faith, and Obedience.

Homes once dark with the shadows of Sin, Disease and Death are now glowing with the light of Holy Living, Health, Life and Happiness.

Families have been reunited and many daughters who had wandered far away in paths of shame have been restored, purified by Jesus' blood, to their parents.

We give Numbers 5 and 6 of this Message, praying God's blessing upon them as they go forth.

MESSAGE NUMBER FIVE.

"Whence Camest Thou? And Whither Wilt Thou Go?"

By the Rev. John Alex. Dowie.

They are the questions of the "Angel of the Lord."

They were first addressed to Hagar, when He found her by a fountain of water in the wilderness, on the borders of Egypt, into which country she was fleeing from her home, which was with Abraham in the Promised Land. Her heart was hot with anger, and yet filled with regret; she proudly resented what she deemed were injuries too deep to be borne, and yet she could not but sorrow to return amongst the heathen who knew not Jehovah. Advised by God Himself, then, speaking kindly to her in angelic form, she returned home again to friends, reconciled—a home which she should never have left.

And now today, "the Angel of the Lord" addresses these questions, kind reader, to thee—"Whence camest thou? and whither goest thou?" They are of deepest importance to thee.

Where does the loving Shepherd find thee today? Art thou a weary sheep far astray in the wilderness; or art thou found today safely and joyfully on the King's Highway of Holiness, where all the paths are peace and pleasantness?

Wherever you are, remember, I beseech you, whence you came. You came from God. He is "the Father of spirits," and we are all "His offspring." Alas, many who have sold their birthright, have forgotten their noble birth. But God never forgets, and in asking the first of these questions today, He reminds thee that thou art still His child, and the object of His tenderest love.

Like the prodigal of whom Jesus spake, let the remembrance of thy Father's home lead thee to return and seek His mercy, if thou art far away in the wilderness, vainly trying to feed thy deathless soul on the world's empty husks, amid the swinish filth of brutal, sinful passions. "Come to thyself," as He did, and then obey the loving Voice which points thee to the Way by which thou mayest "go to thy Father," which Way is Jesus; and thou shalt, almost before thou knowest, find thyself, as He did, in the embrace of an infinitely compassionate God, and the heavens will resound with joyful music, because thou hast come home again. Let no one deceive thee as to whence thou hast come. Cleave firmly ever to the truth that thou art the offspring of God, not of blind chance; that thou hast a Home for thy spirit, even when heart and flesh fail, and art not a mere material atom which returns to its kindred atoms.

But "whither wilt thou go?"

Thou art going onward in the path which thou hast chosen. No blind Fate, no cruel Necessity, compels thee to walk in the path in which thy spirit is going: for thy Will alone appoints thy path. Look well, I beseech thee, at the path into which that will has driven thee. Thou hast a choice of roads. There are but two. They are both through the wilderness of this life, and conduct thee to widely different gates, at death, into the life beyond.

Thou mayest know these paths by many infallible marks.

First, THY COMPANIONS in the road show thee where thou art. Their conversation, their objects, and their desires will be very plain to thee, if thou art honest to thy soul; and thou canst not mistake as to whether they are seeking the treasures of Egypt, or treasures in the heavens—thou shalt know where their hearts are, when thou hearest them tell thee where their treasure lies.

Then THEIR END will often show thee on what path they traveled; for death makes plain to every eye the realities or the shams on which they set their hearts. The faithless, at death, are full of fear: for they leave all their hearts' treasure behind them, whilst those who have trod the path of faith in God see their end approach with rapture, as they behold their treasures above, shining in all the dazzling glory of God's eternal light and love.

The worldling says with Cæsar Borgia: "Alas, I have prepared for everything except death; and now that at last I have to die, I am entirely unprepared."

The Christian shouts a song of victory over the grave, and a welcome to stingless death, with the great Christian hero, Paul, or, as Bunyan beautifully expresses it in his Pilgrim's Progress, he says with Mr. Standfast—"I see myself now at the end of my journey, my toilsome days are ended. I am going now to see that head which was crowned with thorns, and that face that was spit upon for me. I have formerly lived by hearsay and faith; but now I shall go where I shall live by sight, and shall be with Him in whose company I delight myself. I have loved to hear my Lord spoken of; and, wherever I have seen the print of His shoe in the earth, there have I coveted to set my foot too. His Name has been to me a civet-box; yea, sweeter than all perfumes. His Voice has been to me most sweet; and His countenance I have more desired than they that have most desired the light of the sun. His Word did I use to gather for my food, and for antidotes against my faintings. He has held me, and has kept me from my iniquities; yea, my steps have been strengthened in His way."

And then, whilst thus in discourse, his countenance changes, the strong man bows under, the last words are spoken, "Take me, for I come to Thee," and he ceases to be seen any more below.

"But," as Bunyan adds in his affecting allegory, "glorious was it to see how the open region was filled with horses and chariots, with trumpeters and pipers, with singers and players on stringed instruments, to welcome the pilgrims as they went up, and followed one another in at the beautiful gate of the city." And canst thou not add with the author, "which when I had seen, I wished myself among them!"

Then where art thou going? Art thou going on the broad road of sin and destruction, away out into the darkness, self-banished from thy God and Saviour? Or, art thou going Home where thy Father waits to bid thee welcome.

I met a man, some years ago, who was in deep distress, both of body and spirit. He wept bitterly as he said, "Oh, sir, 'tis not my being hungry and friendless that most troubles me, sore though that trouble is. It is, sir, that I am dying and I have no hope beyond. My father, my mother, and my only sister are all dead, and *they knew where they were going to. But I am dying, and oh, I do not know where I am going.*" 'Twas sad to see his grief over a wasted life; but glad was I to point the way to God.

Now, reader, let me lovingly entreat thee not to neglect the questions which thy Lord addresses to thee even now—"Whence camest thou? and whither wilt thou go?" And set forth this day to return to thy Father, under His loving leadership, who now waits to receive thy sinful soul, that He may cleanse it and renew it by His Spirit of Love, and prepare thee for "the inheritance incorruptible, and undefiled." Then, as thou journeyest, thou shalt sing in thy heart, with thy heaven-bound companions:

"We're going home, no more to roam,
No more to sin and sorrow;
No more to wear the brow of care—
We're going home tomorrow.

"For weary feet await a street
Of wondrous pave and golden;
For hearts that ache the angels wake
The Story sweet and olden.

"Oh, joyful song! oh, ransomed throng!
Where sin no more shall sever;
Our King to see, and oh, to be
With Him at home forever!"

MESSAGE NUMBER SIX.

Home, Sweet Home.

By the Rev. John Alex. Dowie.

It was a dreary, dark night, and the drizzling rain was driven by the cold, keen wind through the streets of the city. Crowds of work people, who had just left business, were hurrying quickly onwards. Suddenly I heard a question asked at my side, by a poorly-clad, dissipated, and sad-looking young man, who was addressing a sturdy, cheerful-looking workman, whom he had stopped.

"Where are you going?" was the question. "Going! Why, of course I'm going home. Where are *you* going?" was the immediate response. For a few seconds there was no reply, but I could see the poor lad's eyes fill with tears, ere he answered wearily, "Oh, I don't know. Good night."

He walked quickly away, and almost in a moment, ere I could interpose, he was lost amid the crowd, whilst the other resumed his walk at a faster pace, saying, "Poor fellow, how sad!"

Yes, it was sad indeed. But, alas, it is no less common than sorrowful to find many to whom the word "home" is only a reminder of happy scenes long gone by, or for whom it awakens bitter remembrances of a peaceful and pure sanctuary, which seems to memory now as a paradise, from which sin and shame drove them with dishonored names. There are many, too, who, though they dwell in comfortable houses, are yet homeless. Death, it may be, has entered with silent footsteps; father and mother, wife and child, have been taken, one by one, to the home above, and the light of their life seems to have almost gone out.

Or, bitterer than death, cruel sin hath entered, and plucked the fairest flowers away, to flaunt for a while in the gay abodes of vice, and then to wither and die, leaving an empty house, where once there was a happy home.

Or, it may be that to some one home lies far away across the seas, and that here in a distant land, friendless, poor and disappointed, he walks through our streets a weary exile.

To these, aye and to all who shall read these words, let me speak of "Home, Sweet Home"—the happy homes of earth, and the yet happier home above.

First, I desire to remind you who have homes, of the boundless influence for good of a true HOME.

A few days ago, I said to a young man who was conversing with me, "I am glad you do not drink nor keep bad company."

"Yes," he replied. "But 'twas my mother's last words to me which have kept me from such troubles. When I left my home in Canada, sir, she put her arms around my neck and kissed me, and then, looking into my eyes, she said, 'My dear boy, never drink intoxicants, nor do anything which would make you ashamed to see my face again,' and her kiss, and words, and look are with me always when I am tempted to sin. By God's blessing," he continued, "they have kept my lips from the wine cup, and my feet from the house of her whose guests are in the depth of hell."

And this, oh parents, is the testimony of thousands besides, whom a loving father's and mother's influence follows for good throughout every step of life.

I remember standing in an hospital by the dying bed of an aged Christian man, who lay tossing about in the delirium of fever. A cooling hand was laid upon his burning brow, and thereafter a smile broke over his face, and he said, "Oh, mother, its so nice; I'm glad to be at home again." Ah, his memory had carried him back to the home of his childhood, and the aged man was once more a child, soothed by the fancied touch of a loving hand that had long been turned to dust. Soon after he fell asleep, to awake in the home above, and dwell forever with the blessed spirit of that mother whose love had been through life as a guardian angel to him.

Oh, who can measure the boundless influence of a true home, with its evergreen memories of a pious father's care, and a gentle mother's love?

Second, I desire to say to you who are parents, never close the door of your homes against any wandering ones, who have forsaken them through the wiles of the tempter and destroyer.

Bethink thee, kind reader, of how thy God and Father deals with thee, and with the vilest sinner. He never closes His door against the penitent. His "gates are open day and night continually." Well for thee that it is so. But wilt thou dare to be unmerciful, and shut thy door against an erring and fallen child of thine, when thy God and Saviour has opened wide the gates of mercy to him or to her?

I have read of a poor child of shame, the only daughter of her mother, and she was a widow, who, like the prodigal, came to see herself, and deplore her sin, and then sought her mother. After a long, weary journey, she came late one night to the city where she was born, and, with hesitating step, passed along the street, until she reached her mother's door. She saw there was a light in the window; she tried the door and found it open to her touch. She went in; her mother was yet awake, and in a moment she was folded, a weeping penitent, to that mother's heart.

"Mother," she said, after a time, "how was it I found a light burning, and the door on the latch, and yet it was so late?" "My daughter," was the reply, "day and night my door has been open for you, and every night I put a light in my window, for I was determined that no matter when you came back, you should not turn away without seeing that your mother's heart and home were ever open to you."

To some who read this it may be well for me to put them in remembrance of Jesus' words, "Go and do thou likewise." Never let your door be shut against the wanderer. Let your words be, "Come home," as God thy Father's are to thee. "His mercy endureth forever."

A mother, who sought for an erring daughter, left her photograph nailed upon the walls of public houses, and other places of resort, where she thought one might some day meet her daughter's eye. She wrote beneath each, only three words, "Mary, come home." One of the photographs was seen, and the loving invitation thus reached the wanderer, who returned, never again to forsake her home.

Oh, that every wandering soul who reads these lines might hear the Saviour say:

Come home! Come home!
You are weary at heart,
For the way has been dark,
And so lonely and wild.
O prodigal child!
Come home, oh, come home.

Come home! Come home!
From the sorrow and blame,
From the sin and the shame,
And the tempter that smiled.
O prodigal child!
Come home, oh, come home.

Come home! Come home!
There is bread and to spare,
And a warm welcome there.
Then, to friends reconciled,
O prodigal child!
Come home, oh, come home.

NOTES FROM ZION HOME.

J. L. CORKEY, Londonderry, Ireland, said: "Since coming to Zion some workers and ministers have been writing and asking me whether Zion is genuine. I write back that if they will begin studying Zion and Zion literature they will change the question, and begin asking, 'Am I genuine?' Some of them are reading LEAVES OF HEALING. I received a letter today from one of my brothers, who is preaching in Iowa. He says that he feels that there is something in Zion which he has never had. But for a certain hindrance, I think he would come into Zion. Pray for him. I will send him the Scripture, 'He that loveth father or mother more than Me is not worthy of Me.'"

MISS AMY SNOW, Armour, South Dakota, said: "I praise God for the blessings we have received through LEAVES OF HEALING. We have had wonderful healings and spiritual blessings in our family."

THIS is my commandment, that ye love one another, even as I have loved you.—John 15:12.

CHEERING WORDS FROM ZION'S GUESTS

NOTES FROM ZION HOME

THE regular Praise and Testimony Meeting held in Zion Home January 6, 1900, was conducted by Elder J. G. Speicher.

After the usual opening exercises, the different States represented were enumerated and found to be twenty-three in number, as follows:

California, Colorado, Delaware, Illinois, Indiana, Iowa, Kansas, Kentucky, Maryland, Massachusetts, Michigan, Minnesota, Mississippi, Missouri, Nebraska, New Jersey, New York, Ohio, Pennsylvania, Rhode Island South Dakota, Virginia, and Wisconsin.

The following foreign countries were also represented:

Africa, Austria, Canada, China, England, Japan, Korea and Scotland.

The meeting was then thrown open for testimony.

DEACON R. E. RODDA, Cincinnati, Ohio, said: "I thank God for the wonderful healing of my little boy, who was knocked down by a street car in Cincinnati. God did not permit a bone to be broken or even a scratch upon his body, although he was knocked unconscious.

"My heart goes back to two years ago in the All-Night Meeting in Zion Tabernacle, when my wife testified to the taking away of our little girl, who had previously been healed in Zion Home. We realized it was because of our disobedience to God and to Zion. At the time of her healing we left one Baptist Church only to join another. We were afraid to tell people that we had been to Zion, and God permitted our little girl to be taken away.

"We joined the Christian Catholic Church and started a mission in Cincinnati. We truly repented, and God blessed the work. We had about six at our first meeting, then eight and ten, until the number increased to fifty-five in our home. We held meetings at neighboring towns and in various sections of the city until Dr. Dowie came. I thank God for sending Overseer Piper and dear Elder McClurkin. People receive Salvation and Healing through the teaching there. One whole family of eight, father, mother, three daughters and three sons, were saved, some out of the gutter, and brought into Zion. Two of them are in Zion Home tonight. I thank God for what is being done.

"While my wife testified two years ago sorrowfully, I testify tonight joyfully. God has given us another little girl, and our home is happier than ever before."

ELDER CHARLES A. HOY, Zion Home, said: "I praise God for the healing of our little boy this week. One of his little fingers was crushed between the big doors. A very high fever arose. We prayed earnestly for him. Inside of twenty-four hours he was perfectly healed. There was no pain or sign of a bruise.

"On Tuesday night I was healed of a raging headache and enjoyed the meeting very much."

H. H. PECK, Geneva, New York, said: "Through LEAVES OF HEALING we were led to Zion, and my daughter was wonderfully healed of many diseases, as you all know. We thank God for Dr. Dowie and the friends whose prayers have been offered for us."

ELDER D. S. FLETCHER, Wolcottville, Indiana, said: "I had been a severe sufferer from bronchial trouble for several years; had catarrh, dyspepsia and disarrangement of the whole system generally. This continued even after I trusted the Lord for healing. During the past year I have received great relief from that. Last winter I was healed very quickly of the grip, in answer to Dr. Dowie's prayers. Invariably, before, I had to suffer from three to six weeks with such an attack."

DEACON S. P. FOGWILL, Newport News, Virginia, said: "I can truly say this has been the best week I have spent. I used to think the General Overseer a very egotistical, bombastic, overbearing man. I thought he ruled with an iron hand without the authority of God. I take it all back. God has forgiven me for it. I believe that the General Overseer is the most lovable, gentle, kind, considerate and God-fearing man I ever knew."

JOHN COOK, Milwaukee, Wisconsin, said: "I had eight doctors, and what they could not do starving me they did with medicine. I was in an agony of pain when I came. The Elders prayed with me and I have no pain now. I have eaten more since I have been here than for sixteen or seventeen weeks past."

MRS. D. A. REED, Benton Harbor, Michigan, said: "I believed in Divine Healing nine years ago. The Lord wonderfully healed me and raised me up from what seemed to be death. I have always gotten blessing from LEAVES OF HEALING. I praise God for the feast of good things in Zion. If I could not be in Zion I should want to go to heaven. This is the Church which God has raised up in the last days for the afflicted of Israel and to make preparation for the coming of the Lord."

ERNEST MUDGETT, Zion College, said: "A week or two before the holidays I got my ankle terribly sprained and was in great pain. Elder Matthews came and, just like a father, laid his hand on my ankle and prayed. The pain went away at once. I praise the Lord for it."

MRS. C. A. BOYD, Scranton, Pennsylvania, said: "The Lord healed me in answer to prayer in 1885. The first time I heard Dr. Dowie was in Pittsburg. Although God had done great things for me I did not have the use of my right arm. After hearing Dr. Dowie preach, I went to my room, looked to the Lord, and He gave me the full use of my arm. I thank God I have had an All-Night with God in Zion."

ELDER H. D. BRASEFIELD, Zion Home, said: "I thank God for His keeping power during the week and for the influence of His Divine power through every part of my being.

"In my college work I always had a special love for mathematics. I asked the Lord for the way to be opened that I might teach mathematics. I was put to teaching theology, and obeyed. I prayed God to give me ability to study the languages, and it has been remarkable this week with what power and love I have been enabled to lay hold of Greek. The Lord has given me an intense love for the languages. Heretofore the languages have always been a bugbear to me."

MRS. CATHARINE BECK, Cedar Falls, Iowa, said: "I can truly say that this has been the best time of my life. I did not want to come, but my husband seemed so anxious to have me come. I was terribly sick with stomach trouble. I had a doctor and was taking medicine. I gave up both, came to Zion and have been healed."

MRS. JOHN TATE, Grand Forks, North Dakota, said: "I thank God for what the Little White Dove has done for us. We read one copy of LEAVES OF HEALING. On our way through Chicago we stopped and heard Dr. Dowie. We left the denominational Church and wrote Dr. Dowie for prayers. I was

Owing to absence from the city, Dr. Dowie has been unable to revise the foregoing article.

healed instantly of stomach and bowel trouble. My son was dying. He was healed through Dr. Dowie's prayers. I returned again last winter and received a wonderful blessing. The doctors had broken the bones of both my hips and the cords were severed in four places. Now I can stand up straight, which I have not done in twelve years before. I am getting stronger every day. I have left my cane aside, and with the help of God I am going home, strong."

Mrs. D. E. C. Baumgartner, 728 Sixty-third Court, Chicago, said: "Three years and four months ago, at Zion Tabernacle No. 2, I was healed of consumption."

Mrs. C. Delps, Vinton, Iowa, said: "A week ago tomorrow my daughter scalded her hand and she wrote requesting prayer. A few days later she wrote me her hand was about well."

Peter Schaffer, Cincinnati, Ohio, said: "I am thankful for God's mercy and for Leaves of Healing. I have been healed of indigestion, trouble with my eyes, tobacco habit and drink habit. I got out of the Masonic Lodge. The Masons brought me before a committee because I said that no man could be a true Christian and a Mason. One of the committee was a Methodist minister, and when I started to prove my statement from the Bible, he said, 'Oh, damn that book; you can prove anything from that.'

"I praise God I got out of Masonry, quit tobacco, drink, and gambling. I can save five dollars out of ten easier than I could one out of twenty before."

Dr. Speicher—Two weeks ago last Monday a lady telegraphed from Missouri that she was going to bring her brother to Zion Home. I telegraphed, saying, "Don't come until we write you." But she had started before the telegram reached her.

That lady brought her brother to Zion Home from an insane asylum, and begged to be received. I said, "We cannot do it. Our Home is too full, and we do not receive people who are insane, anyway."

"But," she said, "my dear brother is without a hope in the world unless you receive him here. The authorities only allowed me to take him out of the asylum for four weeks' trial."

She was just worn out with the care of her brother, who was perfectly irresponsible.

I let her stay over night, and I got some one to take care of him. The young man began to improve so rapidly that I allowed him to stay temporarily. His sister returned to her work within a few days, and he has written two letters to her. He did not recognize her when she brought him here.

Jeremiah Mack, Zion Home, said: "I am his attendant. He told his sister in the letters he wrote that Zion was the best place on earth, and she should have stayed. His mind grows clearer and brighter all the time."

Healed When Dying of Consumption.

449 Hawthorne Street, Portland, Oregon, December 12, 1899.

Dear General Overseer:—Greetings in the Lord!

Praise God for victory!

Brother F. M. Bonter, of this city, claimed salvation and healing of a bad state of consumption, having been given up to die, after using much drugs, when we prayed for him, December 6th.

His wife also was saved the same evening.

Praise God for salvation for spirit, soul and body!

The brother got up next morning and has been up every day since that, getting stronger right along.

We got him a new Bible, which he reads with great pleasure and to his edification. He also reads Leaves of Healing.

Yours for the Lord and Zion, August Ernst.

WORK AND DESPAIR NOT.

Translated from Goethe, by Thomas Carlyle.

The Future hides in it
Gladness and sorrow;
We press still thorow,
Naught that abides in it
Daunting us—onward.

And solemn before us,
Veiled, the dark Portal;
Goal of all mortal:—
Stars silent rest o'er us,
Graves under us silent!

While earnest thou gazest
Comes bodeful of terror,
Comes phantasm and error;
Perplexes the bravest
With doubt and misgiving.

But heard are the Voices,
Heard are the Sages,
The Worlds and the Ages:
"Choose well; your choice is
Brief, and yet endless.

"Here eyes do regard you
In Eternity's stillness;
Here is all fulness,
Ye brave, to reward you;
Work, and despair not."

REV. GEORGE L. MASON,

Overseer of The Christian Catholic Church in China,

. . . . WILL DEDICATE . . . .

ZION TABERNACLE,

. . . . IN . . . .

Bluffton, Ohio, Lord's Day, January 21.

Three Services: 10:30 A. M., 2:30 and 7:30 P. M.

Two Services: 2:30 and 7:30 P. M., Monday, Tuesday, and Wednesday, January 22, 23 and 24, 1900.

REV. EPHRAIM BASINGER,
Elder-in-Charge.

Overseer Mason will also hold services in Zion Tabernacle, Marion, Ohio, from January 25th to January 28th, inclusive, at 2:30 and 7:30 P. M.

REV. E. B. KENNEDY and
REV. W. F. A. MacCORMAC,

EVANGELISTS IN . . . . The Christian Catholic Church WILL CONDUCT SERVICES IN

ZION TABERNACLE,

1629 Sixth Street South, Minneapolis, Minn.,

Beginning Tuesday, January 23, 1900, and closing Lord's Day, January 28, 1900.

Services each day at 2:30 P. M. and 7:30 P. M.

REV. C. J. SINDALL, M. D.,
Elder-in-Charge.



WE WISH you all a Happy New Year!

Do you want to know how to be so? Read the lines in the Psalm that has the house plant verse in. See Psalm 144:11, 12. See the double expression, "Happy is the people." "Happy is the people, whose God is the Lord." Boys and girls who are like the ones described in verse twelve, help to make it a Happy Year in the home, for as we make others happy will we find the best of life.

For a good start in 1900, let us take the prayer:

O God, help me to be sweet,
By the Power of the Holy Spirit,
In **Temper, Touch,** and **Tone,**
That I may lead some one Thyself to own.
In Jesus' Name. Amen.

At headquarters we have been very much interested in a group that has started for the far-away mission field in Australia and China. See a letter from the party going to China, which will speak for itself:

CHICAGO, January 1, 1900.

DEAR JUNIOR SEVENTIES OF ZION, AND ELDERS HOLMES AND GRAVES:—God bless you! We hereby express our thanks to you on behalf of the Chinese children for the many thousands of picture cards which you have so faithfully brought to us to be taken to China. You have in a very effective way started doing mission work in heathen lands. We are glad to tell you that we have enough cards for the present. We thank you.



BABY GRACE VIKING—ZION'S MESSENGER.

Whenever we find some fruit from the giving away of these cards, it shall be our joy to notify you of same.

God bless you in Zion. Pray for us often. We will remember you and your leaders. Whenever God permits us to come back to Chicago and Zion we shall be happy to meet you.

God be with you till we meet again.

Yours in Christ,

C. F. VIKING.
MRS. BERTIE L. VIKING.
GRACE CAROL VIKING.
(Her mark X.)

We had the pleasure of hearing a word from each of them in the Central Junior Band, and of sending greetings to the little ones over the sea by them; and from our Birthday Box money we send a Birthday Box to both places.

Our birthday offerings for the first year from our box amounted to over $25.

We also sent with Overseer and Elder Wilhide a printing font of rubber type and some cloth to print hymns on, so they can be ready to start their Junior work. Thus we can realize the force, in a practical way, of the hymn:

"Blest be the tie that binds
Our hearts in Christian love."

We shall hope to hear from the party from time to time.

We have the pleasure of giving the picture of our little Junior representative now on the way to China, Miss Grace Carol Viking, one of four Zion babies born in Zion Home inside of a month—two of them the same day. We trust later we may send them to you in picture form, and give you a little sketch of them and tell you their names. We will also tell you how you can help answer the call of our first little missionary, whose little mouth, you see, is open as if speaking. The verse we have named after her is Psalm 81:10. See if you can tell why, from the reading of the text, and I will tell you a story.

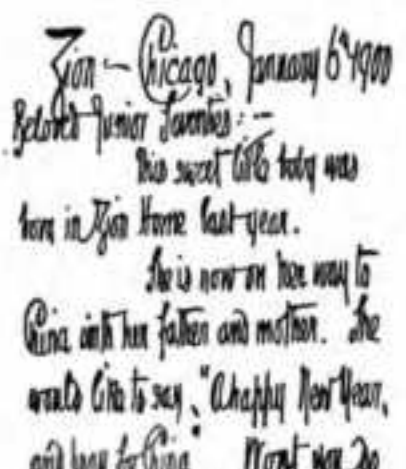
When I used to live on the farm in Minnesota, a good and great man came to this land from England, named George Mueller, and preached from the text, Psalm 81:10. While I was in my field plowing and thinking of this great man of faith, the plow turned up a little ground-bird's nest with four little birds therein. As the ground moved the tiny little birdies all opened their mouths wide. This man loved little Juniors, and had a home for them where he kept two thousand and fifty every year, and clothed them, training them to work; then finding homes for them, spending many millions of dollars for them.

How do you think he obtained it? "BY FAITH" in answer to prayer.

He knew how to trust God as his Father, and wrote a book called "A Life of Trust." He would not tell any one if he had money or not, only his Heavenly Father. Now, if you want a wonderful book to read, just get this book. This home was in Bristol, England, and is called the Standing Miracle of Bristol.

He was like our dear leader, Dr. Dowie. He knew how to pray so as to get an answer. Would you like to know the secret? Listen: I will tell you where to find it. See Mark 11, verses 22, 23 and 24. It is a grand story for all our Juniors to know and put in to practice. Will you not all learn those three verses? Note the five Shalls. Put down the seven following wonderful words found in verses 22 and 23, and the application for you and me in verse 24:

Jesus. **Faith.** **God.** **Verily.**
Whosoever. **Believe.** **Whatsoever.**



WHAT THINGS SOEVER—
Ye desire when
Ye pray, believe that
Ye receive them, and
Ye SHALL HAVE THEM.

And we MAY thus trust Him.

See a little story of one little one in Chicago.

A Junior lass who had a lame arm, when asked the question, "How is the arm?" replied, "See Psalm 118:8 (or the middle verse in the Bible), first three words." Who can tell the condition of the arm without turning to the reference? Then after you look, read the ninth verse of the same Psalm: "It is better to trust in the Lord than to put confidence in princes" (or physicians), and that is why she could make that answer.



BAPTISMAL SCENE AT HOPE TOWN, CAPE COLONY, AFRICA.

OBEYING GOD IN BAPTISM.

"Baptizing Them Into the Name of the Father and of the Son and of the Holy Ghost."

Five Thousand Six Hundred and Seventy Baptisms by Triune Immersion Since March 14, 1897.

Five Thousand Six Hundred and Seventy Believers have joyfully followed their Lord in the Ordinance of Believers' Baptism by Triune Immersion since the first baptism in Zion Tabernacle, on March 14, 1897:

Baptized in Zion Tabernacle from March 14, 1897, to March 14, 1899, by the General Overseer	3070		
Baptized by Elders	149		
Total Baptized in Zion Tabernacle			3219
Baptized in places outside of Chicago by the General Overseer		65	
Baptized in places outside of Chicago by Elders and Evangelists		166	
Total baptized outside of Chicago			231
Total baptized in two years			3450
Baptized in Zion Tabernacle from March 14, 1899, to December 14, 1899, by the General Overseer	528		
Baptized by Elders	683		
Total baptized in Zion Tabernacle		1211	
Baptized in places outside of Chicago by the General Overseer		55	
Baptized in places outside of Chicago by Elders and Evangelists		816	
Total baptized outside of Chicago		871	
Total baptisms in nine months			2082
Total baptized in two years and nine months			5532
Baptized in Zion Tabernacle by Overseer Wilhide	13		
Baptized in Zion Tabernacle by Overseer Piper	27		
Baptized in Zion Tabernacle by Overseer Mason	68		
Baptized in Zion Tabernacle by Elder Graves	24	132	
Baptized in Washington by Evangelist Brooks	6	6	138
Grand total baptized since March 14, 1897			5670

The following-named twenty-four believers were baptized in Central Zion Tabernacle, Wednesday night, January 10, 1900, by Elder F. A. Graves:

Begil, Julius G.	Zion Home, 1201 Michigan Avenue, Chicago, Illinois
Bowen, Virginia	5210 State Street, Chicago, Illinois
Broth, Mrs. Adelaide G.	88 East Twenty-third Street, Chicago, Illinois
Burk, Mabel	Burk's Falls, Ontario, Canada
Cook, John	638 Wentworth Avenue, Milwaukee, Wisconsin
Deets, Mrs. Mary	Modena, Wisconsin
Dreier, Emma	501 Illinois Street, Chicago, Illinois
Fliegler, Alex	68 Wilkin Street, St. Paul, Minnesota
Fliegler, Clara	68 Wilkin Street, St. Paul, Minnesota
Gerhard, William H.	305 Breck Court, Scranton, Pennsylvania
Holloway, William F.	Monson, Massachusetts
Jacklin, Mrs.	1336 Wabash Avenue, Chicago, Illinois
Johnson, Mrs. M. Eliza	133 Racine Avenue, Chicago, Illinois
Meyers, Mrs. Elisabeth	Montpelier, Ohio
Michelsetter, William	Appleton, Wisconsin
Palmer, Minerva E.	2404 Prairie Avenue, Chicago, Illinois
Saunders, Miss Minnie	3806 State Street, Chicago, Illinois
Saxton, Ruth	512 West Eddy Street, Chicago, Illinois
Schmeidt, John H.	966 South California Avenue, Chicago, Illinois
Schmeidt, Mrs. Kate	966 South California Avenue, Chicago, Illinois
Shirley, John M.	Melrose, Kentucky
Southy, J. R.	1243 Michigan Avenue, Chicago, Illinois
Tutman, Edward C.	3017 Armour Avenue, Chicago, Illinois
Whyte, Mrs.	3532 Wallace Street, Chicago, Illinois

THUS saith the Lord of hosts: My cities through prosperity shall yet be spread abroad; and the Lord shall yet comfort Zion, and shall yet choose Jerusalem.—Zechariah 1:17.

IS ANY among you sick? let him call for the Elders of the Church; and let them pray over him, anointing him with oil in the Name of the Lord: and the prayer of faith shall save him that is sick, and the Lord shall raise him up; and if he have committed sins, it shall be forgiven him.

Acknowledgment and Request.

The undersigned is very much obliged to many friends who not only read but responded to his request. However, he is not yet satisfied, and repeats it to such friends who overlooked this important question. Please take some pains for the spread of these glorious Truths among Hollanders by furnishing the names of Dutch friends or acquaintances to

EVANGELIST N. POS,
Zion, 1207 Michigan Avenue, Chicago.

Dankbetuiging met Verzoek.

Met veel dank bericht ondergeteekende de ontvangst van ingezonden Adressen. Evenwel vraagt hij dringend aan lezers die zijn verzoek over 't hoofd zagen om venige moeite te willen doen tot verspreiding dezer kostbare waarheden, waarvan de uitgave groote onkosten veroorzaakt.

Gelieve daartoe Adressen van Hollanders opgegeven aan

EVANGELIST N. POS,
Zion, 1207 Michigan Avenue, Chicago.

LEAVES OF HEALING.

Two Dollars will bring to you the weekly visits of the "Little White Dove" for a year. 75 cents will send it to a friend for fifteen weeks; $1.25 will send it for six months; $2.50 will send it to your minister, or to a T. M. C. A., or to a Public Reading Room, for a whole year. We offer no premium, except the premium of doing good. We receive no advertisements, and print no commercial line or clearing out sentences of unscrupulous thieves. LEAVES OF HEALING is Zion on wings, and we keep out everything that would distract the reader's mind from all except the Extension of the Kingdom of God, for which alone it exists. If we cannot send both our Little White Dove without soiling its wings with the smoke of the factory and the dirt of the wrangling market place, or compelling it to utter the screaming cries of the business vultures in the ears of our readers, then we will keep our Dove at home.

He sendeth His word — PATIENCE — and healeth them.

LEAVES OF HEALING

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

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

EDITED BY THE REV. JOHN ALEX. DOWIE.

VOLUME VI. NUMBER 13. CHICAGO, JANUARY 20, 1900. PRICE FIVE CENTS.

GOD'S WITNESSES TO DIVINE HEALING.

INSTANTLY AND PERFECTLY HEALED OF SPINAL DISEASE.

AND THE WOMAN WAS MADE WHOLE FROM THAT HOUR.

The Day of Miracles is not past.

The Devil has long deceived the children of God by the crafty lie that Jesus no longer performs miracles for the deliverance of His afflicted ones. But mighty facts, undisputed and indisputable, are shattering that diabolical falsehood into fragments.

Jesus is working Miracles of Healing in hundreds and thousands in Zion in this last year of the nineteenth century.

He has been working Miracles of Healing in Zion throughout every year in her history.

The cases are complete in every detail, and no one, even of Zion's bitterest enemies, has dared to challenge their verity.

Scores are engrossed, as unimpeachable affidavits, upon the records of the Superior Court of Cook County, Illinois.

Against the adamant of these facts, the theories and conjectures of theologians are dashed to pieces like soapbubbles upon the rocks.



MRS. EMMA DEMING.

This Witness tells, in simple truthfulness, a wonderful story of a Miracle of Healing wrought in her body in answer to the prayer of God's servant in Zion. On the evening of Tuesday, December 13, 1898, weak and trembling, an invalid from childhood, she was borne in a carriage to the train, at her home in Bay City, Michigan, and began her journey to Zion, Chicago. On Thursday evening, December 15th, two days later, she walked, yea almost leaped and ran, from the station to her home, on her return from Zion. Her heart was overflowing with praise and joy, and her bewildered husband could scarce believe his delighted senses.

Was this indeed his wife who, for eighteen years, had been a constant sufferer from spinal disease and other very serious maladies, unable to endure the slightest jar, for the greater part of the time?

Then indeed God had wrought a Miracle in her; for now she walked, did her own work, and slept as sweetly as a babe.

She ate heartily of strong food without distress and drank freely of cold water, whereas for many months previous to her brief but never-to-be-forgotten visit to Chicago she could neither eat nor drink without almost unbearable agony.

She threw aside the cruel truss which for a long time had bound her. She poured out all her drugs, and sent away the doctors upon whom she had spent all she had, growing not better but worse under their treatment, until they told her that within a few months she must die.

This wonderful change was in very truth a Miracle, in itself a sufficient refutation of the Devil's lies.

She had arrived at Zion Home on the morning of December 14th and was assisted to her room.

A few hours later her thirsty soul had eagerly drunk in the refreshing truths of the Everlasting Gospel, which told her that Jesus came to save, heal and cleanse her, and was in the earth today, by His Spirit, carrying on that glorious work.

She had lifted her heart to God, glowing with her new-found faith, as the man of God laid his hands upon her and with a silent prayer to God bade her, in the Name of Jesus, in the Power of the Holy Spirit, and in accordance with the Will of God, to arise.

Instantly the power of God had flowed through her and she had arisen, "made whole from that hour."

She had walked, she had eaten, she had climbed stairs, she had walked to Zion Tabernacle, she had been baptized, and had given her testimony in the presence of hundreds.

The next morning she had left for home, running to catch the street car as she started for the train.

Now, more than a year later, she writes of that Miracle, telling of God's keeping power, thus establishing the permanency of the wonderful change which took place on that December morning in Zion Home.

She is now often seen by beds of pain and in homes where the shadow of death has begun to gather and darken, carrying to weary ones the simple story of Jesus and His love, power and willingness to heal.

She is herself a living Witness to the truth of the story she tells.

So unanswerable has been that argument that the Devil in his fury has created falsehoods against her, but her testimony remains unshaken.

She now goes in the same simple faith to tell her story to a thousand-fold wider circle of hearers.

May the Holy Spirit apply the truth to their hearts, a power for breaking down the walls of prejudice and error and letting in the sweet sunlight of God's truth. A. W. N.

TESTIMONY OF MRS. EMMA DEMING IN CENTRAL ZION TABERNACLE.

Extract from Report of Meeting held in Central Zion Tabernacle, Lord's Day Morning, December 18, 1898.

Dr. Dowie then read the following report of Mrs. Deming's testimony:

Testimony of Mrs. Emma Deming, 411 Ingraham Street, Bay City, Michigan, Given in Zion Tabernacle, Wednesday Evening, December 14, 1898, Just Previous to Her Baptism by Triune Immersion.

Dr. Dowie—I have a sister here tonight who has come for baptism. Will you stand up for a minute? I am going to have a testimony. Just come up on the platform. (The lady went up on the platform.)

What is your name?

The Lady—"Mrs. Emma Deming."

Dr. Dowie—Where do you live, Mrs. Deming?

Mrs. Deming—"Bay City, Michigan."

Dr. Dowie—Will you tell us when you came to this city?

Mrs. Deming—"I arrived here this morning."

Dr. Dowie—What did you come from Bay City for?

Mrs. Deming—"To be healed."

Dr. Dowie—What was the matter with you?

Mrs. Deming—"Spinal disease, paralysis of the bowels, and rupture."

Dr. Dowie—And how long had you suffered?

Mrs. Deming—"Eighteen years."

Dr. Dowie—And what has God done for you today?

Mrs. Deming—"He has healed me."

Dr. Dowie—Are you sure?

Mrs. Deming—"Yes, sir."

Dr. Dowie—What was the condition of your spine?

Mrs. Deming—"I could not walk."

Dr. Dowie—What was the condition of other parts? Very badly affected?

Mrs. Deming—"Yes, sir."

Dr. Dowie—Could you bend yourself this morning?

Mrs. Deming—"Not very well."

Dr. Dowie—Let me see you bend yourself now. (The lady bends easily.) That is a good spine. And who did this?

Mrs. Deming—"God."

Dr. Dowie—When did He do it?

Mrs. Deming—"This morning."

Dr. Dowie—Where?

Mrs. Deming—"In Zion Home."

Dr. Dowie—At what time? When I was praying with you?

Mrs. Deming—"Yes, sir."

Dr. Dowie—When I laid hands upon you?

Mrs. Deming—"Yes, sir."

Dr. Dowie—Did I heal you?

Mrs. Deming—"No, sir."

Dr. Dowie—Who did?

Mrs. Deming—"God."

Dr. Dowie—Did God use me?

Mrs. Deming—"Yes, sir."

Dr. Dowie—How many years were you sick with that diseased spine?

Mrs. Deming—"Eighteen years."

Dr. Dowie—What doctors saw you?

Mrs. Deming—"All the doctors in Bay City."

Dr. Dowie—Did they get a good deal of money out of you?

Mrs. Deming—"About all we had."

Dr. Dowie—What did you pay me?

Mrs. Deming—"Nothing."

Dr. Dowie—Now I am so glad that you received God's gift "without money and without price." And when are you going home?

Mrs. Deming—"Tomorrow morning."

Dr. Dowie (addressing audience)—You see, if I had not gotten that testimony now, I would have lost it.

What do you say to God? Do you want to thank Him?

Mrs. Deming—"I thank Him with all my heart."

Dr. Dowie—This has been a wonderful day to you?

Mrs. Deming—"Yes, sir."

Dr. Dowie—What Church do you belong to up there?

Mrs. Deming—"Episcopal."

Dr. Dowie—Episcopal? Oh! They won't give you a chance of standing up there and testifying like this.

Mrs. Deming—"I don't know about that."

Dr. Dowie—Did you ever hear of any testimony being given there?

Mrs. Deming—"No, sir; never heard any asked for."

Dr. Dowie—Do you think they have anything to testify to?

Mrs. Deming—"No, sir."

Dr. Dowie—I think you ought to belong to the Christian Catholic Church. Did you ever see me before today?

Mrs. Deming—"I saw your picture. I never saw you personally."

Dr. Dowie—That was just my shadow: a shadow of a shadow. I dare say you have often wanted to come down to Zion Tabernacle, and at last you said you would come.

Mrs. Deming—"And I did come."

Dr. Dowie—I am glad that you did come. What brought you here? What means did God use to interest you in Zion Tabernacle and in the Home? Did you read LEAVES OF HEALING?

Mrs. Deming—"Yes, sir."

Dr. Dowie—What particular thing blessed you in LEAVES OF HEALING?

Mrs. Deming—"Everything."

Dr. Dowie—Even when I said a man was a stinkpot?

Mrs. Deming—"Yes, sir."

Dr. Dowie—Have you a husband?

Mrs. Deming—"Yes, sir.

Dr. Dowie—Is he a "stinkpot"?

Mrs. Deming—"I don't know that he is."

Dr. Dowie—Does he smoke?

Mrs. Deming—"Yes, sir."

Dr. Dowie—Then he is a stinkpot. Because that is what I mean when I talk of stinkpots; men that chew and smoke. Has he given that up?

Mrs. Deming—"No, sir."

Dr. Dowie—Does he read LEAVES OF HEALING?

Mrs. Deming—"Yes, sir."

Dr. Dowie—Does he like it.

Mrs. Deming—"Yes, sir."

Dr. Dowie—Tell him that I want him to give that up, and drink no more.

Mrs. Deming—"He does not drink."

Dr. Dowie—I want him to get out of that Church. What is he?

Mrs. Deming—"A Methodist, I think."

Dr. Dowie—A Methodist? That is worse. But you were an Episcopalian, and are you going to belong to this Church now?

Mrs. Deming—"Yes, sir."

Dr. Dowie—God bless you. I am glad you came up and gave that testimony.

Mrs. Deming—"I am glad to be able to do it."

A voice in the audience—"Is she perfectly healed?"

Dr. Dowie (addressing Mrs. Deming)—Do you say you are perfectly healed?

Mrs. Deming—"Yes, sir."

Dr. Dowie—Have you any pain?

Mrs. Deming—"No, sir; I have not had any since you touched me this morning."

Dr. Dowie—Will you not give the names of some of the doctors who saw you?

Mrs. Deming—"T. A. Baird"—

Dr. Dowie—He is a Scotchman, isn't he?

Mrs. Deming—"I do not know. Dr. Stone, Dr. McTavish"—

Dr. Dowie—Oh! he is Scotch.

Mrs. Deming—"Dr. Gilbert, two doctor Neukirks, Drs. C. F. and M. A., Dr. Ralph, Dr. Tupper, Dr. Montgomery"—

Dr. Dowie—I think that is a good enough list. Did these all get something out of you?

Mrs. Deming—"Yes, sir."

Dr. Dowie—Well, I expect you are pretty poor now.

Mrs. Deming—"I do not think I have much."

Dr. Dowie—They must have taken pretty much all you had.

Mrs. Deming—"They did not leave us very much."

Dr. Dowie—When you came to the Lord, He did not charge you anything?

Mrs. Deming—"No, sir."

Dr. Dowie (addressing the audience)—Wouldn't you like to give me a thousand dollars to carry on that work?

A voice in the audience—"We would if we had it."

Dr. Dowie (again addressing Mrs. Deming)—I suppose you were often in bed, sister?

Mrs. Deming—"Yes, sir."

Dr. Dowie—For how long a period?

Mrs. Deming—"Three or four months at a time."

Dr. Dowie—And sick pretty much all these years?

Mrs. Deming—"All the time."

Dr. Dowie—Well, thank God for the deliverance of today.

Voices in audience—"Amen."

Dr. Dowie—All who saw that woman and heard her testimony, when she was healed in Zion Home, stand. (Thirty or forty people arose.)

And there is something that follows. I have not read this letter myself yet, but my secretary handed it to me, and said it would be a very interesting addition to the testimony; so now I am going to read it:

BAY CITY, MICHIGAN, December 16, 1898.

REV. JOHN ALEXANDER DOWIE.

Dear Brother in Christ:—I arrived here safe, thank the Lord, and my husband could not believe it was I when I went home. He is very thankful, and he has agreed to obey your command, and he has given up tobacco, and he is a stinkpot no more. (Amen. Applause.)

Pray in regard to my sister. I do not find her any better. I wish you would pray for her Monday, December 19th.

I am, your most grateful Sister, MRS. WILLIAM DEMING.

WRITTEN TESTIMONY OF MRS. EMMA DEMING.

411 INGRAHAM STREET, SOUTH BAY CITY, MICHIGAN,
January 9, 1900.

REV. JOHN ALEX. DOWIE.

Dear Brother in Christ:—I have for some time felt it my duty to write my testimony for publication in LEAVES OF HEALING, to let others know what the blessed Lord has done for me.

When I was eight years old I was taken with the measles.

Bronchitis followed.

Then I had inflammatory rheumatism in my shoulders. My shoulders were drawn up as high as they would go.

My ankle was attacked by the rheumatism next, and then it went to my spine. I was unable to attend school.

My parents began to treat me, when I was first taken, with home remedies. Then they called in a doctor and he began to experiment upon me.

My parents spent all they had upon different doctors. They employed nearly all the doctors in Bay City.

I became no better, but rather grew worse.

For months at a time I was not able to be out at all.

I could not sit or lie still, the pain in my back being so great that it would nearly drive me into delirium.

As I grew older, it got so I could not walk or scarcely stand.

We kept changing doctors all this time. Dr. Bronsin, a German physician, wanted to perform an operation and put silver tubes in my back. He said I could not live over five years, and that with them in my back I would not suffer so much.

When we would not let him perform the operation, he said he could not do anything more for me.

We then got Dr. Baird, and he tried several different kinds of massages and plasters, with no good result.

He then lent us an electric battery. We used that for about four months, and it did no good. They would make the electric current so strong that five persons could not stand it. Then they would apply it to my spine, and I could not feel it; but if they would move it off my spine I could not stand it.

Then some one told us to get mineral water. I took four gallons of that with no good result.

All this took place before I was married.

After I was married I got worse. My spine troubled me more, and my stomach began to cause me trouble.

I was advised to go to a spiritualist doctor. They said he could tell me just what was the trouble with me. I went, and he said I had consumption of the bowels.

I began treatment for that. My stomach got some better, but my spine still troubled me. I was unable to do all my work and kept getting worse.

I was then advised to go to a homeopathic doctor. He advised me to go South, and said I would be well in six months. He ordered me to take cold sitz baths. The first one I took nearly killed me. After I got over that I tried it again and got no better.

I then went to Dr. Stone. When I told him my condition, he shook his head. He could not help me any.

Then we got Dr. McTavish. He wanted to put me in a plaster-of-paris cast. He said he did not know whether it would help me or not. My husband would not hear to that at all, and the doctor said he could do nothing for me. My husband said he was just going to try an experiment upon me.

When Dr. McTavish spoke about putting on the cast, he held me as I would have to hang when it was put on. He only held me there about two minutes, but it nearly killed me. Yet he said that to have the cast put on I would have to hang that way for an hour. My husband said I could not live through it, and I would have to have the cast changed about every six months.

Then an electric belt was recommended, and I wore one, but was not helped.

The last two years previous to my healing I was worse than ever. At times I would suffer so with my stomach that it would seem as if it were more than I could bear. For six weeks together I could take nothing without my bowels cramping until I would scream with agony.

I could not even take a drink of cold water. For about a year I ate nothing but bread and tea, or hot water, for everything else would distress my stomach.

My spine was so sore that I could not bear any one to step heavy behind me, it would cause me such pain.

For about a year I could not sit erect. I always had to sit on my foot to keep the end of my spine from touching the chair.

I could not lie on my back.

All this time I suffered with my bowels. They would not move, and we could not make them move. They would sometimes be inactive for a week and over.

We called in Dr. Baird again. He said I had paralysis of the bowels, and gave me medicine. It did me no good, and he changed it six times. The last he gave me he said would move my bowels if any medicine would.

I was to take a teaspoonful every two hours. I doubled the dose and took two teaspoonfuls and two tablets that he had given me before. I took a two-ounce bottle of the drug and a box of tablets before my bowels moved at all. They immediately became as bad as before.

I was about to give up in despair, when a lady friend told me of a child who had never walked whom her sister had seen healed in Zion.

That encouraged us, and my husband made arrangemements at once for me to go to Zion.

I left Bay City December 13, 1898. I had to be taken to the station in a carriage, and put in a sleeper.

When I got to Chicago, December 14th, they got a wheel chair and took me to the conveyance to take me to Zion Home. When I got to Zion Home they helped me to my room and carried my breakfast up to me.

When the bell rang to go to the Assembly Room, my sister, who accompanied me, helped me into the room.

I listened to Dr. Dowie teach how to pray, which I had never known how to do.

When he laid hands upon me, and prayed in the Name of Jesus, by the Power of the Holy Spirit, in accordance with the Will of God our Heavenly Father, I was healed.

I immediately walked into the dining-room and ate a hearty dinner,

such as I had not eaten for months. I drank a glass of ice-water, which I had not done for months, for it always caused me such distress.

After dinner I climbed two flights of stairs to my room.

I took off my truss and laid it under the pillow, and in less than an hour after Dr. Dowie prayed with me my bowels moved in a perfectly natural manner. I have had no trouble with them since, in that way.

I send my truss to be put on Zion's walls.

All that afternoon I was walking about. It seemed too good to be true that I could walk again.

That evening I walked to Zion Tabernacle, gave my testimony and was baptized.

The next morning, December 15th, I started home, and ran to catch the street car.

I walked home from the depot, where, on the 13th, two days before, I had to be taken in a carriage.

My husband could hardly believe it was I when I got home.

I let my girl go and have been doing my work ever since.

The Devil tries to alarm me sometimes again; but I always trust the Lord, and He soon puts him where he belongs.

Shortly after I was healed, I had the grip, and my husband asked me if I would take something for it. I told him, No, if the Lord loved me enough to heal me of one thing, He would heal me of another. I trusted the Lord for the healing of the grip, and was healed at once.

This summer the Devil tried to catch me again. I had cholera-morbus. I trusted the Lord again, and was healed of that.

God answered my prayer for my husband. He had blood-poisoning in his hand. I prayed, and it got well.

I do feel so thankful for God's Saving and Healing power.

I thank Dr. Dowie, and pray that he and all Zion household be spared for years, so all the world will learn of God's Saving and Healing power.

I pray that my testimony will lead others to trust God alone as their Saviour and Healer.

Since my healing I have traveled far and near in our own city, to proclaim Jesus' power and willingness to heal.

People have falsely said that Dr. Dowie had me hired to go among the sick and get him patients. They have reported me sick a number of times, saying that I was worse then ever again.

But I prove to them that I am in as good health today as I was the day Jesus healed me.

When I was very low my husband would often waken in the night and think me dead, my body would be so cold and clammy. He would have to use hot applications at once to get me warm again.

I have had to fight the Devil, but God's power is the stronger, and conquers every time, if we will but trust Him.

I pray that in the near future the whole world will accept Jesus for their Saviour, Healer, and Cleanser.

Your most grateful Sister in Christ, MRS. EMMA DEMING.

Made Worse by the Use of Medicine.

The following letter from England to our General Overseer is one of numerous instances where disease has been produced by the use of medicine:

DEAR DR. DOWIE:—I have been very much blessed by reading the Message of your "Little White Dove" of a full salvation through faith in Jesus.

God has blessed me many times in answer to prayer, as we have been taught by a few faithful friends here.

But I feel the Lord wants me to write to you for prayer. I am suffering from that nasty disease, eczema, in my fingers, also from bleeding piles.

The latter is the result of taking medicine to cure the first, which did not cure it.

Some time since I consulted a leading physician, who told me I could never be cured.

I at once determined to trust God for my healing, and, although I do not get any worse, I am not any better.

As I give out my papers after reading them, I am often asked how I know it is true, or do I know any one that has been healed. Sometimes I am met with a sneer or the curl of the lip. Others are just longing to know more.

I desire to be able to testify to God's power and faithfulness to His children through faith in Jesus. Hence I am writing to Zion for prayer.

The Lord has given me this Message: "For I will cleanse their blood that I have not cleansed: for the Lord dwelleth in Zion."—Joel 3:21.

I have given up eating swine's flesh, and I intend as God gives me light to follow Him faithfully.

AND ye shall serve Jehovah your God, and He shall bless thy bread, and thy water; and I will take sickness away from the midst of thee.—Ex. 23:25.

ZION'S BIBLE CLASS.

CONDUCTED BY DEACON DANIEL SLOAN.

BIBLE LESSON FOR FRIDAY, JANUARY 26th, 8 P. M.

God's Unchanging Covenants.

1. *The Lord is my Provider, Jehovah-Jireh.*—Gen. 22:11-14.
   Is not God ever the Saviour of life?
   When we fully trust God, does He not always provide?
   Does not every test bring out a firmer faith in God?
2. *The Lord is my Healer, Jehovah-Rophi.*—Ex. 15:23-26.
   Are not many sick because of the food and water they eat and drink?
   Does not ill-health ever come from disobedience?
   Is not God's Covenant to heal ever in force?
3. *The Lord is my Banner, Jehovah-Nissi.*—Ex. 17:13-16.
   Does not God call every one to warfare against sin?
   Does not to display His banner mean to be aggressive for God?
   Will you win if you do not fight the good fight of faith?
4. *The Lord is my Sanctifier, Jehovah-Mekaddeshcem.*—Ex. 31:12-17.
   Does not a sanctified man refuse to do that which others do?
   Must not one give time to God to be wholly cleansed?
   Does not the way you observe God's Day show your relation to Him?
5. *The Lord is my Peace, Jehovah-Shalom.*—Judges 6:21-24.
   What is God's substitute for fear?
   Is not God's Message ever one of good will?
   Is not to see God to live and be happy?
6. *The Lord is my Might, Jehovah-Tsebahoth.*—1 Sam. 1:1-3.
   Have you ever found anything God is not able to do?
   Is there a burden God cannot relieve?
   Are you praying for the heretofore impossible?
7. *The Lord is my Pastor, Jehovah-Rohi.*—Psa. 23:1-6.
   Where have you been that you have leanness of soul?
   Why is it you are so ignorant of God?
   When God cares for you, who can harm you?
8. *The Lord is my Praise, Jehovah-Heleyon.*—Psa. 17:10-17.
   What have you to praise God for?
   How much more ought you to praise God for?
   How much do you thank God for His deliverances?
9. *The Lord is my Righteousness, Jehovah-Tsidkenu.*—Jer. 23:5-8.
   Have you ever been really satisfied with yourself?
   Is it not "Christ in you" the power for right-doing?
   Is not the righteousness of God to be ever sought for?
10. *The Lord is my Dwelling, Jehovah-Shammah.*—Ez. 48:30-35.
    Is not God the only safe retreat one can find?
    What if God does not build the house?
    Is not God's sheltering care ever safest?

The Lord Our God is a Covenant-Establishing God.

BIBLE LESSON FOR SUNDAY, JANUARY 28th, 1:30 P. M.

Covenant Blessings With God.

1. *The Covenant of Repentance.*—Acts 2:37-40.
   However painful, is not repentance a blessing?
   Can a person who does not repent get special mercy from God?
   Are not God's promises precious to all who repent?
2. *The Covenant of Faith.*—Rom. 10:5-13.
   Has any one an excuse for not having faith?
   When one gets right with God, will he not have faith?
   Will one have faith without reading the Word of Faith?
3. *The Covenant of Blessings.*—Matt. 5:3-12.
   What are the conditions of getting blessings from God?
   Does not God always bless the lowly in spirit?
   Is not to be true to God to always have blessings from Him?
4. *The Covenant of Enlightenment.*—Heb. 10:14-25.
   Can any but God make the Bible real to a person?
   Is not to go to God's Word for light, ever to get it?
   Must not one read the Word of God in faith to get help from it?
5. *The Covenant of Service.*—John 4:31-38.
   Can one be a Christian and not be busy for God?
   Has not each one to serve the will of God?
   Is it not a sin not to see plenty to do for God?
6. *The Covenant of Prayer.*—John 16:23-28.
   Do we not yet know very little of what it means to pray?
   Is it not our fault that we ask too little of God?
   Can you tell what good thing God is not willing to give?
7. *The Covenant of Ministry.*—Matt. 28:16-20.
   To be God's minister, must one not get alone with God?
   What power has God to make known to His ministers?
   Can one "go" who has not first been long in Christ's presence?
8. *The Covenant of Inheritance.*—Luke 12:31-38.
   Is not one to seek riches from God?
   Has not God an inheritance yet reserved?
   Can one be faithful to God and not get on well in the world?

God's Holy People are a Covenant-Testing People.

Reply at once if you are using Zion's Bible Class Studies in a regular Zion Gathering anywhere and are trying through their use to help others to "A HOLIER LIFE FOR GOD." **Write Deacon Sloan** how long and where you have been doing this work, that he may by prayer, special helps and counsel come closer to you in your own life and comprehension of the Truth, and be, perhaps, of inspiration and assistance, possibly by an occasional personal letter to all who, as Bible Workers in Zion, are striving for the faith once delivered. **Add your name to the list.**



HO ZION, escape thou that dwellest with the daughter of Babylon.—Zechariah 2:7.

BABYLON is confusion. The daughter of Babylon is a lie. Those who dwell in Babylon call evil good and good evil; and put darkness for light; bitter for sweet and sweet for bitter.

They think that God does the Devil's work by making people sick for their good. They say that He needs doctors and drugs to help Him heal the sick. Yet God through the ages has declared Himself Jehovah-Rophi, "I am the Lord that healeth thee."—Exodus 15:26.

Under the Old Dispensation, God forbade the eating of certain animals because they were unclean. But the Babylonians who dwell in Babel, which is Confusion, say that under the Christian Dispensation all animals are clean.

Zion does not believe that the atonement destroyed the disease-producing power in the swine. People who eat swine's flesh sometimes find the sweet very bitter when it develops cancer in their flesh.

God told the Jews that they, and even their business, were cursed because they robbed Him of His tithes and offerings, which were needed to carry on His work. But the Babylonians say that God does not require His tithes and offerings under the Christian Dispensation. Yet the need is greater for the extending of God's Kingdom than it has ever been, we believe, to prepare for the coming of our Lord.

Zion teaching shows the lie to the people and calls upon them to deliver themselves from it, and to hate evil.

Those who have obeyed are rejoicing in a freedom which they never knew before.

Saved From Death Through Reading Leaves of Healing.

A lady in Mississippi writes thus to our General Overseer:

I write to tell you what Peace and Happiness reigns within our home since the Little White Dove flew to our door.

It came first in August, 1898, and brought peace to my starving soul on its pure wings.

I was going down to death's door as fast as time could carry me. I was a total wreck and was starving in spirit, soul and body.

My health was gone. I had no appetite, and there was a lump on my neck as large as a goose egg.

I had been to the best doctor in the county, who said the lump would have to be cut out.

I would not consent to have this done. I was taking several kinds of medicine, but was getting worse all the time. The doctor could do me no good.

But, praise God, when I read LEAVES OF HEALING and found that Christ was the "same today," I was more than willing to fall on my knees and pray to "Our Father," in Jesus' Name, to be my Physician and my "All in All."

I gathered up all of the medicine and threw it away.

God in His infinite mercy heard my cry and has made a new creation of the miserable wreck which I was.

Life seems quite different now.

God has blessed my husband and six children and myself many times. My husband was healed of gout in his foot. The children have been healed several times of different things.

We have quit eating pork.

May God bless Dr. Dowie and spare him to wave this banner of truth all over the world.

Zion Awakes the Devil in Egypt.

Jesus said: "Think ye that I am come to give peace in the earth? I tell you, Nay; but rather division: for there shall be from thenceforth five in one house divided, three against two, and two against three."—Luke 12:51, 52.

In a letter to our General Overseer from Egypt, the writer says:

My husband and I have heard a rumor of your coming to Jerusalem, D. V., next year. We trust you and Mrs. Dowie will find your way to our home, where you will get a sincere and warm welcome.

Both of us are one as regards our determination to Go Forward on Zion lines, and are looking forward with hope to your visit to clear difficulties which must arise in a country where so many languages are spoken.

We are determined that God shall make us "swift witnesses" against sin and for the truth as it is taught in Jesus.

We greatly desire to have a Branch of the Christian Catholic Church here. As Jeremiah saw, we see, "a seething pot."

Even among missionaries the name of Dowie arouses the Devil.

A gentleman remarked to me: "We never mention at table this subject of Dowie, as it only creates argument and opposition." I added: "It is a subject I always bring in and dwell on."

We hope to keep plenty of Zion literature for sale on our table, and to do much circulating till you come yourself. We greatly long to see your face.

A Lady in Honolulu Compelled to Have a Physician.

A mother in Honolulu, Hawaiian Islands, writes that she did not want a doctor in her sickness, but the law there insisted upon persons having a doctor in all cases of illness, and one was thrust upon her. She writes:

But I have had to suffer for it. Hemorrhage set in and the doctor soaked me with whisky. I did not want to take it, but I was, in their hands, weak and helpless.

During all of the time I asked God to help me, as they could not help me. I never use medicine, for I hate it. Husband and I both protested, but they made me take it. But doctors and medicines utterly failed to help me.

My fever was checked at once when I turned to God alone, and I began to feel better when my husband and I prayed.

Since I have been up and about, although now I have much trouble with my heart, I never had it before.

Pray for me that this heart trouble may be healed.

They reject Zion teaching in the Methodist Church here, and my husband had to leave it.

Thank God, we rejoiced to hear that there was a sailor blessed through reading LEAVES OF HEALING which he received from an unknown hand in the Methodist Church in Honolulu. We gave away the LEAVES there.

The sailors and soldiers eagerly receive the Little White Dove, and also the tracts.

The Little White Dove has brought much blessing to our home.

We ask you, dear reader, to help us send the truth forth on the wings of the Little White Dove—the teaching which shall open the eyes of the people to the lies which are keeping them from Salvation, Healing, and Holy Living.

Zion Literature Sent Out From a Free Distribution Fund Provided by Zion's Guests and the Friends of Zion. Report for Week Ending January 13, 1900.

2548	Rolls to	United States.
2737	Rolls to	England.
862	Rolls to	Hotels in France, India and Italy.
231	Rolls to	Scotland.
220	Rolls to	Various Nations.
194	Rolls to	China.

Total number of rolls for the week, 6502.

He sendeth His word and healeth them.

LEAVES OF HEALING

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

A WEEKLY PAPER FOR THE EXTENSION OF THE KINGDOM OF GOD.
EDITED BY THE REV. JOHN ALEX. DOWIE.

Entered at the Postoffice, Chicago, Illinois, as Second Class Matter.

Subscription Rates.		Special Rates.	
One Year	$2.00	100 Copies of One Issue	$1.00
Six Months	1.25	25 Copies of One Issue	1.00
Three Months	.50	To Ministers, Y. M. C. A.'s and Public Reading Rooms, per annum	1.50
Single Copies	.05		

For foreign subscriptions add one dollar per year for postage.
Subscribers desiring a change of address, should give present address, as well as that to which they desire LEAVES OF HEALING sent in the future.
Make all Bank Drafts, Express Money Orders or Postoffice Money Orders payable to the order of JOHN ALEX. DOWIE, 1207 Michigan Avenue, Chicago, Ill., U. S. A.
Telephone 2... *Long Distance Telephone Scarth 666.* *Cable Address "Dowie, Chicago."*
All communications upon business must be addressed to
MANAGER ZION PUBLISHING HOUSE,
1207 Michigan Avenue, Chicago, U. S. A.

CHICAGO, ILLINOIS, JANUARY 20, 1900.

TABLE OF CONTENTS.

Leaves of Healing, Saturday, January 20, 1900.

GOD'S WITNESSES TO DIVINE HEALING—
Mrs. Emma Deming, ... 383-388
ZION'S BIBLE CLASS, ... 388
ZION LITERATURE MISSION, ... 389
EDITORIAL NOTES—
The Parable of the Tares, ... 390
Zion's Part in the Consummation of the Age, ... 390-391
Press Lies Concerning Dr. Dowie's Health Refuted, ... 391
The General Overseer to Preach by Graphophone, ... 391-392
The Devil Too Late to Silence Voice to Zion, ... 392
Ultimate Victory of Zion in Building City Assured, ... 392
Fourth Anniversary Excursion to Zion City, ... 392
A VOICE TO ZION AND GOD'S PEOPLE IN EVERY LAND—
Prelude—Concerning Death of Rev. Dwight L. Moody, . . . 393-394
Sermon—Christmas Crowns, ... 394-396
Prelude—Concerning the Mormon Apostasy, ... 397-398
Address—Zion's Plans for the Extension of the Kingdom of God Throughout the World in 1900, ... 398-402
ZION'S BIBLE CLASS, ... 402
NOTES FROM ZION'S HARVEST FIELD, ... 403-405
ZION IN THE ORIENT—
Captive Cathay and Zion 406-407
CREATION—
Fashionable Paths to the Grave, ... 408
DOCTORS AND MEDICINES, ... 409-410
ZION'S JUNIOR SEVENTIES, ... 411
MAP SHOWING LOCATION OF ZION CITY, ... 412
ZION'S FINANCIAL INSTITUTIONS, ... 413
ZION SENIOR SEVENTIES—
Message Number Seven, ... 414-415
Message Number Eight, ... 415
BAPTISMS, ... 416

EDITORIAL NOTES.

"THUS SAITH THE LORD OF HOSTS, I AM JEALOUS FOR ZION."

"THUS SAITH the Lord of Hosts,
My Cities through prosperity shall yet be spread abroad."

GOD DOES NOT confine Zion to one City.
Zion is one; but God's Cities are many

"THE LORD shall yet comfort Zion,
And shall yet choose Jerusalem."

ZION AT Jerusalem will be the Seat of Government for all Nations when Christ returns and reigns there as King.

"I HAVE raised up thy sons, O Zion,
And made thee as the Sword of a Mighty Man."

ZION IS the Sword of "the One Mediator between God and man, the Man Christ Jesus."

WE REALIZE increasingly that the Joy of the Lord is our strength, and that the Sword of the Spirit is the Word of God.

GOD'S SWORD is "two-edged" and it was made to cut, to bless, to kill, and to make alive.

LOOKING ABROAD on every side, we would be perplexed beyond measure, as we look upon the condition of the Field of the World, did we not understand something of the Parable of the Tares.

JESUS' DISCIPLES once said, "Explain unto us the Parable of the Tares of the Field."

HOW WONDERFUL was His answer when He said (Matthew 13):

He that soweth the good seed is the Son of Man;
The Field is the World;
The Good Seed are the Sons of God;
The Tares are the Sons of the Evil One;
The Enemy that sowed them is the Devil;
The Harvest is the Consummation of the Age;
And the Reapers are Angels (Messengers).

AS THEREFORE the Tares are gathered up and burnt with fire;
So shall it be in the Consummation of the Age.

THE SON of Man shall send forth His Messengers,
And they shall gather out of His Kingdom
All things that cause stumbling,
And them that do Iniquity,
And shall cast them into the Furnace of Fire;
There shall be the Weeping and Gnashing of Teeth.

THEN SHALL the Righteous shine forth as the Sun
In the Kingdom of their Father.

HE THAT hath ears, let him hear.

THE CONSUMMATION of the Age is rapidly approaching; indeed it has begun.

ZION'S MESSENGERS are God's Reapers.

THEIR FIRST DUTY is to gather up the Tares; for it is the Time of Harvest, and the Lord of the Harvest is saying to the Reapers, "Gather up first the Tares, and bind them in bundles to burn them: but gather the Wheat into My Barn."

ZION'S WORK is therefore,
First, the Destruction of the power of the Sons of the Evil One; and,
Second, the Gathering into the Barn, the Christian Catholic Church in Zion, of the Sons of the Kingdom of God.

WE ARE profoundly impressed that the Time of this Harvest is come.
Yea, it is indeed "overripe."

THE OLD SICKLE of Denominationalism will not do, and God is saying now to Zion:

Fear not, I will help thee, saith the Lord,
And thy Redeemer is the Holy One of Israel.
Behold, I will make thee
A New Sharp Threshing Instrument having Teeth:
Thou shalt thresh the Mountains,
And beat them small,
And shalt make the Hills as chaff.
The Poor and Needy seek Water,
And there is none,
And their tongue faileth for thirst;
I, the Lord, WILL ANSWER THEM;
I, THE GOD OF ISRAEL, WILL NOT FORSAKE THEM.

ZION MUST use her New Sharp Thresher with Teeth—a Combined Reaper and Thresher and Bagger.

Zion must reap, and winnow, and blow away the chaff, and gather in the wheat into God's Barn, and do it all at the same time.

ZION MUST "Open Rivers on the Bare Heights, and Fountains in the midst of Valleys."

O'ER ALL the earth the streams of Salvation and Healing must flow.

The Cleansing and Keeping Power of God must make Salvation and Healing a divine reality.

BITTER INDEED must be the conflict between the Sons of Light and the Sons of Darkness: for what agreement can there be between the Sons of God and the Sons of the Evil One?

THERE NEVER can be any peace between Good and Evil, between Light and Darkness, between the Sweetness and Joy of the Lord, and the Bitterness and Sorrow of the Devil.

WE WARN our readers throughout all the world that they must expect the secular and the so-called religious press to be continually misrepresenting and falsifying Zion, and striking at her human defender.

From all parts of this land telegrams and letters have been pouring into Zion Home, Chicago, and have been sent to us here in our country home, asking if the statements in the press concerning our physical condition are true.

WE DESIRE once more to answer that they are false and never had an atom of foundation in truth.

When we return to the city we shall take pains to gather up these Tares, "bind them up in Bundles" in the pages of this paper, and then cast them into the Furnace of Fire, showing to all the world once more how the press does lie concerning us.

FALSE STATEMENTS have been made in the Chicago and other papers of this country, and they have been telegraphed to Canada, and sent across the Oceans to all the Continents, to the following effect:

(1) Dr. Dowie's voice is gone.
(2) Dr. Dowie is very ill.
(3) Dr. Dowie is stricken dumb.
(4) Dr. Dowie is dead.

AGAINST ALL these lies we put these facts:

(1) Dr. Dowie's voice was never lost at any time, and is as clear and strong as at any time in all his life.

(2) Dr. Dowie has not been sick for a single minute.

(3) Dr. Dowie is speaking these words to his stenographer at Ben MacDhui, White Lake, Michigan.

(4) Dr. Dowie is very much alive in spirit, soul, and body.

(5) Dr. Dowie is singing, loud enough to be heard on earth and in heaven, HALLELUJAH!

BUT WHAT, one may ask, is the reason for the press entering upon this new campaign of absolute lying?

We answer in a word: *To destroy the world-wide confidence of God's people in Dr. Dowie's plans for the establishment of Zion City.*

THE PRESS, as our readers and the people at large know, did its utmost to provoke by countless falsehoods the cruel and murderous mobs in their attacks within the past three months upon Dr. Dowie in Chicago, Hammond and Oak Park, which were expected to result in his death.

FAILING TO SUCCEED in this, and the glorious sight of Zion Unveiling the Coming City on the first hour of 1900 having burst upon the world, their only hope is to produce, by continual falsification, the impression that Dr. Dowie is a weak and sickly being, and even a dead man.

But God being our Helper, we are realizing that the Tide of Life, throbbing and thrilling Life from God, never flowed more strongly either in our spiritual, our psychical or our physical being.

We were never better fitted for the glorious Ministry in Zion to which God has called us than we are today.

WE HAVE been sorely tempted in these past few days to leave our country home, this blessed and quiet retreat, and present ourselves immediately in the city, and answer these lies in person from the platform of Central Zion Tabernacle.

BUT THIS would only have been to have done what the Devil wanted us to do, so that he might have cheated us out of the quietness which we have realized to be essential for preparing to set Zion's New Sharp Threshing Instrument having Teeth more effectively to work in the ripe fields of Chicago, and other great cities of America, and indeed throughout the great cities of the world.

THE WHIRR of this Mighty Instrument, propelled by the invisible power of God, as it sweeps over all the earth, is striking dismay into the hosts of hell everywhere, and into the sons of the evil one, in the press especially: for it goes on cutting, reaping, threshing, and bagging everywhere.

BUT WE shall not let the Devil triumph even for the few remaining days of our retirement.

We have determined to send our Voice ringing through Central Zion Tabernacle next Lord's Day with a Message from God, without our bodily presence being there at all.

Our dear people and thousands in Chicago shall, God willing, hear next Lord's Day the words that God has put into our heart to say to them, and to Zion throughout the world.

We shall invite Chicago to hear the Voice which the press falsely declare is "gone," is "dumb," is "dead."

BEFORE THESE WORDS appear in print, we shall have spoken our address to Zion from Ben MacDhui into a large Graphaphone, and our Voice will be recorded plainly upon its wonderful cylinders and carried back to Chicago from our little Galilee by one of Zion's Voice-recording Messengers, Brother E. A. Parsons, who has brought this Instrument in person from Chicago for us to speak the words that will rebuke the Lying Devils in the Press of Chicago.

WE SHALL HOPE, even when absent in Europe and Asia this year, to speak a few words in Chicago, and elsewhere, every week.

AND MORE, to all the foes of Zion, we say,

Ye are too late!

The Voice of John Alexander Dowie will never cease to ring throughout the earth till Jesus comes.

You may kill the body of that man, if God should permit it, but you cannot silence or destroy the Voice.

The words that were spoken by the Voice of Jesus are "spirit and life" today.

And the words that we have spoken in His Name, and by His Spirit's power, will live because He lives.

Oh, ye are too late, ye Generation of Vipers in the Press.

The Voice which now speaks to Zion will never die.

ZION CANNOT DIE, for Zion is born of God.

GOD SENDS His Messengers, and He recalls them as He will.

God has sent us, and He can recall us when He will.

But God's Message will live, and His Voice in it will live, although our bodies pass away.

And Zion has come, and come to stay, until her glorious work on earth shall end in the Universal Triumph of her Lord and King.

ZION CITY will be built.

Even if it were possible, which we do not believe it is, for Satan to triumph for a time, and retard the City, the Ultimate Victory will be all the greater for the temporary delay.

BUT WE HAVE the confidence that it is not within the power of Hell even to delay for a day, nay not for an hour, the accomplishment of God's plans in the establishment of Zion City.

As we have said in the sermon reported in this issue, we once allowed the Devil to trick us in Edinburgh, Scotland, and to turn us away twenty-nine years ago from plans which would long since have led to the establishment of the Christian Catholic Church in Zion.

But it is not in the power of the Devil to trick us in the same way a second time.

We shall allow neither man nor devil to turn us aside from our Ministry in Zion.

WE HAVE reached the place where Zion is being, before the eyes of earth and hell and heaven, restored to the possession of those Powers which she so gloriously manifested in her primitive beauty and glory.

And we shall never allow the Devil to turn us from the straight path in which God has now set our feet, or turn us aside from the glorious work which He has assigned to us--the Restoration, "upon the Foundation of the Apostles and Prophets, Jesus Christ being the Chief Corner Stone," of the Christian, Primitive, Catholic and Apostolic Church of God, which, nineteen centuries ago, the Apostle in his Letter to the Hebrews declared had even then come to Mount Zion.

WE STAND there, and in Zion we boldly tell God's People in every land that the words are true which the apostle wrote (Hebrews 12:22-25):

But ye are come unto Mount Zion,
And unto the City of the Living God,
The Heavenly Jerusalem,
And to an Innumerable Company of Angels (Messengers),
To the General Assembly and Church of the Firstborn,
Which are enrolled in Heaven;
And to God the Judge of All,
And to the spirits of Just Men made perfect,
And to Jesus the Mediator of the New Covenant,
And to the Blood of Sprinkling,
That speaketh better things than that of Abel.

AND NOW once more we ask every Lover of God, and every Friend of Zion everywhere, to remember that they must never believe one single word that they read in the secular, or even in the religious, papers concerning Zion, unless it has been verified by what appears in this paper, LEAVES OF HEALING.

The facts that we have already stated, namely: that our sickness and even death have been reported without a single iota of foundation, is a clear proof that the Anonymous Assassins of the Press, if they cannot kill us, will at least endeavor to make the people believe that we are dead.

We have therefore a right to ask our friends everywhere not to believe a single word they read about us or Zion in the papers, unless it is verified, as we have said.

WE ARE LOOKING forward with intense delight to the reopening of our ministry, after this brief absence, on Lord's Day afternoon and evening, January 28th, and to our meeting with Zion's fully-organized and largely increased Seventies on the night of Monday, January 29th.

Then we are looking forward to the Celebration of the Fourth Anniversary of the restored Christian Catholic Church in Zion, on Washington's Birthday, February 22d, and to an Excursion on that day, should the weather be favorable, with thousands of our dear friends to the site of Zion City.

We are looking forward to the Anniversary Conferences and Gatherings of Zion which we have planned from Wednesday, February 21st, until Lord's Day, March 4th.

We shall send the New Sharp Threshing Instrument having Teeth through the streets and lanes of Chicago for these twelve days in charge of nearly one hundred of our officers; and we believe that multitudes will be blessed by Salvation, Healing, and Cleansing through Faith in Jesus, and a glorious ingathering granted unto Zion.

LET ZION come to Chicago from every State and City within reach.

Some are already here from across the Ocean.

BRETHREN, PRAY FOR US.

A Doctor of Medicine Commends the Faith in Zion.

A sister sending in her application for membership in the Christian Catholic Church in Zion also encloses a copy of a letter received by her from the church clerk of the Church with which she formerly held membership:

———, December 28, 1899.

MY SISTER IN CHRIST, IF NOT IN THE CHURCH:—Yours of the 18th was received on time and attended to as requested.

The hand of fellowship is withdrawn on my motion, but I assure you it was no pleasant duty to perform. If ever I regretted to have to make such a motion, it was in your case.

My sister, that is a fine letter. There are some—a few—points in it in which I do not agree with you. Yet I wish every soul believed as you do. They would serve God much better than they do, and have a very much better hope of heaven than they now have.

Yours truly, —— ——.

The above is signed by a doctor of medicine, and the sister who sent her application for fellowship with us, in speaking of this doctor and his letter, says:

Dr. H—— is a physician and surgeon, well known in U—— and this part of the State. He is, however, a thoroughly consecrated Christian gentleman, and I was most pleased to receive this letter from him.

A Voice to Zion and God's People in Every Land.

O thou that tellest Good Tidings to Zion, Get thee up into the High Mountain Lift up thy Voice with strength; Lift it up, be not afraid; Say unto the cities of Judah, Behold your God! Isaiah XL:9.

CHRISTMAS CROWNS.

Report of Meeting held in Central Zion Tabernacle, Lord's Day Afternoon, December 24 (Christmas Eve), 1899. Prelude: Concerning Death of Rev. Dwight L. Moody. Sermon: Christmas Crowns.

Report of Meeting held in Central Zion Tabernacle, Lord's Day Afternoon, January 7, 1900. Prelude: Concerning the Mormon Apostasy. Sermon: Zion's Plans for the Extension of the Kingdom of God Throughout the World in 1900.

REPORTED BY S. AND E. W. AND A. W. N.

CHRISTMAS SERVICE.

Central Zion Tabernacle, Lord's Day Afternoon, December 24, 1899.

For there is born unto you this day in the City of David, a Saviour, which is Christ the Lord.

ZION met with songs of thanksgiving and joyous hallelujahs on the eve of the birthday of her Lord, in Central Zion Tabernacle. Although the day was bitter cold, a happy audience of over two thousand people assembled and entered, with hearts aglow, into the beautiful service which had been prepared.

A special musical program was very admirably rendered by Zion's Robed Choir, both junior and senior.

The General Overseer laid the Crowns of the year at the feet of Zion's God. Many wept with him as he cast down before Him the Crowns of Thorns: the persecutions, the trials, the calumnies, the buffetings. But weeping was turned into gladness as the radiant Crowns of Victory were laid upon them.



The General Overseer gave a brief prelude in which he alluded feelingly to the death of the Rev. Dwight L. Moody, which had occurred at Northfield, Massachusetts, on the previous Friday. With tenderness and love he spoke of the great good which the late evangelist had done and expressed deep sorrow that he should have fought against God's truth and thus passed away, when he might have lived years of usefulness.

It was a most helpful service and its influence was the beginning of the good things which were to follow in the All-Day and All-Night with God.

The meeting was opened by singing the Hymn No. 49:

O come, all ye faithful,
Joyful and triumphant,
O come ye, O come ye to Bethlehem;
Come and behold Him
Born, the King of Angels;

REPRAIN—O come, let us adore Him,
O come, let us adore Him,
O come, let us adore Him,
Christ, the Lord.

The Scripture lesson was read from the second chapter of St. Matthew and from the fourth chapter of Revelation.

Prayer was offered by Dr. Dowie.

The announcements were then made, in the course of which Dr. Dowie said:

Concerning the Death of Rev. Dwight L. Moody.

My heart is very sore today. Yesterday morning at Muskegon, Michigan, I received the morning papers at an early hour on my way to the city. I was very sad when I read the three words, "Moody is dead." I said first of all, "That is not true. Moody is alive; a Christian never dies. He has left the body, and to be absent from the body is to be present with the Lord."

I do not believe in the sleep of the spirit. I am never more awake in my spirit than when my body is asleep. My spirit is widest awake, and is oftentimes more closely in communion with God, when my body is sound asleep. It has been always so throughout my life.

Oh, if I could only preach the sermons with these mortal lips which I have preached when I have been asleep! If I could only show you the things which God has shown me, which eye hath not seen, nor ear heard, when my spirit saw and heard.

I find this poor speech of ours so broken and inadequate, and moreover when I awake, it seems that I forget so much I have seen.

My first thought, therefore, was, "Moody is alive. He is present with the Lord." Our spirits cannot die; for they are the offspring of God.

My next thought was, as I bowed my head, "O my God, you know I did right. I warned Mr. Moody of this. I publicly, openly warned him that he would die; that God was through with him if he would not take back the things which he had said against Thy servant, and against Zion, and against Thine Eternal Truth."

I told him to take them back and showed him that he was wrong. I prayed God only as lately as last Sabbath morning that he might have repentance unto life, but he did not seek God for healing. He mocked at Divine Healing; he dared sickness within a very few hours of its coming upon him in this city. He continued to dare it and went with the mockery against Divine Healing upon his lips to Kansas City, where he again uttered his folly and was stricken. He was left to the enemy, stricken and taken home to die; under the influence of drugs up to the moment of his death.

I do not care for what he said upon his deathbed. A man who is under the influence of hypodermic injections of morphine, etc., is drunk. He is like the Chinaman who has smoked the opium pipe. He has beautiful and pleasant visions. But they are not from God. I do not care for what a man says then.

I care more for how Mr. Moody lived. I thank God for the good work he did, and for all the inspiration which came from the good that he did. Although he sinned,

I Believe Mr. Moody is in Heaven With God.

God will put him right. Jesus will put him right. He is put right now. Our Father has shown him. I know my brother is with God, because, though he erred, he erred, for the most part, ignorantly, an ignorance which might have been enlightened. When a man closes his eyes, and will not see; his ears, and will not hear; his heart, and will not understand; and fights the things he does not know, that man, be he saint or sinner, will always suffer.

I call your attention to this: Mr. Moody said a little more than a year ago, when sitting at dinner in this city with Reginald Studd and others: "I will fight Dowie. I will fight Divine Healing. I will fight Zion."

He thought it was an easy thing to do, but he struck the Eternal Rock; he fought against God, and every blow he gave only paralyzed his own hand and heart.

I call your attention as the year is closing to the fact that the warnings I have given from these platforms in the years, God has signally justified. Not one weapon which has been formed against Zion has prospered. (Amen.)

I am sorry that Mr. Moody is gone. I think there were ten years of good work in that man, but he let the Devil, and envy, and jealousy, and his own ignorant pride and unwillingness to own that God could bless somebody else, come in.

Now a great and good man is fallen in Israel.

There are not many to take the place of the eloquent voice that pleaded for God and for salvation.

I am sorry to the heart that he ran up against the Rock of Zion. From this platform I warn the brethren who have been doing this kind of thing to take care. God will take care of Zion, but where will you be?

Oh, may the day never come when you, my brothers, or I, shall ever be jealous of the success of another. May we keep our minds and hearts open, peradventure that God has a Message for us even from the lips of a babe. Out of the mouths of babes and sucklings God rebuked the Pharisees when the children sang "Hosannas," and He rebukes them in the same way today.

May God help us to hear the Message that may come to us from the voice of an humble and even a weak and ignorant man. Philosophers were saved by fishermen in apostolic days.

This is the trouble with the ministry today. They say, "Who is Dr. Dowie? Why should we listen to him?"

That is not the proper question. They are failing to see it. They should ask, "Has Dr. Dowie a Message from God, and is that Message true? and does "God confirm the word" as he preaches it with "signs following"? These are the proper questions.

May God Bless the Sorrowing Hearts.

May God bless the sorrowing. There is no man feels for them more than I, who predicted this thing. I knew I should see it just as truly as I lived. I knew I should see it, and the last few months the shadow of it has been falling deeper and deeper upon this man whose body now lies dead in Northfield, Massachusetts.

You cannot fight Zion successfully. God has said:

Touch not Mine anointed ones,
And do My prophets no harm.

There is not a single editor in Chicago today who fought me, five years ago, who is in an editorial chair. One was sent to prison for his many crimes, another was cast out of his editorial chair, and the bodies of all the rest are in the grave. You reporters cannot afford to take your pencils and lie about Zion.

God has said, "Touch not Mine anointed ones, and do My prophets no harm." God has anointed me with the Holy Ghost and has shown His power in this poor vessel of clay. I have been His prophet as regards many things, and I am His prophet today.

May God help me to stand strong in that faith which God has given me. May He give me strength to fulfil my mission. (Amen.)

CHRISTMAS CROWNS.

INVOCATION.

Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, and profitable unto this people, oh Lord, my Strength and my Redeemer.

In the fourth chapter of the Revelation, in the ninth and tenth verses, we read these words:

TEXT.

And when the living creatures shall give glory and honor and thanks to Him that sitteth on the Throne, to Him that liveth forever and ever, the four and twenty Elders shall fall down before Him that sitteth on the Throne, and shall worship Him that liveth forever and ever, and shall cast their Crowns before the Throne.

I do not wish to wait until I have left this body; I do not desire the Elders, of whom there are more than four and twenty sitting around me, to wait until they have left this body, before they cast their Crowns before the Throne.

I am thankful that every year I have been in Christ's service preaching the Everlasting Gospel of the Kingdom of God, my Father, and His Father, I have had some Crowns to place at my Redeemer's feet, saying, "Worthy art Thou."

I do not find myself at the close of 1899 without something to lay at the Throne.

There are many Crowns, beautiful Crowns, mentioned in Scripture.

I was looking today at a number of passages which talk of Crowns of Righteousness, Crowns of Love, Crowns of Mercy, Crowns of Glory, Crowns of Victory.

Crowns of Thorns.

There is another Crown which I lay at the feet of my Lord today, a Crown of Thorns—my Crown of Thorns.

If any one thinks for a moment that to occupy the place which I occupy, and have occupied for these years, is other than the most poignant grief as well as the holiest joy, they know nothing about it. All these years, and especially since the beginning of this summer, the World, the Flesh, the Devil and the apostate Church have been weaving Crowns of Thorns and have pressed them upon my brow.

Almost every day and every hour they have smitten me upon the face, scourged me and crucified me. At the end of the year, which God has brought me through, I take the Crown of Thorns from my brow and laying it at His feet I say, I thank Thee, oh God, that I could wear that Crown for Thee, that I could bear the almost unendurable shame of it all.

I feel it, I feel it to the deepest depths of my heart. Every spark of true and manly feeling and Divine life that there is in me has resented it. Yet I have bent my brow and have said, "Put them all on; pile them on; let the blood run down my head. I will bear the Crown of Thorns, and when the year is ended God will give me Victory, and I will lay it with joy at Jesus' feet."

I thank Thee, oh God, that Thou hast permitted me to wear the very Crown Thou didst wear Thyself, oh Christ of God, a Crown of Thorns.

Brethren, if you do not wear that Crown, you will never know what it is to suffer with Christ, and you will never know what it is to reign with Him.

We see Jesus today on the throne of Universal Empire. He that was dead has left the tomb. He lives where evil men and devils can never touch Him. We are waiting till He comes. We see Him crowned with glory and honor, having tasted death for every man. All power on earth and heaven is His. He bids us follow in His footsteps and fight the fight with Satan, and sin, and disease, and death, and hell, wearing the Crown of Thorns.

I hope you have all had your Crowns of Thorns this year. I look along the line of you, my brothers, Elders and Evange-

lists in this Church, and I know that you have. Yet we have been able to do what not every one is able or willing to do, to accept the Crown of Thorns. They put it on your brow, saying, "Fool!" and many other contemptuous things.

Among all the Crowns the Elders will have to lay at His feet, there will be the Crowns of Thorns, every one of which is so precious in God's sight that they are transformed into Crowns and diadems of surpassing glory.

Of all the Crowns I should wish to see, it would be the Crown of Thorns which Christ wore for me.

We Can Thank God for the Crowns of Thorns.

I am glad if, at the end of the year, we who have endured the cross and despised the shame can take this Crown and lay it at His feet and say, "We bore it again for You this year, Lord, and if there are new thorns, if there are new falsehoods, if there are new wickednesses that the world has prepared, sharp, pointed thorns, and if Thou wilt permit them to come, it is all right, Lord."

Am I a soldier of the cross,
A follower of the Lamb,
And shall I fear to own His cause,
Or blush to speak His Name?

Must I be carried to the skies
On flow'ry beds of ease,
While others fought to win the prize,
And sailed through bloody seas?

Since I must fight if I would reign,
Increase my courage, Lord;
I'll bear the toil, endure the pain,
Supported by Thy Word!

In the Name of Jesus we will conquer.

We have Crowns to lay at the feet of our Lord at the close of this year. It has been a wonderful year. It has been a year of persecution since the middle of the summer. But I know you sympathize with me. That persecution affected you because it affected me, and if one member suffers, I feel in Zion we can say truly all the members suffer. Do they not? If our head aches, does not all the body bear sympathy?

Voices—"Yes."

Dr. Dowie—I have been very grateful to you for the sympathy which you have given me as the earthly head of this work. You have known that Christ has sorrowed with us, has sympathized with us in our sorrows, and has stood by us, and the world itself being witness, we have triumphed.

Zion Has Triumphed Through Christ.

There has not been a single battle we have gone into from which we did not come out with our banners waving and our drums beating. We have triumphed.

A splendid work has been done this year. No one can tell the extent of the work. I cannot. In fact, I am so busy doing the work that I cannot summarize it.

This year began with about forty ordained officers, and it is closing with over a hundred.

It finds Zion planted and being planted on every continent. We have opened our work, by the Grace of God, this year in various parts of the United States which we had not entered before. In Canada and throughout this country there are many hundreds of Gatherings of the Friends of Zion and large numbers of Tabernacles, and many Elders, all working in direct connection with the central work.

In addition to this, our Elders have crossed the seas and have planted the flag of Zion in Europe.

We have opened our first house of prayer in China. Some are about to leave us to establish, at the trading port of Shanghai, an open door for Zion, and a large party is preparing to follow, not only into China, but into Japan.

Our beloved brother, Overseer Wilhide, and his wife, Elder Wilhide, are going out to take charge of the work in Australasia. Open doors await him there and all the way down through the Islands of the Southern Pacific, at New Zealand, and elsewhere, on the way to Australia. He will meet with friends in whom my name will awaken a chord of sympathetic love, and to whom the name of Zion is an inspiration, because God hath planted Zion already in their hearts.

I see and know of those who are endeavoring to imitate us and play upon the credulity of the people, calling themselves Zionites. Zion has never sent out a single person with a subscription list. Zion never sent out any one but its own officers to gather in the sick for Salvation and for Healing, and to tell the saints to do their duty. Whatever has been said to Zion's friends, has been said through LEAVES OF HEALING. If there are any impostors, and I see two here today, who are pretending to collect money for Zion, let the people know that they are not from Zion as represented by the Christian Catholic Church in Zion. They are using the word Zion to deceive and defraud.

Zion's Wondrous Growth in Chicago.

Zion has immensely increased her powers of reaching the people in Chicago by opening new Zion Tabernacles which, in the aggregate, hold more than nine or ten thousand people at one time. Congregations have worshiped in Central Zion Tabernacle in one week to the number of nearly twelve thousand, during our Holy War. It has had an audience in it of four thousand five hundred, and more than that number were outside who could not get in. When we opened our South Side Zion Tabernacle there were seven thousand attendances at the two services, and more than that number who could not get in. You know that on the West Side we have frequently had more than a thousand persons inside. There was one night when, counting the devils who were outside, we must have had nine millions, because it seemed to me that every one of the three thousand students, doctors and others who were thirsting for our blood might be called Legion. If we calculate a Legion at only three thousand, that would be nine million.

It is wonderful, when we look back upon it, to see what has been wrought, and how God has stirred this city and land from end to end, and has made this work to be known from shore to shore, until there is not a single part of the civilized world where pen and ink, and type and paper goes where Zion is not known, thank God.

Our printing facilities have been enormously increased, and yet they are too small. No matter what machines we add, we are constantly outgrowing them.

We lay at our Lord's feet the Crowns of thousands who have professed Salvation, and have received Healing and are living Holy Lives through the work of God in Zion.

We thank God, too, for the inspiration which has come to multitudes. Even our enemies have felt the impetus of Zion so that the public press of Chicago has been engaged in getting up a revival. (Laughter.) They have worked the Mah-hah-bone ministers and churches hard to get it up, but it would not materialize.

They have come to the sage conclusion that the only way to fight Zion is to get the Masonic Episcopal and the Baptist Masonic Churches, and others, to have a revival. But you cannot revive Mah-hah-bones. (Laughter.)

You cannot revive the bones of Hiram Abiff, and you cannot revive the dead donkey of Masonry. Zion has killed it in thousands of cases.

Zion Has Given to Masonry Its Death Blow.

Although it is squirming like a snake, which will squirm until the sun goes down (laughter), yet the back of the thing is broken. (Applause and laughter.) Everybody is laughing at Hiram Abiff and his stinking bones. The whole world has been allowed to go into the secrets of the Lodge Room. They have seen the Masonic Bishop with the pig under the one arm, and a goat under the other, with the inscription on the church door, "Oyster supper here to night; prayer meeting postponed." (Laughter.)

Zion has done a magnificent work in witnessing for God against the sorcerers, and against the adulterers, and against false swearers; and against those that oppress the hireling in his wages, the widow and the fatherless, and that turn aside the stranger from his right, and that fear not God. Zion has been witnessing not only against evil, but for God and for right.

Much of what has been sown this year will be reaped in the years to come. Heavy blows have been struck, our enemies themselves being witnesses. The sharpest critics of Zion being witnesses, blows have been struck which have cracked the apostate denominational churches from their foundations to their highest battlements. They are going down soon.

May God destroy every apostate Church and set the people free.

Zion is opening wide her gates, and sending forth her Messengers.

God sparing us to the end of 1900, Zion, by the Grace of God, will have planted her flag firmly upon every continent.

Concerning the General Overseer's European and Asiatic Tour.

The Voice which speaks to you tonight will be heard ringing over Europe and over Asia this next year in actual bodily person. For the first time I am going to leave you for awhile. I am going to attend to Zion's business in the Old World. I will also fulfil my vow to God to stand upon Mount Zion, Jerusalem, or the Mount of Olives, and there witness the dawn of the first day of the twentieth century.

I know that God will help me in England, Scotland and Ireland, France, Germany, and in Egypt and Palestine, to proclaim the Everlasting Gospel, and make all Europe and Asia Minor know that Zion has been restored. (Amen and applause.)

They are watching for us, they are waiting for us, and they promise us a hot reception. The hotter the better! (Laughter.) We have been through many fires, and we are not afraid of all the fires which are to come. He will be with us who has been with us in Chicago. If you can find a place nearer to hell than Chicago, I do not know where to find it. (Laughter.)

But in this place, which has been Satan's seat, God has protected our lives, and the very municipal administration, which for years was Zion's bitterest foe, has, during this year, spread its protecting arms, the strong arm of law, over Zion. The city administration which, under a former mayor, persecuted us for years, has been with us in all our conflicts, and protected life and property.

Many cannot understand how all this work has been done. They do not understand how we have found the money and how we are finding the money for it all. We found the money at the Throne of God. We found the money by giving our own, and by pouring out our time, our talents, our strength, spirit, soul and body, and by doing everything that God gave us to do. We gave His money into His work, and we get it back again.

"Give, and it shall be given unto you." The way to get a harvest is to plow deeply, harrow thoroughly, put the seed in freely, and toil on. Then the Lord of the Harvest will give as He has given to Zion, year after year, an ever-increasing harvest, until now, the seed that is being sown by Zion is growing on every Continent and scattering over all the Islands of the Seas, thank God.

We lay these Crowns at His feet. We never did anything. He gave us the power. The power is His; the work is His; and all things that exist on this earth were made by Him, and for His pleasure they were created. The constant realization of that fact has been a great power in Zion.

Zion's Distinguishing Characteristics.

What has chiefly distinguished Zion from other churches? It is that Zion realizes that the Everlasting Gospel is the Gospel of the Kingdom, as Christ called it over and over again.

Zion recognizes the Kingship of Christ. Zion says that He shall be King of the heart; the King of every emotion in the spirit; the King of every action in the life; the King of the home; the King in business; the King in politics; the King in religion. Zion proclaims that He is the King of Kings and Lord of Lords, and that every foot of this earth and everything in it belongs to Him. Zion proclaims the Kingdom of God.

Zion is not democratic; we do not believe in the rule of the people. Zion is not oligarchical; we do not helieve in the rule of a few. Zion is not monarchical; we do not believe in the rule of an earthly king. Zion is not aristocratic; we do not believe in the rule of the worldly best. Zion is Theocratic; Zion believes in the rule of God. Zion is going to proclaim that to the ends of the earth. (Amen.) Zion will obey God.

We will cast these Crowns at His feet. He has given us a Gospel of Salvation, and Healing and Holy Living for spirit, for soul, for body, and has given us His Spirit, even as at Pentecost He poured it out upon the people. He has been pouring that Spirit out upon us, until we are of one heart and one mind, and we are willing to pool our issues to carry on His work if it takes every dollar we possess, and every drop of our blood. Are we not?

Audience—"Yes."

Dr. Dowie—We are, and we are doing it. We are not cowards, and the victory is ours. Oh Christ, we lay the Crowns at Thy feet. Lay them for us at Thy Father's Throne. Thou, Oh Christ, art worthy to receive them. Thou art our Leader, and Thou art leading us on.

Jesus, still lead on,
Till our rest be won;
And although the way be cheerless,
We will follow, calm and fearless;
Guide us by Thy hand
To our Fatherland.

If the way be drear,
If the foe be near,
Let not faithless fears o'ertake us,
Let not faith and hope forsake us;
For, through many a foe,
To our home we go.

Jesus, still lead on,
Till our rest be won;
Heavenly Leader, still direct us,
Still support, console, protect us,
Till we safely stand
In our Fatherland.

There we shall lay our Crowns at His feet with the shout, "Hallelujah, for the Lord God Omnipotent reigneth."

The wonderful "Hallelujah Chorus" from Handel's masterpiece, "The Messiah," was then sung with splendid volume, beautiful expression and a vigorous spirit by Zion Choir, while the vast audience stood, their hearts joining in the mighty chorus, "And He shall reign forever and ever."

PRAYER OF CONSECRATION.

Father, by and by we shall stand before the throne and give an account of the deeds done in the body. Help us, that we shall not be ashamed; that we may stand with that heavenly throng and sing that hallelujah.

God bless and keep us, and help us to live out our lives for Thee, and win multitudes, until we shall come back with Thee to earth and sing that song "Hallelujah, for the Lord God Omnipotent reigneth, and the kingdoms of this earth have become the kingdoms of our Lord and of His Christ, and He shall reign forever and ever."

Now dismiss us with Thy blessing. Be with us tonight on the South Side. Be with us in the remaining days of this year. Oh God, give us a glorious manifestation of thy Triune glory and the presence of Thy Holy Spirit in this Tabernacle on the last day of the Old Year and the opening morning of the New Year.

We ask this in Jesus' Name, and for His sake.

The meeting was then closed by Dr. Dowie pronouncing the following

BENEDICTION.

Beloved, abstain from all appearance of evil, and may the very God of Peace Himself sanctify you wholly, and I pray God your whole Spirit and Soul and Body be preserved entire without blame unto the coming of our Lord Jesus Christ; faithful is He that 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.

ZION'S PLANS FOR 1900.

Central Zion Tabernacle, Lord's Day Afternoon, January 7, 1900.

The rapidly-increasing attention which all thinking people are giving to Zion, and their deep interest in the character of the movements which Zion has set, is setting and will set on foot, was clearly manifested by the thousands of intelligent people, many of them strangers, who thronged Central Zion Tabernacle on the afternoon of Lord's Day, January 7th, when the General Overseer had announced that he would speak on the plans of Zion for the extension of the Kingdom of God in 1900.

The audience laughed with him as the man of God pictured the ludicrous folly of the fool who defiled himself with tobacco, but many a self-satisfied smoker or chewer saw for the first time, with a shudder of disgust, his true picture.

The story of the blundering cablegram, the darkness it brought, the remarkable prophesy of a man of God regarding the General Overseer, and its rapidly approaching fulfilment, awakened the deepest interest.

Then, as the glorious plans for the extension of the Kingdom of God were unfolded, the audience grew enthusiastic, in the best sense of that word.

Hundreds upon hundreds arose and solemnly pledged themselves to the exacting but joyous work in Zion's Seventies,

and at the close almost every one of the three thousand present promised God to contribute themselves, their money, and their lives, if necessary, to the carrying out of God's plans for Zion in 1900.

The services were opened by singing Hymn No. 318:

Am I a soldier of the cross—
A follower of the lamb?
And shall I fear to own His cause,
Or blush to speak His Name?

CHORUS—In the name of Christ the King,
Who hath purchased life for me,
Through grace I'll win the promised crown,
Whate'er my cross may be.

Dr. Dowie said:

Scripture Reading and Exposition.

Let us read in the Inspired Word of God in the book of the Prophet Isaiah, thirty-second chapter:

Behold, a king shall reign in righteousness, and princes shall rule in judgment. And a man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land. And the eyes of them that see shall not be dim, and the ears of them that hear shall hearken. The heart also of the rash shall understand knowledge, and the tongue of the stammerers shall be ready to speak plainly. The vile person shall be no more called liberal, nor the churl said to be bountiful.

The word "churl" is better translated by the word in the margin of the Revision, "the crafty." The Masonic "craft" among others. How bountiful they are! There are a million of them, and last year their bounty came to a little less than a cent a day for each member.

Wicked Men By Their Craft Appear Bountiful.

One of the most shocking things to those who can think, is the credit which crafty men get for being bountiful. Men whose craft has enabled them to override the law; to form trusts contrary to the law; Standard Oil thieves, sugar refinery thieves, and others, are called bountiful because they turn over a small percentage of their stealings to a College, University, Church or Hospital. They ought to be behind prison bars for their thefts; for their villainy; for their wholesale bribery of legislatures and their debauchery of political parties.

One of the most shocking things in God's sight is when robbery is placed upon His altar for a burnt offering.

I am glad the day is coming of which we are reading now. May it come speedily. (Amen.)

For the vile person will speak villainy.

Another reading is:

For the fool will speak foolishness.

The villain is always a fool, and the fool is mostly a villain. There is no folly like the villain's.

The villainy of lying, the villainy of debauchery, the villainy of drunkenness, the villainy of being a stinkpot is folly.

You vile fellows! You may call yourselves Christians, but you smell like devils. A vile fellow, a foolish fellow, is the man who smokes his life away; who sows nicotine and reaps amaurosis; who sows nicotine and reaps cancer; who sows nicotine and reaps ulceration of the stomach and bowels; who sows nicotine and reaps death.

A man is a fool who worships not God, but a bit of black tobacco, which masters him; which makes him think of it; a god who makes him buy it and smoke it and churn it and chew it (laughter), and spew it out on every side until he is nothing but a spewing buzzard. Is he not a fool?

Voices—"Yes."

Dr. Dowie—Then quit fooling, any of you who are in that dirty business of chewing that filthy poison which was well-named by Elia, Charles Lamb, one of its victims:

"Stinkingest of the stinking kind,
Filth of the mouth and fog of the mind."

You do not know how nasty you are to your wives, you stinking devils! (Laughter.) O, you dirty dogs! (Laughter.) Give me a stick with which I can hit you harder. (Laughter.) I will use it, you spewing buzzards! Ugh! Ugh! Your throat is an open sepulchre. How you stink! Your clothes stink, and you make your wife stink, and you stink your children, and you stink your house, and you stink everything.

"Lord, by this time he stinketh," might be well written of you who have been stinking for forty years.

Do you not think a man is vile who helps to spend seven hundred million dollars a year in this country upon nicotine poison, and thirteen hundred million dollars a year on alcohol; two thousand million dollars—two billions of dollars every year?

Are not these people fools?

Voices—"Yes."

Dr. Dowie—Then quit fooling, if there are any of you so foolish as to do this. Give up your disgusting and unmanly pleasure in it, and what a happy land it will be.

You wonder why your wife does not like to kiss you? Who would willingly kiss you, you stinkpot? (Laughter.)

Story of a Little Girl's Disgust at Her Stinking Grandfather.

A little girl some time ago said: "Oh, I shall kiss grandpa so when he comes."

She had never seen grandpa, and when grandpa came she just leaped into his arms and hugged him and kissed him. But she jumped down quickly.

They could not make out why they could not get her to kiss grandpa any more. Grandpa brought out all his nice presents, and she said, "Thank you, grandpa," but she did not kiss him. Her mother said, "Now you must kiss grandpa for these nice presents." She said, "I cannot."

The mother was angry, and took her into a room and said, "If you do not kiss grandpa, I will whip you." So she came cautiously forward and she got near to him—I think she must have been a Zion girl (laughter)—and when she got quite close she jumped back and would not kiss him. Then mamma gave her several sharp pats and asked her why. Grandpa said, "Do not whip her. Perhaps she will tell me." Between her tears the little one looked up and said, "I cannot kiss you, grandpa, because you stink so." (Laughter and applause.) The grandpa she so dearly loved was a dirty, disgusting old stinkpot.

Now that child was honest, was she not?

Voices—"Yes."

Dr. Dowie—If these young ladies whom you have by your side ever kiss you, they say in their hearts, "Oh, how he stinks, but I have to do it." (Laughter.) Oh you stinkpots! I will ask the women here, is it not a disgusting thing?

Women—"Yes."

Dr. Dowie—Now that is a good beginning. (Laughter.) I always start every year with a little fight with the stinkpots. I will not reason with you: for you know in your heart there is not a single good, honest reason for your being a mean slave to tobacco. I will take a stick to you until you quit making your "throat an open sepulcher," and your bodies temples of the devil called Nicotine.

The General Overseer then read from the sixth verse to the end of the thirty-second chapter of Isaiah, closing with the prayer:

May God bless His Word.

Prayer was then offered by the General Overseer.

The announcements were then made, and among other things the General Overseer said:

Concerning Mormon Apostasy.

I do not desire to speak sharp words, but I have been asked today to read to the audience the announcement which I hold in my hand concerning a man who says that he is serving under the Lord's restored apostles. He has the audacity to ask me to announce his meetings.

I suppose that this man is serving under the apostles of the Mormon Church, and I will take the opportunity to clear my skirts, if there be any need for it.

I will denounce him. I have written in LEAVES OF HEALING this week concerning the apostate Mormon Church, these words:

The General Overseer then read from his editorials in LEAVES OF HEALING, Volume VI, Number 11, page 324.

He then continued:

Should that not be enough?

Voices—"Yes."

Dr. Dowie—Are you in sympathy with me in that matter?

Voices—"Yes."

Dr. Dowie—Have you ever heard me utter one word of sympathy with polygamy?

Voices—"No."

Dr. Dowie—I have never thought it. It is the most detestable and foolish of social systems. There is only one thing more detestable than Mormonism, with a number of so-called

wives and a large family, and it is this: for a man to profess to be a Christian and then commit adultery promiscuously, with less concern for his progeny than a pig for its young, or a bull for a calf.

That man having committed adultery, and having created under the Devil's inspiration a poor wretched child of shame, casts that child off on the streets of a great city, nameless, homeless, to grow up shameless and criminal, to be a thief, a murderer possibly, or a harlot. I think that is more detestable than any other system.

The Adulterer Should be Punished as Well as the Polygamist.

The laws of this country which punish polygamy in the Mormon should ten-fold more punish the man, often a professing Christian, who produces offspring and then throws them upon chance, church or charity, and leaves them often to perish or become miserable outcasts.

My whole heart rises in indignation when I see the legislature at Washington denouncing Roberts, when many of these men are notorious scoundrels and whoremongers in that horrid city, which is notorious for its debauchery.

I do not want to see Roberts in Congress, but what is sauce for the goose is sauce for the gander. If it is right to exclude a man who has too many wives, yet who keeps his wives and his children, it is right to exclude the bastard-maker who creates offspring and then leaves them.

I would like to see them all expelled from the legislature, and I am told that, if they were, there would be a great many vacant seats in the Congress of the United States next week.

But that fact, detestable as it is, does not cover the polygamist's sin: for two wrongs cannot make either of them right.

I hate polygamy. I abhor it. It is unchristian. It is antichristian. It is the consequence of debased conditions.

Abraham was a polygamist, and he suffered for it. The creation of Ishmael, and the thorn in the side which the Ishmaelites were throughout all their generations to the people of God, and are to this day, is and was the result of Abraham's sin.

David was a polygamist, and he suffered for it.

Solomon was a polygamist, and he went down to his grave dishonored by it.

Man has said, "Thou shalt not have two wives."

God has said, "Thou shall not commit adultery," and that applies to hundreds of these legislators in Washington and many State Legislatures, or else they are liars themselves, for they say it boldly. There are many of them living in shameless vice. I have this from the lips of men who have been members of Congress for many years.

As James Russell Lowell once wrote:

> In vain you call old notions fudge,
> And bend your conscience to your dealing;
> The Ten Commandments will not budge,
> And stealing will continue stealing.

And adultery will continue adultery. May God grant that the time may come when the Ten Commandments shall be enacted into American law, and thereby purge Congress. (Amen.)

I will not announce that man. If any member of the Christian Catholic Church goes to support and sustain that man, by his or her presence, I call upon that one to resign now.

The Christian Catholic Church has no place for an adulterer or a polygamist.

Zion here has no alliance with that vile apostasy called the Church of Latter Day Saints, either at Salt Lake City, Utah, or at Lamona, Iowa.

Zion here refuses to recognize either Brigham Young or Joseph Smith as a Prophet of God, or the Book of Mormon as inspired by God.

The Christian Catholic Church in Zion does not say that the Mormons are sinners above all that dwell in America; but it has not a single spark of sympathy with Mormonism.

Surely these words are enough to make Zion's position in that matter perfectly clear to every honest mind. With the cruel, critical and dishonest we have no concern—they will probably lie until they die, and after.

Zion's Messengers to Asia and Australasia, from whom we parted in this Tabernacle last Tuesday, are in Salt Lake City today on their way to San Francisco, and I have no doubt they will make our position clear whilst there to friend and foe alike.

May God awaken and save, and bring into Zion, multitudes of the Mormon people.

The tithes and offerings were then received.

ZION'S PLANS FOR THE EXTENSION OF THE KINGDOM OF GOD THROUGHOUT THE WORLD IN 1900.

Dr. Dowie then delivered the following address:

INVOCATION.

Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, and profitable unto this people, and unto all to whom these words shall come, for the sake of Jesus, our Lord, our Strength, and our Redeemer. Amen.

I desire to speak to you this afternoon concerning Zion's plans for the extension of the Kingdom of God throughout the world in this year of grace, 1900.

In front of all that I shall have to say, I shall place the words in the thirty-second chapter of the book of the Prophet Isaiah, eighth verse:

TEXT.

But the liberal deviseth liberal things; and in liberal things shall he continue.

When I looked at that word "plan" in the announcement of my discourse, I thought of how I would open my remarks today, and over and over again there came to my mind some words which were written to me by a sainted man of God now dwelling in heaven: for I believe that to be absent from the body is to be present with the Lord.

I do not expect to sleep until the Day of Resurrection.

I never saw much use in a long sleep anyhow, and the idea of a man sleeping a thousand years or two seems to be an awful waste of time.

The words to which I refer were written in a private letter.

This brother minister wrote to me these words when I was about to leave Scotland in 1871, having been there for several years engaged in study. I was suddenly recalled to Australia by a cablegram.

I doubted whether it was right at the time. I think it was wrong now, but God overruled.

God Will Work His Purposes in Spite of Your Blunders.

If you will not go to Nineveh, you will be tumbled overboard when you try to go to Tarshish. You will find yourself in a great fish's belly, and will be spewed up somewhere. You will have to go to Nineveh, if God tells you.

You had better go straight, rather than go through a fish's belly. That is not nearly so nice-smelling as a Pullman car.

We cannot prevent blunders. We make them ourselves. Our dearest friends make them, and we find hard work in getting out of the foolish position in which somebody's blunder has put us.

The cablegram, which reached me one Sabbath midday, nearly twenty-nine years ago, was a great sorrow.

I was eating a very modest repast with a fellow student who had volunteered to act as my secretary. Christians in Edinburgh had piled so much work upon me that I was unable to attend to all the clerical duties. My housekeeper brought in a cablegram.

A Cablegram Which Caused an Untold Loss.

It is very unusual in Edinburgh for any telegram to be sent or delivered on the Lord's Day, but cablegrams are an exception, and as she handed me this cablegram she said, "I hope there is no bad news."

There was bad news. I shall always feel that I lost many years by that blunder.

I have not often said it. I have had hard work to get back to the place, spiritually, where God wanted me to be twenty-nine years ago.

I had to go to Australia because of a thief. The loss of what he stole was a sore blow to my family.

I said to my secretary, "I believe the Devil is in this. Yet I could see no way. I did not know as much then as I do now. I thought in my folly that sometimes the Devil had to have his way.

I say now that the Devil shall never have his way, if I can prevent it.

If I had not taken that position in Chicago, where would Zion be today? Pulpit, press, people, all said, "Dr. Dowie, we do not want you. Go away." You were a very unhospitable set, but I said, "I want you, and I will stay. I want you to come to God, and I want this city for God."

The Devil said, "Can you not see you are not wanted?" I said, "Wherever you have the upper hand, God is not wanted.

I am going to make this old town so hot for you that you will find it cooler in hell." (Laughter and applause.)

The time is coming when the Devil is to be driven out of the world. You must start somewhere, and Chicago is a good place to start.

There is more Devil to the square inch here than anywhere else in the world. (Laughter.)

But I must return to my story, and leave Chicago alone for a few minutes.

I go back to that afternoon in Edinburgh in the summer of 1871.

That Cablegram Disturbed All My Plans.

I and my friends had many plans. Only the previous week I was in conference all night with the late Rev. James A. Gall, one of the great leaders in Edinburgh, founder of the Carruthers Close Mission.

I had discussed the matter with the late Dr. Guthrie at great length. I had discussed it with the Earl of C———, the Earl of K———, Rev. John Douglass, Sir James Y. Simpson, Bart., Mr. Jenkinson, and others. I was invited to become, practically, the Superintendent of the Carruthers Close Mission. I was editing its mission journal. I was conducting various meetings. I loved my city, and I loved that work. The same week invitations came from Glasgow. It seemed as if my beloved Scotland were calling me to help, and, above all, as if God were calling.

I could not tell why, but I said to all that I must wait.

After much praying, in my folly, I decided to let the Devil have his way, and I returned to Australia.

The cablegram came to me from kind, good hearts. When the Devil wants to do anything especially mean he gets a kind, good man or woman to do it. Whenever the Devil wants to give you an especially hard poke under the fifth rib about Zion, he gets some minister or member of a Church who has done good work to insult you and abuse you and switch you off the main line, derail you, or sidetrack you.

A drunken old bum or an infidel is not so effective an instrument in the Devil's hands as a Christian woman or a Christian man, whom the Devil has deceived, and made envious.

When the Devil wants to run God's Church off the track, he uses a great evangelist, a great preacher, a great teacher, a great writer.

My Return to Australia Was in Great Darkness.

I was in great darkness after my decision to return to Australia, and for a long time afterwards in great darkness. The memory of that darkness is a horror. I went on, however, to preach the Everlasting Gospel, not heeding my sorrow, and pushing my way amidst the encircling gloom. We have no right to *stop* because it is dark. Ships do not stop because of darkness or storms. Keep going on. Joy will come in the morning. Weeping belongs to the night. Keep going on. Reaping comes by-and-by—and then, the Harvest Home!

Yet I felt that, although all my plans were dashed, God, who had put into my heart certain thoughts, would overrule.

I never thought my return to Australia, that beautiful land, would be connected with such horror, for I loved Australia.

Just as I was about to sail, the Rev. John Douglass, Congregational minister of Glasgow, one of my dearest friends, wrote to me these words:

Prophesy of General Overseer's Return to Edinburgh.

I weep while I write. All your friends in Great Britain, especially your friends in Edinburgh and Glasgow, are deeply disappointed at your decision to return to Australia. Yet I bow, for as I pray I get the Light that God will one day have His way with you, and He will bring you back to our great land, your own motherland. He will make you preach the Everlasting Gospel there; but I foresee a long time between, and I think I shall never see your face on earth.

He then wrote some words which comforted me.

The first words hurt me, but these were the words which comforted me:

John Alexander Dowie, your life is a plan of God. Hundreds of your friends, I again say, are deeply disappointed that you should leave Scotland and return to Australia at this time; but we bow, for God has planned and will continue to plan all your life. *Your life is a plan of God*, and He will bring you back to Scotland and bless you to the world.

Then I cried. Then I saw Light somewhere, and although I could not see how, I believed. And in that hour God gave me the strength to keep going on, doing what lay to my hand to do.

Plan of General Overseer's Return to Edinburgh.

In the plans which Zion has this year for the extension of the Kingdom of God it is the plan of God, so far as I can see, that for the first time since 1871, twenty-nine years, I shall return to my native land and my native city and preach the Everlasting Gospel there. (Amen.)

It will only be a brief visit, for God has made it clear to me that the headquarters of the Christian Catholic Church in Zion must be for many years, and perhaps for as long as I shall live, in America.

Somewhere about the latter part of the summer I shall make my first return to Europe. In Scotland, England, Ireland, Denmark, Sweden, Norway, perhaps France, Austria, and possibly other countries, then in Cairo and Jerusalem, I shall preach the Everlasting Gospel.

I shall, God willing, be this day year in Jerusalem, having vowed to God for many years that the opening of the twentieth century would find me, if I were in the flesh, either on a hill in Jerusalem, or just outside the city, and by His grace I would view the rising sun of the twentieth century from the Mount of Olives, or Mount Zion.

I shall keep that vow. By a strange providence it comes at a time when I am called to go to the Old World in the interests of Zion City, and in the interests of the Christian Catholic Church in Zion throughout the world.

It Will be Hard for Me to Leave Chicago.

I never thought, although it is seven or eight months ahead, I should feel it so hard to contemplate leaving Chicago for a short time; for if there is any dirty hole upon God's earth it is Chicago. (Laughter.) Yet in Chicago, reeking with filth, except in a few boulevards where it has pleased God to permit us to put our Homes and our Tabernacles, Zion's banner was first unfurled. And I have come to love Chicago, for its very needs, and its wondrous possibilities, have become my needs and my possibilities.

Streets ought to be as clean in the poorest districts as in the richest. The rich people can keep their own streets clean, but the poor cannot. The shame of it is that the poor are robbed on every side and their streets are a mass of dirt.

If you would only make me mayor of Chicago! (Applause and laughter.)

I do not want the office, but if I were not the General Overseer of the Christian Catholic Church in Zion, I believe I would get into training so that some day I might run for mayor with a chance of cleaning this Augean stable. But I hope to help those who want to make Chicago a clean city. God grant it. Our building Zion City just outside of Chicago does not mean our abandonment of Chicago, but our doing more good in it than ever.

I do not desire to lay down too many minute declarations as to what Zion is planning to do this year.

It is Not Well to Let the Devil Know Too Much.

General Roberts has gone to Africa with Lord Kitchner. I understand that before he accepted the command in chief he demanded that the British Government should give him all the men and all the money that he should call for, and that they should not ask to know his plans.

The premier of the British Cabinet, Lord Salisbury, I understand, has, with the Committee of National Defense, Duke of Devonshire, Lord Lansdowne, Mr. Goschen, Mr. Chamberlain and Mr. Balfour, given into the hands of Lord Roberts the absolute power to call for all the men and all the money he wants. The only thing they ask is, that he will conquer in South Africa and plant the British standard over every inch of the Transvaal and Orange Free State.

Ulysses S. Grant demanded all the men and all the money he wanted, and that Lincoln should not ask his plans.

The result was the crushing of the Rebellion, and the establishment of the National Authority over all the Southern States.

Some Very Plain Questions and Declarations by Zion's Leader.

As far as you are concerned, I will not ask you whether you will agree to my plan of campaign or whether you will not, but I ask you for all the men I want. Will you give them to me?

Voices—"Yes."

Dr. Dowie—Do you believe God has called me to this work in Zion?

Voices—"Yes."

Dr. Dowie—Have I a right to demand all the men, all the women and all the money?

Voices—"Yes."

Dr. Dowie—Have you any right to know my plans?

Voices—"No."

Dr. Dowie—And you shall not. (Laughter.)

Thank you. Have you confidence that God will guide me?

Voices—"Yes."

Dr. Dowie—Will you follow where I lead?

Voices—"Yes."

Dr. Dowie—Thank you.

I will lick the Devil again this year, God helping me. How can a man like Roberts fail to win, with an empire of four hundred and fifty million inhabitants behind him; with the boundless financial resources of a kingdom whose money power is absolutely incalculable at his command; with the devotion of a patriotic people sustaining him? How can he fail to win, especially if God is on his side?

How can I fail to win in this bloodless battle, for—

Along our ranks no sabers shine,
No blood-red pennants wave;
Our banners bear one single line:
"Our mission is to save."

There are certain plans which I can let you know without giving myself entirely away and letting the Devil know as much as I do. I have come to the conclusion that the Devil does not know anything about me, unless I let him know.

I have come to the conclusion that the Devil is getting old and foolish.

Zion Will Reach Every Home in Chicago.

Zion intends, by the Grace of God, this year, to visit in the homes in Chicago in one form or another, so that before 1901 shall come some Message from Zion will have gone into every home in Chicago.

That means Zion's Seventies.

Seventies, arise! (Hundreds upon hundreds arose in a moment in all parts of the Tabernacle.)

Will you work this year for God?

The Seventies—"Yes."

Dr. Dowie—Will you go into the streets and lanes of the city, from house to house, to carry Salvation, Healing and Holy Living, and do your best to bring the people to God?

The Seventies—"Yes."

Dr. Dowie—All who are not in the Seventies and who desire to help in this work, stand. Come now. (Several hundreds of volunteers for service in Zion's Senior Seventies arose.)

Thank God. Hundreds more have risen.

As far as I can see, when we perfect our organization for this year we shall start with more than a thousand workers.

Jesus said, "Go ye out quickly into the streets and lanes of the city, and bring in hither the poor and maimed and blind and lame. . . . Go out into the highways and hedges, and constrain them to come in, that My house may be filled."

The house is nearly filled now. I venture to say that one of the things which you will see this year will be that for some of our services we shall have to move out of this Tabernacle on account of the crowds. I think the place is already building where we shall have Zion rallies this year in Chicago.

Far more effective even than my preaching here is your preaching from house to house and door to door, going unto the sinful and the sick and the sorrowing.

Concerning Zion Home of Hope for Erring Women.

I have not spoken much about one part of our work during the past year, but it has been overflowing with blessing.

Here is the Deaconess in charge of it. Deaconess Jennie Paddock, of Zion Home of Hope. I established it a year ago the ninth of this month.

Have you ever lacked for anybody in it?

Deaconess Paddock—"Never."

Dr. Dowie—Has it been filled to overflowing the greater part of the time?

Deaconess Paddock—"Yes."

Dr. Dowie—How many babies have we rescued?

Deaconess Paddock—"Seven."

Dr. Dowie—How many fallen women?

Deaconess Paddock—"Fifty-four."

Dr. Dowie—How many have we restored to their friends?

Deaconess Paddock—"Eighteen."

Dr. Dowie—How many have we married?

Deaconess Paddock—"Two."

Dr. Dowie—How many have been saved?

Deaconess Paddock—"There have been over thirty baptized, and I think about eighteen or nineteen have united with the Church now?"

Dr. Dowie—Hallelujah! (Amen.)

I desire you to send to Deaconess Paddock, 18 Sixteenth Street, clothes for many women and little babies whom we wish to clothe. We have exhausted our stock. Will you help me in this matter this week?

Voices—"Yes."

Dr. Dowie—All who are going to help, raise their hands. (A large number of hands were raised.) Now there are thirty or forty. Send clothes of all kinds for the poor also. We have had a great many articles of clothing for the poor sent to us, but we need more.

Not only have these been blessed among the lowest, but large numbers of young women have abandoned their course of life and have gone quietly back to their homes, or into service or into shops; I believe hundreds of them. Scores of bad houses have been broken up by the conversion of the women who kept them, thank God. (Amen. Applause.)

I have spoken very little about this, because Zion would rather do things than talk about them. Zion does infinitely more than it tells, and Zion's Seventies make thousands of little sacrifices which only God sees and knows.

Poverty Has Been Relieved.

Our own dear people have, out of their own pockets, spent thousands of dollars in the relief of the poor, and so far as we know not one Zion person has ever suffered want or been cold or been naked one moment if we knew it, and we have kept in close touch with our people through our officers and Zion's Seventies.

None must suffer in Zion. Report any case of poverty at once at the headquarters offices in Zion Home.

We have reached many and have helped them, and the poor have been blessed. They have had the Gospel preached to them. They have been healed and cleansed.

This work must go on.

It is the best work that Zion does.

Elders and Evangelists, Deacons and Deaconesses, you must go down into the streets and lanes, not only in Chicago, but everywhere.

Zion's Seventies must work this year as they have never worked before. God grant it. (Amen.)

We will have greater results, for, thanks be to God, people are beginning to understand what Zion is. You cannot fool all the people all the time. Our enemies in Press and Pulpit are realizing that their brief night of scandal is over. Zion has got beyond all possibility of being hurt by the old policy of unbounded falsehood.

I thank God that Chicago is beginning to understand Zion. They begin to see that our one object is a practical religion which saves, which heals, which cleanses, which makes happy homes, which takes men and women out of sin, separates the adulterer and adulteress, even although the law does recognize their marriage, and demands purity of heart as well as purity of life. Is that not what Zion stands for?

Voices—"Yes."

Dr. Dowie—When Zion does not stand for that, then let Zion perish. This detail work is Zion's power. Let us translate our Sabbath-Day joys into week-day blessings for all Chicago. for everywhere, for all the land.

Zion plans, this year, to teach the young men, the young women, the children, and the grown-up people, if they will only be teachable, so that they will be prepared to enter the City.

We are going to teach not only what is commonly understood as Scriptural teaching for spiritual blessing, but how to live, in the midst of this great city, a holy life, and how to coöperate together when we get to Zion for work there, and work everywhere, a work which shall be for God in all times.

Messengers to Every Nation Under Heaven in 1900.

Zion plans, this year, to send Messengers, if it be only one, to every nation under heaven. (Amen.)

Zion plans, this year, to smash the Mah-hah-bones everywhere. (Applause. Amen.) May I be enabled to break every one of their Hiram Abiff skeletons, not only metaphori-

cally, but very practically. The day has come for the destruction of Secretism. Christ forbids Secretism. God's Church and the Devil's Secret Lodges must always be in conflict. Where they are not, then that Church has, for the time, sold out to the Devil. Such churches God demands shall be destroyed.

May Zion lead the van in that fight. (Amen. Applause.)

Zion proposes, therefore, this year, to give the Masonic Episcopal Church when it comes to Chicago a very warm welcome.

If God shall spare me, I hope to reach that Church by its representatives. There are godly men still in that Church who are sorry at heart because of the apostasy of Methodism.

Even Dr. Buckley, who has fought against God for years in regard to Divine Healing, has recently, in the *Christian Advocate*, of New York, told the Methodist Episcopal Church that those who are in Masonry are to be very greatly pitied as being sufferers from "aberration of judgment." Persons who so suffer are usually put into lunatic asylums.

Does Dr. Buckley intend to suggest that the whole of the Masons in the Methodist Church ought to be put into lunatic asylums?

Then he will have to take the most of the bishops, a great many of the editors of the papers, and nearly all the leading ministers and the boards of management, and find a home where these sufferers from mental "aberration" shall get back to God.

As sure as God lives, that Church is not going to be reformed.

You cannot reform the Methodist Church. The Devil has it. It has sinned against God. Its property is in the hands of infidels. Many of its trustees are godless men. Most of its leading bishops and ministers are members of an association which denies the Divinity of Christ, and will not allow His Name to be mentioned in their lodges.

The "Masonic" Episcopal Church, as an ecclesiastical organization, has gone to the Devil, just as completely as the Jewish Nation and priesthood had in Christ's day, or the Church of Rome in our day.

It is an old coat which you cannot patch. Patching would make the rent worse. It is an old goat-skin into which you cannot put any more wine. You would smash the bottles.

Zion, therefore, proposes to continue her good work in smashing up the organizations which impede the progress of the Kingdom of God.

May God help her in that work. (Amen.)

We love the brethren. We hate no man.

Let the organization be destroyed, but let the people be saved. Zion has that mission before her. We make no terms.

Zion Will Preach Practical Repentance in 1900.

Zion, this year, in all her leadership, in all her literature, in all her Messengers in every land, in all her Seventies, will preach practical Repentance.

You must give back what you stole. You must confess what wrong you have done. You must get right with your fellowman and with your God.

It is no use talking about faith until your Repentance is a reality.

Zion will also preach Faith for Salvation, for Healing, for Holy Living.

Zion will demand of all her children coöperation in every service.

Zion will, this year, also, begin to put on her beautiful garments.

Zion will, this year, begin a closer organization for more powerful service.

Zion, taking a step forward, will demand of all its members that they shall confess their faults one to another and pray one for another that they may be healed.

The confessional must be established in the Christian Catholic Church; not the Roman confessional; not a confessional with penances; not a confessional where a man shams the power of God; but a confessional in every home where the husband shall confess to his wife, and the wife shall confess to her husband; where the son and the daughter shall confess to the father and the mother, and where the sins which have been committed one against the other shall be confessed and forsaken. Such a Confessional brings the blessing promised in James 5:16:

Confess therefore your sins one to another, and pray one for another, that ye may be healed. The supplication of a righteous man availeth much in its working.

If you do not confess your sins, you will be damned.

Zion proposes to help you. The ordained officers will do their best to advise you, and to the extent of my power I shall.

Zion demands that you shall put wrongs right, and that you shall do it quickly. Zion will demand, this year, by her Elders and her officers, that

Every Zion Home Shall Have an Altar for God

—a Zion altar, with the fire of sacrifice continually ascending. (Amen.) There shall be prayer and praise to begin the day, and no child of Zion shall go out of a prayerless home into a godless world.

Prayer and praise shall end the day, and no child in a Zion Home shall sleep without the benediction of God's peace. Every father shall be a priest, and every mother a priestess, to keep that Holy Fire burning upon every home altar in Zion.

God grant it. (Amen.)

Zion Will Demand of All Her People Just Dealing.

If any man can pay his debts and will not pay them, he shall go out of Zion. He is a thief. (Applause.)

Zion will demand that those who have debts owing to them shall be merciful and kind and considerate to their brothers who are in trouble; and, if they do not, they will go out of Zion, too.

We have no place in Zion for an unmerciful Shylock who wants the last drop of blood in his pound of flesh. He may go to the Methodists, or the Baptists, or the Congregationalists, but he cannot stay in Zion.

Zion will, this year, insist that

Every One of the Members of the Christian Catholic Church Shall Deal Justly with God.

Will a man rob God? yet ye rob Me. But ye say, Wherein have we robbed Thee? In tithes and offerings. Ye are cursed with a curse; for ye rob Me, even this whole nation. Bring ye the whole tithe into the Storehouse.

Are you to do what you like with your Tithes?

Voices—"No."

Dr. Dowie—What are we to do with them?

Voices—"Bring them into the Storehouse."

Dr. Dowie—What for?

Voices—"'That there may be meat in Mine house.'"

Dr. Dowie—I want meat for these Elders, Evangelists, Deacons, Deaconesses, who will be sent forward; for the young men and women who are studying in Zion College, and for others who are giving their time and all their money, too, and are going forth.

If you do not bring the tithes into the Storehouse, you shall go out of Zion, every last sinner of you.

"Doctor, does God demand this?" says some one.

Yes, Jesus Christ is not a High Priest after the order of Aaron, but after the order of Melchisedec, prince and priest of God.

Aaron was of the tribe of Levi, while Jesus was of the tribe of Judah.

Aaron was a priest of the priestly tribe.

Christ came as a King.

Abraham gave tithes to Melchisedec, and we must give our tithes to Christ, or we are thieves and robbers.

Do you think we have any right in the Church if we are thieves and robbers?

Voices—"No."

Dr. Dowie—Do we want thieves and robbers to occupy responsible positions in Zion?

Voices—"No."

Dr. Dowie—They must go out.

All Who Rob God Must Leave Zion.

This year inquisition will be made; and if you do not pay your tithes and your offerings, you will be called upon to tell the reason why; and if you cannot give a good reason, you shall go.

We shall not have any fellowship with those who rob God. Would you have any fellowship with a man who robbed your mother?

Voices—"No."

Dr. Dowie—Have you any right to have fellowship with those who rob God?

Voices—"No."

Dr. Dowie—We will do what we can for you, you thieves, you robbers; but if we find you in Zion, out you shall go. If I reduce the membership of this Church by one-half to get it, I am determined to have a genuine membership. (Amen.)

The Lord grant it. (Amen.)

I would rather have a Gideon's army of three hundred than a great army, mostly cowards.

But we shall have a big army, and they will not be cowards either, because throughout the world the people of God are seeing that I am right in this matter. Hypocrites and thieves are howling people who give nothing. Apostate ministers, the salaried slaves of so-called churches, are howling "tyrant!" "dictator!" "pope!" etc. But God's true people are not deceived by these false cries. They see that the recognition of Christ's kingly and high priestly offices in Zion will bring All Nations to the King on Zion's Holy Hill. That Movement has begun. Zion City marks a wondrous step forward in that Movement.

God grant that they may see that City more fully founded this year. (Amen.)

Zion Will Begin Zion City and Zion Temple This Year.

Zion will, this year, by the Grace of God, mark out the lines of Zion City. I am praying to God and believing that this hand shall lay the memorial stone of Zion Temple before the summer has passed. (Amen. Applause.)

I hope before the summer comes, but I cannot tell how long certain engineering and other work will take.

We anticipate no delay. But everything has to be done. Help us to purchase every foot of the land we have optioned.

Starting, then, with the Salvation, Healing and Cleansing of the people, Zion is going forward this year to bless humanity, and I trust that before this year has closed the foolish thought which some people had that Zion is going to abandon Chicago will be so completely dispelled that we shall be able to announce at the end of next year that we have a hundred Zion Tabernacles in Chicago. (Amen. Applause.)

This I am aiming at; praying for. I cannot see why we cannot do it. We have more than ten places, large places, now for meetings, and scores of meetings are being held in private houses.

We will never give up Chicago, nor any city or land that we can reach.

The establishment of Zion City will be a greater blessing to Chicago than anything else has ever been, I hope, and believe.

Call.

Every one in this room who is determined by the Grace of God to stand by me in carrying out these plans, in being faithful even where they do not know details, will arise and tell God so. (Apparently all arose.)

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. I vow by Thy grace, helped by Thy Spirit, that I will be faithful unto Thee, and help the General Overseer to carry out these plans for the extension of the Kingdom of God in all the world. Forgive my sins. Cleanse my spirit, my soul, my body. Give me power to do right, for Jesus' sake. Amen.

(All repeat the prayer, clause by clause, after Dr. Dowie.)

Did you mean that?

Answer—"Yes."

Dr. Dowie—By the Grace of God, will you do it?

Voices—"Yes."

Dr. Dowie—All who will do it, up with your hands. (With few exceptions, all hands were raised.)

The Doxology was then sung.

CLOSING PRAYER.

Father, these are Thy children in thousands, They love Thee. They have learned to serve Thee, and they desire to serve Thee better, and to love Thee more. Bless them, oh God, and bless me and my brethren in the ministry, and all who shall come into this ministry, and Thy dear Zion Messengers who have gone out and who are going. Bless us and prepare us for tonight, for Jesus' sake.

BENEDICTION.

Beloved, abstain from all appearance of evil. And may the very God of Peace Himself sanctify you wholly; and I pray God your whole Spirit, and Soul, and Body be preserved entire, without blame, unto the coming of our Lord Jesus 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.

ZION'S BIBLE CLASS.

BIBLE LESSON FOR FRIDAY, FEBRUARY 2d, 8 P. M.

The Messenger of God's Covenant.

1. *Jesus assured us He would come.*—Matt. 17:10-17.
   Can God work a great work until His people return to Him?
   Has not the "time of restitution" already set in?
   Who will know God's servant when he does come?
2. *He will come in the Name of the Lord.*—Luke 13:31-35.
   Will God's servant come in the name of any organization?
   Will he not stand for God's Healing Covenants?
   Will not the apostate churches reject his testimony?
3. *Upon peril, all are urged to hear what he says.*—Acts 3:19:26.
   Had not he who speaks for God better be heard?
   Do not the prophecies say Jesus will come again?
   Will He not, ere He comes, call His people to holy living?
4. *The Messenger precedes Christ's coming.*—Mal. 3:1-3.
   Do not God's holy people love the Messenger sent them?
   Is not his coming to be unannounced and unheralded?
   Is not his Message to be a call to repentance?
5. *The apostate churches mistreat him.*—Matt. 23:34.
   How have backsliders ever treated God's prophets?
   What do ecclesiastics do with God-sent teachers?
   Have they ever loved holy men of God?
6. *He calls to Covenant relations with God.*—Isa. 40:3-11.
   Must not crooked living be given up in the face of his preaching?
   Must not the lives be made even with God?
   What happens to him who stands in the way of God's truth?
7. *When God's true people are united, Jesus comes.*—Mal. 3:16-18.
   Will not true fellowship be restored between Christians?
   If one fears God, will he not do what he says in the face of gainsaying men?
   Who, except those who obey God fully, will go when Jesus comes?
8. *Until Christ comes, the work of Zion goes on.*—Rev. 3:7-13.
   Are we to sit down and wait until Christ comes, or work on?
   Can any man hinder the work now undertaken for God?
   Will we not be ever misjudged until God gives vindication?

The Lord Our God is a Leader-Sending God.

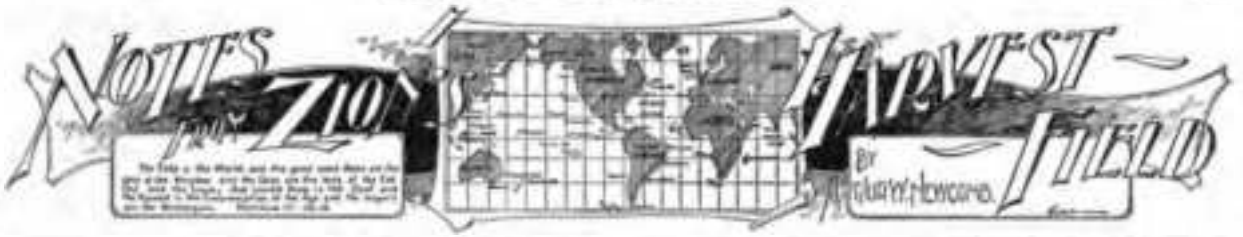
BIBLE LESSON FOR SUNDAY, FEBRUARY 4th, 1:30 P. M.

Authoritative Words From God.

1. *The Name in which they are spoken.*—Matt. 10:40-42.
   Is not to speak in Christ's Name to speak in power?
   Can a person speak authoritatively when Christ has not sent him?
   Is not to refuse the words of a Christ-sent man, to refuse if Christ Himself spoke?
2. *The power in which these Words are uttered.*—1 Thes. 1:1-6.
   Does the Holy Ghost put life into words spoken in Christ's Name?
   If the Gospel is preached at all, is it not full of power?
   Does not a man who speaks in power follow Christ closely?
3. *The theme about which such preaching centers.*— Cor. 2:1-7.
   Is not Christ the theme of God's Book?
   Is not a crucified Christ the need of the world?
   Is not to preach Christ to preach the power of God?
4. *The commission for which such words vouch.*—Acts 20:28-35.
   When God's Word is preached, do not Christians grow?
   Can any but God make one an Overseer of His people?
   Do not men fight and make light of God-given authority?
5. *The obedience such words demand.*—Heb. 13:7-18.
   Can to preach Christ the Healer be called a strange doctrine?
   Is not to preach Christ the Healer the Word of God?
   Is not to refuse this Message to die untimely?
6. *The respect one merits who speaks such words.*—1 Thes. 5:8-15.
   Does not such preaching inspire one with hope?
   Does a worldly Church love to be admonished by the truth?
   Is not a true servant of God to be highly revered?
7. *The test that should be applied to all who speak for God.*—Jer. 23:23-32.
   How can you always tell a true minister of God?
   When men advocate their own ideals, what is it a sign of?
   Is not to preach God's Word always to cause commotion?

God's Holy People are a Bible-Obeying People.

Study Zion's Bible Class Lesson Daily. At family prayers let each member read a division of a lesson, the leader afterward asking the questions noted, receiving the answer in Scripture language with the particular verses used. An unfinished lesson can be continued at the next prayer season. **Arrange in your home regularly some evening or Sunday afternoon a meeting,** inviting in a few neighbors and friends, and with them study the lesson according to the plan above suggested, and recount to them the work God is doing in Zion. **Above all, read carefully when all alone the scripture cited in each lesson,** marking a line around the same in your Bible, praying ever that God may bless the Word read to your own heart and life and enable you to speak it faithfully to others to their own good or admonition. **Ever obey God and His Word will come with increasing light.**



ALL Zion everywhere is following with prayer and deepest interest the little band of Zion Messengers now on its way to the sunny lands of the far East, Japan, China, and Australasia. Loving words have come back from them to friends in Zion as they sped away across the glorious plains and mountains of Western United States to the Golden Gate.

Their journey westward to San Francisco was a pleasant one, and they were joyfully received by Zion's friends everywhere.

They arrived at San Francisco on Thursday, January 11th, and found very pleasant quarters. There they still remain, ministering to Zion's people and preaching the Everlasting Gospel of the Kingdom of God.

Their quarters are at the Occidental Hotel. Elder Viking writes that the private parlors are packed with callers upon them.

A service was held at the Free Baptist Church, and, although the time for advertising was very short, there were two hundred people present. The meeting was an enthusiastic one, and the presence of God's Spirit was felt as the company of Zion people and other Christians gathered about the Lord's Table. The service lasted five hours. Overseer Wilhide presided.

A baptismal service was held at the earnest request of Zion people in San Francisco, and twenty-four followed their Lord in believers' baptism by triune immersion, the ordinance being administered by Elder Viking.

Their arrival in the city and the powerful truths which they proclaimed at once created a stir.

The San Francisco *Examiner* published on Friday morning, January 12th, excellent likenesses of the General Overseer, Overseer and Elder Wilhide, and Elder and Evangelist Viking, together with a brief sketch of the General Overseer, Zion, and Zion's work. The article is a fair one as newspaper articles go. The Pacific Coast reporters, although so far distant, seem to be able to get much closer to the truth than Chicago reporters, who have Zion under their daily observation, if they would but look.

The chief fault, as is the case with almost all such well-meaning reports, is that secondary teachings of Zion are emphasized as being the foundation doctrines, thus giving the readers an utterly erroneous impression.

That the keenest interest of the entire country has been awakened by the announcement of the site of Zion City is evidenced by the fact that a very prominent place is given to the City in the sketch of Zion's work.

On account of the plague in Honolulu, Zion's Messengers will not land there as was contemplated and will not sail from San Francisco until Wednesday, January 24th. Elder and Evangelist Viking and their baby Grace will sail on that day by the steamship "China" for Japan. Overseer and Elder Wilhide will sail on the same day by another steamship to Auckland, New Zealand.

CHICAGO.

Although the General Overseer is absent from the center of the work, spending a few weeks resting after the terrific labors of Zion's Three Months' Holy War, he still directs, from Mrs. Dowie's country home in Michigan, the work at headquarters.

There is no abatement in the fierce battle which Zion is fighting against the hosts of hell in Chicago and sin and sickness everywhere.

Zion's Seventies still make their visits of love to nearly one hundred thousand families every week.

Zion's Elders and Evangelists go out in scores, by day and by night, praying for the sick, leading the sinful to repentance, faith and salvation, relieving necessity and giving counsel.

Zion's Home of Hope is still open every hour of the day and night for the reception of and care for poor, erring women who desire to leave behind a life of sin and begin anew a life of purity and usefulness. It is never empty, but on the other hand is ever filled to overflowing.

Zion's Bureau for assisting employers and employees to find each other is every day giving valuable aid to members of Zion in both classes.

Zion Literature is being prepared in millions of pages, and is sent out from Zion Literature Mission in thousands of copies every week.

The training of workers for the world's harvest field goes on with most encouraging earnestness in Zion College.

New work and new movements are being planned, and Zion is already beginning to look forward to the commemoration of the Fourth Anniversary of the Organization of the Christian Catholic Church in Zion on February 22, 1900. A most blessed and helpful season is confidently expected.

Again we urge the officers and members of the Christian Catholic Church, everywhere, to remember this department of LEAVES OF HEALING with their prayers and with brief reports of God's dealing with them.

Central Zion Tabernacle.

1600-1633 Michigan Avenue.

This Tabernacle is open either afternoon or evening of every day in the week, and thousands seek and find blessing there.

On Lord's Day afternoon, January 14, 1900, the General Overseer being absent, Overseer-at-Large William Hanner Piper took charge of the service. A very large audience was assembled and listened with closest attention to the eloquent words of the speaker. There was an almost unanimous response to the call for repentance and consecration.

North Side Cottage Meetings.

Rev. James R. Adams, B. D., Elder-in-Charge.

Although the cottage meetings at 1204 Milwaukee Avenue and 338 North State Street have been held less than three months, God has given large increase and glorious victory. At the former, in the home of Brother George W. Smale, the attendance has grown from ten to over sixty last Monday, when, if it had not been for the rainy and disagreeable weather, the number would have been too great to accommodate.

Elder Adams preached on Monday evening, on "Spiritualism: Is It of God, or of the Devil?" Many Spiritualists were present. The text was too much for some, for six left on hearing it read from 1 John 4:1-3:

> Beloved, believe not every spirit, but prove the spirits, whether they are of God: because many false prophets are gone out into the world. Hereby know ye the spirit of God: every spirit which confesseth that Jesus Christ is come in the flesh is of God: and every spirit which confesseth not Jesus is not of God: and this is the spirit of the antichrist, whereof ye have heard that it cometh; and now it is in the world already.

May God ever give Zion great power in exposing the true character of that hellish system of Satanic control.

Very many people in the region between Wicker and Humboldt Parks are taking a keen interest in the blessed teaching of Salvation, Healing and Holy Living. In spite of the opposition of Satan's counterfeits, such as Spiritualism, Christian Science and Magnetic Healing, the people are persistently inquiring the way Zionward.

It is a fact "that God hath founded Zion." The prophecy linked to it is every day being fulfilled by Zion's God—"in her shall the afflicted of His people take refuge."

Brethren, pray for the North Side Cottage Meetings. At both points next week Elder Adams will speak on "Christian Science and Its Fruits."

Any Zion family living near Wicker or Humboldt Parks who desires a Sunday Morning Cottage Meeting at their home, will please consult the Elder-in-Charge.

Mansfield, Ohio.

Rev. Cyrus B. Fockler, Elder-in-Charge.

The universal standard rule by which all things are to be measured was proclaimed nineteen centuries ago by the sinless Man of Galillee, "By their fruits ye shall know them."

It is absolute folly to attempt to measure men on teachings or systems by man-made rules of creed, prejudice or tradition, no matter how long-established or popular they may be.

Zion refuses to measure or be measured by any other rule.

Her work in Chicago and in every other city must be judged by its fruits. When it is thus judged, and then only, will the judgment be true.

Zion's Elder in Mansfield, Ohio, was arrested, thrust into a cell, heavily bonded, reviled in the newspapers, and cursed by God's professed ministers—for what? What were the fruits of his ministry, by which he should have been judged?

The following is a sample of one kind of the fruit:

288 EAST THIRD STREET, MANSFIELD, OHIO,
December 25, 1899.

REV. JOHN ALEX. DOWIE

Dear Brother in Christ.—I feel it my duty to write a few words of praise and honor to God for what He has done for me.

He has healed and cleansed me, both soul and body.

I was healed of rheumatism, with which I have been afflicted for several years. I took medicine almost all the time, but of course it did no good.

I have been a great user of tobacco for twenty-five years. I loved to smoke so well that I would get up sometimes at night and smoke. But, praise the Lord, He has healed me of that miserable, filthy habit. It has been one year last Thanksgiving Day since I quit using tobacco. The glorious result is that I have gained in flesh twenty-one pounds.

I have also done away with the use of pork.

I give God all the glory. I praise God for Zion and its pure and clean teachings.

My prayer is that God will continue to bless Zion continually to Go Forward all over this broad land, so that millions of precious souls may be enlightened as I have been.

I was a Lutheran and had a poor light to be guided by.

May God ever bless you and your good work.

Yours in Christ, ADONIRAM JUDSON TREACE.

Litchfield, Michigan.

Rev. Martin Hayden, Elder-in-Charge.

A steady, substantial growth has marked the work of the Christian Catholic Church in Zion in Litchfield, Battle Creek, and other cities where Elder Hayden has been laboring. There has been fierce opposition, but, as is always the case with the work of God, it has only served to increase the loyalty and devotion of Zion's faithful ones and to cause other thinking people to set their faces toward Zion.

Zion has outgrown her cottage meetings in Litchfield and Battle Creek and has been obliged to rent larger places for her gatherings.

Elder Hayden writes the touching story of an aged infidel's conversion:

An old man, seventy-three years of age, an avowed infidel all his life, through reading LEAVES OF HEALING was convicted.

He came all the way from Osseo, seventeen miles, to see me and attend meeting.

When he came in I welcomed him as "brother." After the service he said to me, "You made one mistake; I want to correct it. You called me 'brother,' and I am nothing but a poor old sinner."

I believe his repentance was sincere.

The next day he said, "Now I will go home and die." He went home and set his house in order, and Thursday night as he was sitting in his chair, being subject to heart disease, he passed away very easily and peacefully. I trust he went to heaven, plucked as a brand from the burning.

Malcolm, Ontario, Canada.

It has been our pleasure to report in previous issues the splendid work for God which is being done by the Gathering of the Friends of Zion in Bruce County, Ontario, Canada, especially in the vicinity of Malcolm and Vesta.

This work continues with constantly-increasing blessing and many are being saved and healed.

The following report to the General Overseer from Miss Sara M. Leggett, Messenger of the Gathering at Malcolm, tells of God's blessing upon their "All-Night with God":

Zion here spent a blessed "All-Night with God," over fifty members and friends being present.

There had been a severe storm of several days' duration, which hindered a number of our friends from being with us. Had they been able to attend, our number would have been increased to nearly seventy.

God was with us in much blessing, and the meeting continued with unabated interest until daybreak of the first day of 1900.

Some very inspiring testimonies to cleansing and healing were given.

There were representatives present from Wiarton, Wingham, Markdale, and Harriston.

When we look at what God hath wrought in our midst, we thank Him and take courage.

Yet we feel our weakness and inability so very much when we look on the harvest field and see that it is overripe. We are looking longingly for help from the sanctuary in Zion.

We heartily rejoice as we see how God is blessing and building up Zion.

Elroy, Wisconsin.

Rev. E. B. Kennedy, Evangelist in the Christian Catholic Church in Zion, who will leave for China with a band of Zion's Messengers in the fall, and Rev. F. W. A. MacCormac, singing Evangelist in the Christian Catholic Church, have just closed a very lively series of special Gospel meetings at Elroy, Wisconsin, where there is a Gathering of the Friends of Zion.

Evangelists Kennedy and MacCormac are on a month's evangelistic tour to several points in Wisconsin and Minnesota.

At Elroy, Evangelist MacCormac reports, in a letter to Overseer William Hamner Piper, who is directing their work, they had constantly increasing attendance upon their meetings, with a corresponding growth of interest.

Zion's Evangelists spoke the truth of God plainly, witnessing against sin in every form, and the arch-enemy was consequently aroused.

There was an incipient disturbance, which, however, God overruled and the meetings went on.

Many who were not members of the Gathering arose and, praying the prayer of repentance and faith, consecrated themselves to God.

These Evangelists have been holding meetings in Galesville, Evangelist Kennedy's old home, where the hosts of hell, led on by the Presbyterian minister, were in bitter opposition.

Victoria, British Columbia.

Rev. Eugene Brooks, Evangelist-in-Charge.

Evangelist Brooks is conducting a series of special Gospel meetings in the pleasant Zion Tabernacle at Victoria. God is present by His blessing, increasing the audiences nightly.

Zion's success has awakened the Devil's bitter opposition.

Evangelist Brooks says, in a letter to the General Overseer:

Our "All-Night with God" was a remarkable manifestation of God's power.

We consecrated twelve children in the morning.

In the evening an epileptic devil in a woman did his best to break up the meeting. I went and laid hands on her, and not another whimper came from her.

The audience sat in amazement and awe at what happened.

I learned later that nearly all Zion members present were praying that I would do what I did.

I hesitated to go for awhile, feeling what a defeat would mean; but later felt such a conviction to go that I went without thinking.

I cannot begin to tell you the blessings we had that night. The results are seen in the way the Devil has been stirred up.

Brother Taylor, who was recently baptized, has had a most remarkable healing. He is a merchant from Animo. He had ulcerations or growths on the brain and was given up by the doctors.

Just then Zion's Seventies put Zion literature in his hands and he was saved and healed.

The Zion tract, God's Way of Healing, was printed with the program for our All-Night with God, and announcements of special meetings were put in every house in the city.

Fear to Own God's Blessing Through Zion Leads to Sickness, and Perhaps Death.

A few weeks ago a sister in the Christian Catholic Church heard of the afflictions of a certain lady and called upon her, presenting the truth concerning God's power and willingness to heal the body as well as to save the spirit. The sick one listened and asked the sister to write to our General Overseer for prayers.

The General Overseer received the letters from this sister and earnestly prayed for the afflicted, with the result that she became very much better. However, she was not willing at that time to tell her friends around her that she had desired the prayers of our General Overseer, and had been blessed through them, and thought it would be better to wait until later.

The following letter was received recently, stating the condition of affairs now in that case:

DEAR DR. DOWIE:—I left H—— about the time your letters to me got there. They were forwarded to me.

I hope Mrs. H—— received a blessing at the time appointed. I called to see her before I left, hoping to find her improving. A nurse met me at the door. I asked to see Mrs. H——, and she said the doctor had given strict orders not to let any one in.

I said, "Oh, has she had the doctor? I fear she will die." She then opened the door and said, "Here is the door, and you go out."

I said, "Be a lady and do not act foolishly. Please let me go in and bid her goodby."

She let me in, but held the door open for me to go right out, saying she had strict orders from Dr. —— not to let me in the house.

Prayer had been answered for my friend twice. Her tumor was gone; and at the second request for prayer for her kidney the pain left, and she felt the change at the time you prayed. But she did not tell the doctor nor her husband. She argued that the proper time would come for that.

I have written to her and enclosed your letter expressing a desire to hear from her.

A Husband Ceases Intemperance in Answer to Prayer.

Under date of November 23d a sister wrote:

I sent a prayer request asking you to pray for my husband that he might stop drinking, and the prayer has been answered.

IMPORTANT NOTICE.

Pasted on each copy of the LEAVES OF HEALING which is mailed to our regular subscribers is a small label indicating when the subscription ends. Thus, John Doe, 5-52, means that Mr. Doe's subscription ends with Vol. 5, No. 52. When special attention is called to this paragraph, by a pencil mark in the margin, it means that your subscription is about to expire, and that you are very cordially invited to renew. We do not wish to lose a single subscriber from our list, and trust that you will favor us with a prompt remittance, that the "Little White Dove" may continue its visits without a break.

If renewals are sent in advance, the paper will be continued without interruption; otherwise it will be stopped when the subscription expires.

Make all Bank Drafts, Express Money Orders or Postoffice Money Orders payable to the order of JOHN ALEX. DOWIE, 1207 Michigan Avenue, Chicago, Ill., U. S. A.
Station L. Long Distance Telephone South 662. Cable Address "Dowie, Chicago."
All communications upon business must be addressed to

MANAGER ZION PUBLISHING HOUSE,
1207 Michigan Avenue, Chicago.

GOD'S WAY OF HEALING.

BY THE REV. JOHN ALEX. DOWIE.

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

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

The Lord Jesus Christ is Still the Healer.

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

Divine Healing Rests on Christ's Atonement.

It was prophesied of Him, "Surely He hath borne our griefs (Hebrew *sicknesses*), and carried our sorrows: . . . and with His stripes we are healed"; and it is expressly declared that this was fulfilled in His ministry of Healing, which still continues. (Isaiah 53:4, 5; Matthew 8:17.)

Disease Can Never be God's Will.

It is the Devil's work, consequent upon Sin, and it is impossible for the work of the Devil ever to be the Will of God. Christ came to "destroy the works of the Devil," and when He was here on earth He healed "all manner of disease and all manner of sickness," and all these diseases are expressly declared to have been "oppressed of the Devil." (1 John 3:8; Matthew 4:23; Acts 10:38.)

The Gifts of Healing are Permanent.

It is expressly declared that the "Gifts and the calling of God are without repentance," and the Gifts of Healing are amongst the Nine Gifts of the Spirit to the Church. (Romans 11:29; 1 Cor. 12:8-11.)

There are Four Modes of Divine Healing.

The first is the direct prayer of faith; the second, intercessory prayer of two or more; the third, the anointing by the elders with the prayer of faith; and the fourth, the laying on of hands of those who believe, and whom God has prepared and called to that ministry. (Matthew 8:5-13; Matthew 18:19; James 5:14, 15; Mark 16:18.)

Divine Healing is Opposed by Diabolical Counterfeits.

Amongst these are Christian Science (falsely so-called), Mind Healing, Spiritualism, Trance Evangelism, etc. (1 Timothy 6:20, 21; 1 Timothy 4:1, 2; Isaiah 51:22, 23.)

Multitudes Have Been Healed Through Faith in Jesus.

The writer knows of thousands of cases and has personally laid hands on scores of thousands of persons. Full information can be obtained at the meetings held in Zion Tabernacle, 1621-1633 Michigan Avenue, Chicago, and in many pamphlets which give the experience, in their own words, of many who have been healed in this and other countries, published at Zion Publishing House, 1207 Michigan Avenue, Chicago.

"Belief Cometh of Hearing, and Hearing by the Word of God."

You are heartily invited to attend and hear for yourself.

ZION IN THE ORIENT.

CAPTIVE CATHAY AND ZION.

An Historical Outline of China's Enslavement to Opium, with a Prophecy of Deliverance Through Zion.

By REV. GEORGE L. MASON, B. A., B. D., Overseer of the Christian Catholic Church in China.

I. The Opium Prepared in India.

IN FIRE, in frost, in ocean tossed,
God ground the rock to goodly soil,
Nor deemed the long millenniums lost,
If earth might bless the plowman's toil.
Fell not in vain on India's plain
Heaven's golden light and pearly rain,
That earth man's daily bread might yield;
But wanton man would deck the field
With that gay flower whose life expressed
In Opium, at hell's behest,
One quaffs to dream himself possessed
Of Paradise,—too sweet to tell,—
Brief heaven that turns ere long to hell.

To heap up gold in Hindostan
The proud Caucasian conquerors plan
To open up new fields to trade.
With Opium, the Orient's bane,
Full many a gallant bark they lade
To lift white wings and skim the main
And swoop down on the busy marts
Of China's myriad-peopled shore,—
As when some greedy vulture darts
Down on the prey and gluts with gore.

With threats anon, more oft with guile,
Armed smugglers break the unwilling door,
And withering winds of woe, meanwhile,
In through the open portal pour
And blast men's lives in hopeless doom,
As when some hissing fierce simoom
Plows desert sand with burning breath,
And hurls a caravan to death.

Bribed by the Indian government,
Reluctant farmers gave consent
To set their fertile fields aflame
With poppy, flaunting England's shame.
Her titled lords the drug prepared
And shipped to far Cathay for gain,
Their moral sense by greed ensnared,
Their heart unmoved by China's pain.
Crouching the cruel Lion lay
And pounced upon the helpless prey.
Since might made right, through sixty years,
Nor orphan's wail nor woman's tears
Could melt our merchants in Cathay, —
Their life, to eat and drink and play—
All heartless, though their wild Hwang Ho
Of opium flood the land with woe!

II. China Protests Against the Trade.

Thus argued Albion's minister,
In substance, through interpreter,
With diplomatic phrase designed
To mystify the Emperor's mind:
"You cannot check the growing trade;
Can king and court in vain crusade
Prohibit what their people crave?
Tax first, then smoke our drug and save
Millions a year in revenue,
Pay out your gold and keep it, too!
'Supply, demand,' make trade's great law,
What *moral* scruple weighs a straw?
This trade we cannot abrogate,
Its evils *you* should regulate."
So urged the brave ambassador,
And Britain's frowning men-of-war,
Sailing the emerald China Sea,
Approved the wicked sophistry.
It were untrue, should fancy paint
The Mongol monarch as a saint;
The Tartar Tao Kwang's faults were grave,
When passion led him as a slave;
But when that artful plea was made
To legalize the opium trade,
The monarch's heathen conscience heard
But heeded not the siren song;
A nobler thought his bosom stirred,—
A love of right, a hate of wrong.

Read he the blue sky's mystic rhyme,
Or truth-lines carved on mountains old?
Heard he God's Voice in solemn chime
Of ocean bells that ceaseless tolled,
Or in the hurricane's wild blast,
Or in calm word of sages past,
Or call of conscience, clear and still?
Whence came the quick electric thrill
Of truth illuming heart and will?
We can but think the monarch hears
An echo from the heavenly spheres,
In strain of harmony sublime,
And now let ring through every clime
The brave word of the Emperor
To Albion's haughty minister:—

"I will not foster vice and pain
And rob the poor for royal gain!
Too true, I cannot now prevent
The inflow of your poison flood;
But Tao Kwang's heart can ne'er consent
To barter for his people's blood!"

III. Heroic Destruction of Opium.

When o'er the wave the wing of fame
To far Cathay
Had borne Victoria's royal name,
To hearts humane a faint hope came
That *love* might sway
The sceptre of the Christian dame.

Then at the Emperor's behest,
His chieftain Lin
A fair and fervent plea addressed

To Britain's Queen, to make request
That England's sin
Be stopped, and China's wrong redressed.

Victoria lent no listening ear;
Deigned no reply:
Absorbed in home and country dear,
Too happy she to shed one tear;—
But China's cry
Ascendeth still, and God will hear!

Unyielding Lin, with courage grand,
Firm as a rock,
Then spake the Emperor's demand
That smuggled opium, contraband,
All then in stock,
Be quick delivered to his hand.

The Lion gave a threatening roar,
The opium merchants raved and swore,
But it failed to frighten Lin;
That they were only smugglers bold
It grieved and shocked them to be told
By a "heathen" mandarin!

Lin bids the Mongol warriors go
With match-lock guns and spear and bow
To the store-rooms grim and gray;
And scores of bare-backed coolies come,
And all the hated opium
They are told to bear away.

There twice ten thousand chests and more
Of deadly drug, the carriers bore
And piled in open space;
Grave madarins with retinue,
And throngs of common people, too,
Were gathered at the place.

To cymbal clang and bugle blare
The dragon banners danced in air,
And peacock plumes waved proud;
But, with the gay and brave display,
Were noble lessons to convey
To all the wondering crowd.

Along the line a trench was dug,
And day by day the treacherous drug
They poured out in the slime,
And stamped in mire and mixed with earth
More than ten million dollars' worth,—
A teaching for all time!

With brave men true, to dare and do
At Bunker Hill and Waterloo
And glorious Marathon,
Hail him who saw true gain in loss,
Who knew the Devil's gold was dross,
Our hero of Canton!

IV. The Opium Trade Maintained by the Sword.

Her drug destroyed, great England rose in wrath,
And cruel cannon cut a crimson path
Through quivering forests of humanity.
Men's blood then spilled by tyranny
Made blush with shame the shuddering sea.
At England's mercy China prostrate lay;
For Lin's brave exploit then compelled to pay
Millions twice ten and high sea-girt Hongkong,—
Unwilling tribute to triumphant wrong.
Though robbed and beaten, China still said, "*No*
We will not legalize the fount of woe."
The fatal trade went on. Each pirate sail
Fanned by the breeze that bore a nation's wail
For treasure vanished, and the dire disgrace
Of ruined sons in opium's fell embrace.
The weary years dragged on well nigh a score,
The Queen's fair flag yet many smugglers bore;
On one, the *Arrow*, China dared to fire,—
Rash act, though right,—and 'wakened England's ire.
Then she again let slip the dogs of war,
And fickle France joined in for gain and fame,
And vandal spite that brave men but abhor
Spared not the Summer Palace from the flame;
The victor allies poured through Pekin gate,
And captive China sadly sealed her fate,
Reluctant forced to let the opium in,
And no more call the hateful trade a sin.
A shining wonder that alone so long
She stood like granite 'gainst a giant wrong!
For, on her north line prowled the Russian Bear,
And westward lay the mighty Lion's lair;
Her south-land saw the threat'ning sword of Gaul,
Her blue sea bore the battle ships of all;
Inland fierce Tai-ping rebels slew and burned,
While countless men the opium vice had learned.
No more doth China fear lest Heaven's command
May send gaunt famine through the guilty land,
Whose patient soil the plowmen dare pervert
And plant with poppy to the public hurt.
Awake, O China, and withstand the stream
Which now allures thee with deceptive gleam
To drown thy sorrow in an opiate dream!

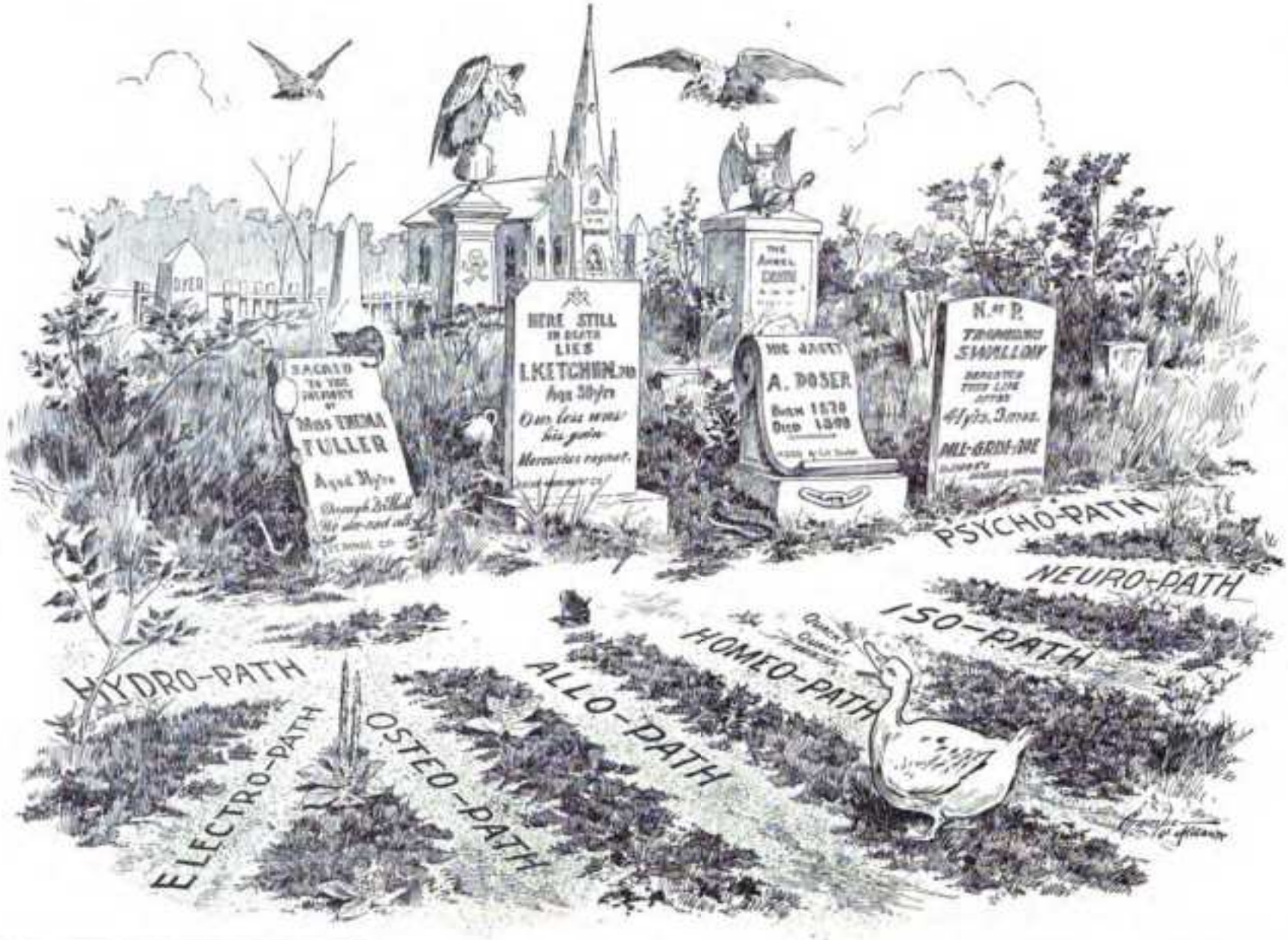
V. Captive Cathay to be Made Free Through Christ in Zion.

Are God's lessons, then, in vain
When demoniac forces gain,
By dark league of guile and might,
Transient triumph over right?
No, for China's conflict showed
That, deep in her conscience, glowed,
Yet unquenched in pagan mire,
Embers of primeval fire,—
Flashes faint of heavenly flame
Which by Revelation came
In our world's heroic youth,—
Gleams of pure, unselfish truth.

If, while in the twilight gray
Of that dawn which Christ alway
Gives true hearts who grope for day,
China's dark mind could define
Economic laws that shine
With quick energy divine,
Making men and nations free
For a nobler destiny,
Glorious land shall China be
When, through gates broke down for sin,
Zion's healing tides flow in:
Christ the Sun of Righteousness,
Zion's coming King of Day,
There shall rise undimmed to bless
Captive millions of Cathay,—
He the Life, the Truth, the Way.

Gobi's pebbly plain that glows
Bright with gems and glitt'ring snows
Then shall blossom as the rose;
Furrow for the poppy bane
None shall plow on India's plain;
Golden grain shall grace her slopes,
Once the tomb of China's hopes.

Sinners dead shall quit their graves
Where they crouch as opium slaves;
Then the humblest shall attain
Peaks that proud men could not gain,
Heights that sages dimly scanned,
Himalaya virtues grand;
Then shall bloom in Mongol breast
That which was the hermit's quest,
For which Taoists roamed the sea—
Flower of immortality!
Of the good once blindly sought,
When her royal envoys brought
Golden Buddhas from the West,
China then shall be possessed;
"Light of Asia" shall grow dim
In th' eternal Light of Him
Whose effulgence fills all space
With infinity of grace!



"Ye are Forgers of Lies, ye are all Physicians of no value."—Job 13:4

"In vain dost thou use many Medicines; there is no healing for thee."—Jeremiah 46:11

FASHIONABLE PATHS TO THE GRAVE.

(See article on "Doctors and Medicine," pages 401 and 402.)

"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.

"I AM THE LORD THAT HEALETH THEE."—Exodus 15:26.

"DOCTORS AND MEDICINES."

A FRIEND has sent us a little tract by Mr. W. A. Redding, with the above title, which contains numerous extracts from the writings of many of the most prominent physicians in the world concerning the utter fallacy of calling medicine a science. Those who have heard our lectures will remember that we have quoted from eminent medical professors in our native city University (Edinburgh) whom we have heard denounce the so-called science of medicine as purely empirical, and this little résumé of similar testimony will be helpful to many whose minds have been kept in a continual state of bondage by the fear lest they should be sinning against God in laying aside the use of these poisonous drugs which are falsely presented as a Divinely-appointed means for the healing of human diseases.

Dr. James Mason Good's words contain a great truth when he sums up the terrible indictment against medicine in these words:

"The effects of our medicines are in the highest degree unsatisfactory except, indeed, that they have destroyed more lives than war, pestilence, and famine combined."

It may help some of our friends to have these facts put in this simple form.

We commend, therefore, our brother's tract to the attention of all who believe there is "balm in the Gilead of God" and that Christ the Divine Physician is forever there.

Introductory.

In the winter of 1874, when some members of his family were sick, a gentleman of Denver, Colorado, who was trusting in the Lord Jesus Christ as his Physician, refused to call in a doctor. It created considerable excitement and much newspaper comment, and W. A. Redding wrote the following article for a Denver paper:

Doctors and Medicines.

Inasmuch as the subject of doctors and drugs has been brought to the attention of the people of this section of the country, let us introduce the testimony of some of the most prominent physicians in the world.

Prof. N. Champman, late of the University of Pennsylvania, formerly President of the Philadelphia Medical Society, and declared a few years ago to be at the head of the medical profession in America, says, in "Materia Medica," Volume I, page 3: "Medical conclusions differ very widely from every other species of evidence. We cheat ourselves with a thousand illusions! It is not necessary that I shall enforce this remark by the enumeration of any examples. No one who is conversant with the practice need be told how often his own deductions have proved erroneous, and *how little confidence* is to be reposed in those pompous recommendations with which medicines are promulgated."

On page 33 the same author says: "To trace the multiplied relations of medicine to disease, we at once introduce the spirit of speculation."

Again he says: "As it is, we are plunged into a labyrinth almost without a clew. Dark and perplexed, our devious career resembles the blind gropings of Homer's Cyclops round his cave."

And again he says, page 32: "This, indeed, is emphatically true, that we can hardly ever pronounce with certainty what will be the exact results from the dose administered. It might gratify our vanity, were it not more than counterbalanced by the humiliating view of so much absurdity, contradiction and falsehood."

Here, then, he admits that medical practice is an "illusion," and that is "speculation."

Sir Astley Cooper, physician to Queen Victoria, has declared: "The science of medicine is founded upon conjecture and improved by murder." What a shocking statement from a man so eminent as to have the royal family in his professional care.

Dr. Martyn Paine, in his great work, "Institutes of Medicine," page 541, declares: "The most violent poisons are among our best remedies. We do but substitute one morbid action for another." Dr. Paine is authority, if there ever were any. He was Professor of Institutes of Medicine and Materia Medica in the University of the City of New York, and member of any number of learned societies in Europe and America.

Dr. Hall, of *Hall's Journal of Health*, says: "Medicine, even the *mildest*, is a poison, and effects a result in proportion to its poisonous qualities. It cures by *setting up a disease greater than the original which it seeks to cure*." Hence the reader can easily see how it is that medicine *seems* to "cure" the simpler forms of disease, by establishing the more serious ailments, such as heart disease, liver troubles, consumption, kidney disease, dyspepsia, paralysis, spinal trouble, female disorders, and the host of other chronic ailments which are acknowledged incurable by any drugs.

It is the duty of a doctor to ease a man's pains, and quietly slip him out of this life into the Great Beyond.

"Men who are really sick die, and we cannot save them."—*Prof. Frederick R. Marvin, M. D.*

"I have no faith whatever in our medicine."—*Dr. Bailey.*

"Medicine is so far from being a science that it is only conjecture."—*Dr. Evans.*

"Of the essence of disease very little is known."—*Prof. S. H. Gross, M. D.*

"Mercury has made more cripples than all wars combined."—*Dr. McClintock, M. D.*

"The administration of our powerful medicines is the most fruitful source of deranged digestion."—*Prof. E. R. Peaslee, M. D.*

"So gross is our ignorance of the physiological character of disease that it would be better to do nothing."—*Prof. Magendie, France.*

Prof. Armor, of the Long Island College Hospital, declares, in the New York *Medical Journal* for January, 1883, that "drugs are administered, patients sometimes recover, and we suppose we have cured them, whereas our remedies have had little or nothing to do with their recovery. Very likely it took place in spite of our drugs."

Sir James Johnson, formerly editor of the *Medical Chirurgical Review*, London, says: "I declare, as my conscientious conviction, founded upon long observation and experiment, that if there were not a single physician, surgeon, chemist, druggist or drug on the face of the earth, there would be less sickness and less mortality than now prevail."

Dr. Oliver Wendell Holmes has declared before the Massachusetts Medical Society: "I fairly believe that if the whole materia medica, except opium, wine, ether, and chloroform, could be sunk to the bottom of the sea, it would be all the better for mankind and all the worse for the fishes."

Prof. Magendie, the great French physician, whose experiments and teaching are recorded and scattered over the whole globe, addressed the students at the Paris Medical College in the following language: "Gentlemen, medicine is a great humbug. It is nothing like science. Doctors are mere empirics when they are not charlatans. We are ignorant as men can be. I must tell you frankly that I know nothing about medicines. I repeat to you, there is no such a thing as medical science. I grant you people are cured, but how? Nature does a great deal, but *doctors do devilish little.*" Think of it; a man so high in the medical profession as Dr. Magendie is acknowledged to be, lecturing in such style to a class!

Dr. James Mason Good, the noted author, says: "The science of medicine is a barbarous jargon, and the effects of our medicines in the highest degree unsatisfactory, except, indeed, that *they have destroyed more lives than war, pestilence, and famine combined.*" How does this sound to the people who have a mania for swallowing medicine?

"The physician mixes, combines and jumbles together vegetable, mineral and animal substances, and administers them right or wrong, without considering for a moment the cause of the disease, and without a single clear idea as to his conduct."—*Prof. Magendie.*

"If the arts of medicine and surgery had never been invented, by far the greater number of those who suffer from bodily illness would have recovered, neverthless."—*Sir Benjamin Brodie, M. D.*

Dr. Abernathy, of London, declares: "There has been a great increase of medical men, and, upon my word, diseases have increased accordingly." It is truth, and can be easily understood if the people will only stop swallowing drugs long enough to examine into the matter.

Dr. Martyn Paine, the noted professor and medical author, says in his "Institutes of Medicine": "Remedial agents can never transmute morbid into healthful conditions."

Dr. Franklin says that "nature cures, while the doctor asks the fees."

Another noted physician says that "medicine draws the patient's attention, while nature cuts in and makes the cure."

Dr. Wood, in his "Practice of Medicine," declares in the very first chapter that "we have not yet learned the essential nature of the healthy actions, and cannot, therefore, understand their derangements." I ask, then, How can a man treat successfully that which he does not understand?

Dr. F. L. Oswald says: "Many sicknesses are caused by poisons foisted upon the system under the name of tonics, beverages or remedial drugs; the only cure is to shun the poisons."

Sir Henry Baker, in describing the sufferings of his party while exploring the River Nile, states that he threw away his medicines and substituted nothing but a vapor bath, and after that his men went on their way rejoicing.

Dr. Livingstone gives an account of a similar experience.

Dr. J. H. Kellogg, physician-in-chief and manager of one of the great institutions in America, says: "If a cure is effected, *it must be through the wonder-making of nature, and not through the agency of any drug.*" The same author says: "Medical quackery is by far the most dangerous of any form, yet the most common."

Dr. B. W. Richardson, one of the most noted physicians of Europe, says: "The world, I must confess, would be happier if drugs were unknown."

Dr. Thomas N. Reynolds, Professor of Materia Medica in the Detroit Medical College, in a lecture delivered before the State Medical Society, said: "There is a most extraordinary misconception with regard to the true functions of medicines and medical men. It pervades the medical fraternity itself. It is a common thing to see the younger members of our profession attributing to medicines, cures that they never produced. Even the older ones prescribe remedies that serve nothing more than to satisfy the mind of the patient that he is taking medicine, and also to satisfy the doctor that he is 'doing something' for the case. . . . This undue credit to the effect of drugs arises from habit. . . . With medical men the hope to hit upon the the lucky remedy has, in all ages, led to the adoption of many absurd things, and to excessive dosing. Nothing but hard-learned experience and frequent disappointments will ever convince the *young* doctor of the *worthlessness of drugs*. . . . Doctors should be educators rather than physic-mongers." Such is the testimony of a man at the head of a great medical college.

"All medicines are poisonous."—*Prof. S. St. John, M. D.*

"What we call *medical science* is a jumble of inconsistent opinions."—*Dublin Medical Journal.*

"Nine times out of ten our miscalled remedies are injuries to our patients."—*Prof. Jamieson, Scotland.*

"Physicians have hurried thousands to their graves who would have recovered if left to nature."—*Prof. Clark, New York.*

"Every dose of medicine is a blind experiment on the vitality of the patient."—*Bostwick's History of Medicine.*

"I fearlessly assert that in most cases our patients would be safer without a physician than with one."—*Dr. Ramage, F. R. C.*

"All our curative agents are *poisons*, and, as a consequence, every dose diminishes the patient's vitality."—*Prof. Clark.*

"The *vital effects* of medicines are very little understood. It is a term employed to cover an ignorance."—*Prof. Davis.*

"The popular medical system has neither philosophy nor common sense to commend it to confidence."—*Dr. Evans, F. R. C., London.*

"The drugs which are administered for the cure of scarlet fever kill far more patients than that disease does."—*Prof. Baker, New York Medical College.*

"All our cogitations respecting the *modus operandi* of medicines are purely empirical."—*Prof. Charles D. Meigs, Jefferson Medical College, Philadelphia, Pennsylvania.*

"The reason medicine has advanced so slowly, is because physicians have studied the writings of their predecessors, instead of nature."—*Alexander H. Stephens, M. D.*

"Ninety-nine out of every hundred medical facts are medical lies, and medical doctrines are, for the most part, stark, staring nonsense."—*Prof. Gregory, Edinburgh.*

"The *modus operandi of medicines* is still very obscure. We know that they operate, but exactly *how* they operate is entirely unknown."—*Prof. E. H. Davis, M. D., New York Medical College.*

"All medicines which enter the circulation *poison* the blood in the same manner as do the poisons that produce diseases."—*Prof. Joseph M. Smith, M. D., New York College of Physicians and Surgeons.*

"It is my firm belief that the prevailing mode of practice is productive of vastly more evil than good, and were it absolutely abolished mankind would be infinitely the gainer."—*Dr. Cogswell, of Boston.*

"What do persons, who call themselves reasonable, do in the midst of a hundred doctors, with a hundred different medicines, each affirming that his own is good, and that all the rest are bad? Do they reject them all? No, they *swallow them all.*" —*Dr. Trall.*

"Thousands are annually slaughtered in the quiet sickroom."—*Prof. Frank, M. D., London.*

It is the universal testimony of all experienced physicians, that the people are fanatical and want to be swallowing drugs. At a medical association in Northern Indiana, one of the oldest and most successful doctors present arose, and in a public speech to the other doctors declared that the older he grew and the more experience he had, the less medicine he gave; and at the close of his speech he strongly intimated that if he continued much longer in the practice he would abandon drugs altogether.

Dr. Kellogg, at the head of the great Medical Sanitarium, says: "The public have been kept in the dark for ages, until they have come to believe that they must, without asking any questions, swallow whatever the doctor prescribes."

Dr. A. H. Stevenson says: "The older physicians grow, the more skeptical they become in the virtues of their own medicines."

I have introduced only a fractional part of the testimony which I have from only the most eminent physicians and medical authors in the world.

"In vain dost thou use many medicines."—Jeremiah 46:11.

"Ye are all physicians of no value."—Job 13:4.

"The diseased have ye not strengthened, neither have ye healed that which was sick."—Ezekiel 34:4.

"And . . . Asa was diseased in his feet; his disease was exceeding great: yet in his disease he sougbt not to the Lord, but to the physicians. And Asa slept with his fathers."—2 Chronicles 16:12, 13.

"Is any among you sick, let him call for the Elders of the Church; and let them pray over him, anointing him with oil in the Name of the Lord: and the prayer of faith shall save him that is sick, and the Lord shall raise him up."—James 5:14, 15.

"I am the Lord that healeth thee."—Exodus 15:26.

Prayer Answered for Healing of Fever.

7700 EMERALD AVENUE, CHICAGO, January 8, 1900.

DEAR GENERAL OVERSEER:—I sent a request to South Side Zion Tabernacle a few weeks ago for you to pray for the healing of my dear son, Harry, sixteen years of age. He had fever, sore throat and headache. He was sick in bed.

After the hour of prayer, between eight and nine P. M., he began to perspire. We knew the healing had come. He perspired freely all night.

The next day he was able to be up and dressed, and praised God for answer to prayer.

We praise our Heavenly Father for His most gracious answer, and sincerely thank you for your prayers.

Your Sister in Christ, MRS. SARAH J. HUNTER.

7700 EMERALD AVENUE, CHICAGO, January 8, 1900.

DEAR DR. DOWIE:—Permit me to thank you for praying for me when I was sick a few weeks ago. I thank God in Christ for the healing power through your prayers.

I thank the Lord for the teaching in Zion of Salvation, Healing, and Cleansing. I praise God for you and Mrs. Dowie and all the Elders.

Always remembering you in my prayers,

Your Brother in Christ, HARRY R. HUNTER.

God's Power Conquers Appendicitis.

MELROSE, ILLINOIS, January 7, 1900.

DR. DOWIE:—My sister, Mrs. Ellen Mills, wrote you a request for prayer, December 24th, for our dear mother, who was afflicted with appendicitis, of which the doctors said she would die.

We received an answer from you December 27th. We ceased giving medicines. The pain ceased.

On Friday, the 29th, her bowels moved, and on examination the ulcer was nearly gone. It has given her no more pain since and seems to be all gone.

I believed the Lord healed her in answer to your prayer in her behalf. Her appetite is fair, but she is still weak.

All Praise to the Father, Son and Holy Spirit. F. M. BUCKNER.

Acknowledgment and Request.

The undersigned is very much obliged to many friends who not only read but responded to his request. However, he is not yet satisfied, and repeats it to such friends who overlooked this important question. Please take some pains for the spread of these glorious Truths among Hollanders by furnishing the names of Dutch friends or acquaintances to

EVANGELIST N. POS,
Zion, 1207 Michigan Avenue, Chicago.

Dankbetuiging met Verzoek.

Met veel dank bericht ondergeteekende de ontvangst van inezondent Adressen. Evenwel vraagt hij dringend aan lezers die zijn verzogek over, boofd zagen om eenige moeite te willen doen tot verspreiding dezer kostbare waarheden, waarvan de uitgave groote onkosten veroorzaakt.

Gelieve daartoe Adressen van Hollanders optegeven aan

EVANGELIST N. POS,
Zion, 1207 Michigan Avenue, Chicago.

LEAVES OF HEALING.

Two Dollars will bring to you the weekly visits of the "Little White Dove" for a year 75 cents will send it to a friend for fifteen weeks; $1.25 will send it for six months; $1.50 will send it to your minister, or to a Y. M. C. A., or to a Public Reading Room, for a whole year. We offer no premiums, except the premium of doing good. We receive no advertisements and print no commercial lies or cheating enticements of unscrupulous thieves. LEAVES OF HEALING is Zion on wings, and we keep out everything that would distract the reader's mind from all except the Extension of the Kingdom of God, for which alone it exists. If we cannot send forth our Little White Dove without soiling its wings with the smoke of the factory and the dirt of the wrangling market place, or compelling it to utter the screaming cries of the business vultures in the ears of our readers, then we will keep our Dove at home.



FOR the year 1899 the year word was "**Study**"; the text 2 Timothy 2:15. First, a Student, then a Workman, and only a Student so as to be a Workman.

See if we can learn the verse, also where it is, so when the text is given, we can recall the chapter and verse; then when chapter and verse are given, instantly the text will come to mind.

Now for the text itself: "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Let us drill on this till we master it; go over it again and again.

For the year 1900 we have two words, "**Know**" and "**Grow.**" For the word "Know" see John 17:3, and the word "Grow" 2 Peter 3:18. "Know" "God" and "Jesus"; "Grow" in "Grace" and "Knowledge."

Now for the texts:

"And this is life eternal that they should know Thee the only true God, and Him whom Thou didst send."—John 17:3.

"But grow in the grace and knowledge of our Lord and Saviour Jesus Christ. To Him be the glory both now and forever. Amen."—2 Peter 3:18.

Now a question or two on what we have been over:

How many words did we have for 1899?
What was the word?
Where will we find it?
How many words did we have for 1900?
What are they?
Where will we find them?
What two things are we to be in 2 Timothy 2:15?
What two things am I to know in John 17:3?
What two things am I to grow in, found in 2 Peter 3:18?
Do you know any thing about the words "God," "Jesus," "Study," "Know," "Grow," "Grace," "Knowledge," from our lesson just given?
What can you tell in regard to them?
Have you heard our new departure for 1900 called, for short, our Junior Yell?

Listen to the combination. Read each text and be able to tell the subject that lines through the texts from first to last. Ready! Repeat slow and distinctly as follows: Deuteronomy 6:6, Nehemiah 8:8, Matthew 4:4, Mark 4:4, Luke 4:4, John 4:4, Acts 4:4.

The subject, "**The Word,**" to be—

Deuteronomy 6:6—In my heart.
Nehemiah 8:8—How to read it.
Matthew 4:4—What it is good for.
Mark 4:4—Word sown and where it fell.
Luke 4:4—The life of man.
John 4:4—Territory where the Word was preached.
Acts 4:4—Climax reached through the Word preached. Five thousand men reached.

QUESTIONS.

How many texts in the Junior Yell?
What books are they in?
How many in the Old Testament?
How many in the New Testament?
What of the Word in the first?
How are we to read?
How many points on reading in second text?
Of what use is the Word in third text?
What other text is just like the third?
What the number of places spoken of where seed fell from Mark 4:4, and beyond?
Can you name them in order?

"**Wayside.**"
"**Stony Ground.**"
"**Thorns.**"
"**Good Ground.**"

What of the Word in the sixth text?
What of the fruit of the Word in seventh text?
What was the number mentioned as fruit?

See two men—a precious pair for all Juniors to pattern after.

PICTURES IN ACTS 18:4, 5.

PAUL
- Reasoned.
- Persuaded.
- Testified to the Jews and Greeks that **Jesus** was Christ.—Acts 18:24-27.

APOLLOS
- An Eloquent Man in Speech.
- A
  - Mighty Man in Scriptures.
  - Fervent Man in Spirit.
  - Diligent Man in Teaching.
  - Bold Man in Preaching.
  - Helpful Man to the Saints.
  - Convincing Man with Sinners.

ONE HUNDREDTH PSALM.

Make a *joyful noise* unto the Lord, all ye lands.
Serve the Lord *with gladness.*
Come before His presence *with singing.*
Know ye that the *Lord He is God:*
It is He that hath made us, and we are His;
We are His people, and the sheep of His pasture.
Enter into His gates *with thanksgiving,*
And into His courts with praise:
Give thanks unto Him, and *bless His Name.*
For the Lord is good; His mercy endureth for ever;
And His faithfulness unto all generations.

Let the 100th Psalm for the year 1900 fill the measure of our experience.

As we "Know" and "Grow," let these two words be our motto for this year. John 17:3; 2 Peter 3:10.

Know God and His Son Jesus, and
Grow in grace and knowledge.

Thus will our lives be like the last Psalm (150th), every line with praise therein, and each day will be like it—begin with "Praise ye the Lord" and end with "Praise ye the Lord."

ONE HUNDRED AND FIFTIETH PSALM.

Praise ye the Lord.
Praise God in His sanctuary,
Praise Him in the firmament of His power.
Praise Him for His mighty acts:
Praise Him according to His excellent greatness.
Praise Him with the sound of the trumpet:
Praise Him with the psaltery and harp.
Praise Him with the timbrel and dance.
Praise Him with stringed instruments and the pipe.
Praise Him upon the loud cymbals:
Praise Him upon the high sounding cymbals.
Let every thing that hath breath praise the Lord.
Praise ye the Lord.

For a parting word this time we will only repeat the often-repeated Message of the Psalmist in this Psalm: Take off the P and we have raise; so it will raise Him in the minds and hearts of those whom we meet, if we truly and heartily Praise Him.

Finally, my little and big brethren—

PRAISE ye the Lord (Psalm 150:1) and
PRAY for us (2 Thessalonians 3:1).

During my absence from the city, Dr. Dowie has been unable to revise this page.

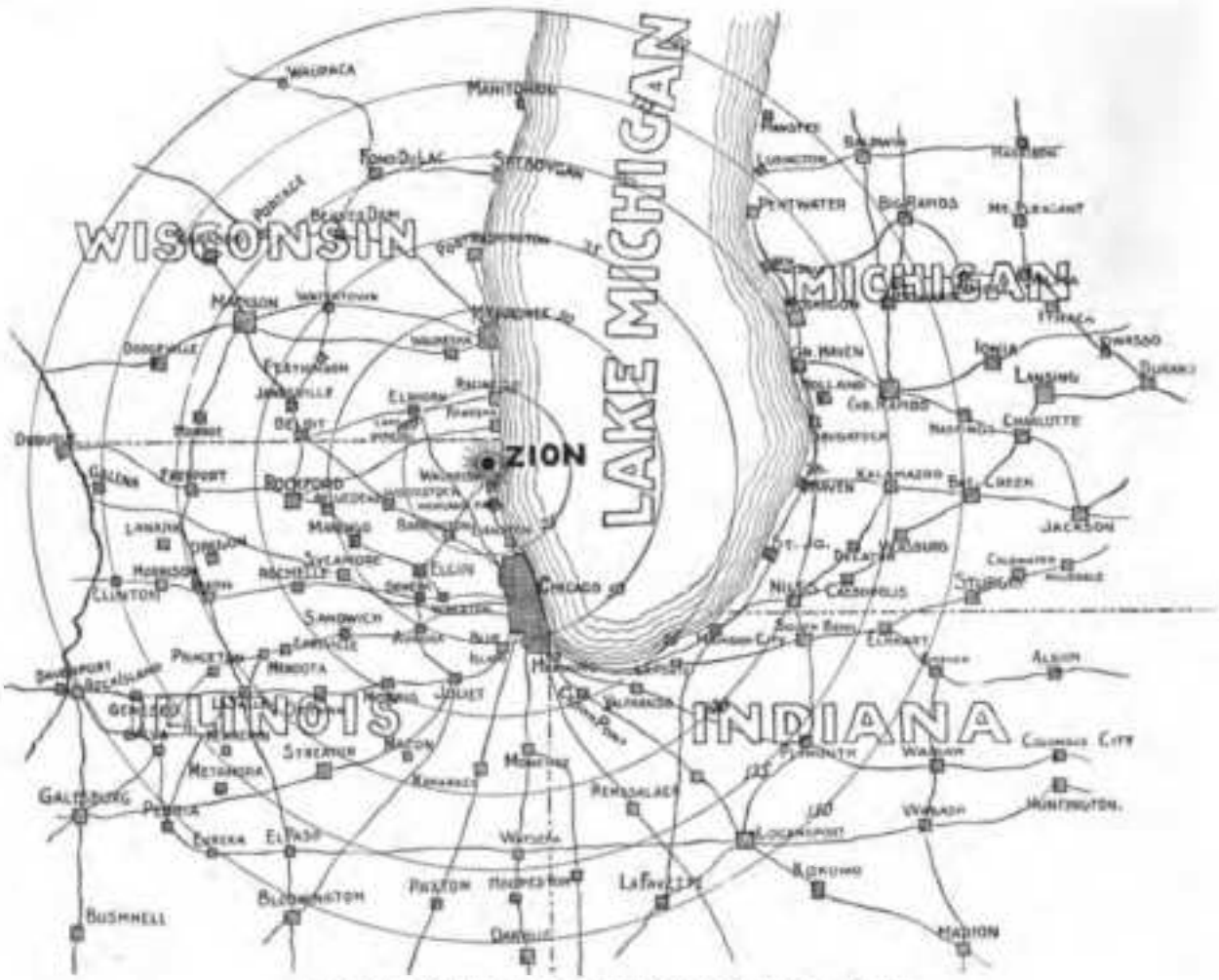
Baby Once Sick Now in Perfect Health in Answer to Prayer.

ONTARIO, CALIFORNIA, January 2, 1900.

DEAR DR. DOWIE:—Our little baby, for whom you prayed, is well and growing fat and pretty again.

We thank you and praise our Heavenly Father for His blessings to us. We also wish you to accept our heartfelt thanks for all you have done.

Yours in Christ, MR. AND MRS. C. S. WILDE.



MAP SHOWING LOCATION OF ZION CITY.

REV. GEORGE L. MASON,

Overseer of The Christian Catholic Church in China,

.... WILL DEDICATE ....

ZION TABERNACLE,

.... IN ....

Bluffton, Ohio, Lord's Day, January 21.

Three Services: 10:30 A. M., 2:30 and 7:30 P. M.
Two Services: 2:30 and 7:30 P. M., Monday, Tuesday, and Wednesday, January 22, 23 and 24, 1900.

REV. EPHRAIM BASINGER,
Elder-in-Charge.

Overseer Mason will also hold services in Zion Tabernacle, Marion, Ohio, from January 25th to January 28th, inclusive, at 2:30 and 7:30 P. M.

REV. E. B. KENNEDY and REV. W. F. A. MacCORMAC,

EVANGELISTS IN .... The Christian Catholic Church WILL CONDUCT SERVICES IN

ZION TABERNACLE,

1629 Sixth Street South, Minneapolis, Minn.,

Beginning Tuesday, January 23, 1900, and closing Lord's Day, January 28, 1900.

Services each day at 2:30 P. M. and 7:30 P. M.

REV. C. J. SINDALL, M. D.,
Elder-in-Charge.

ZION'S FINANCIAL INSTITUTIONS



ZION CITY BANK.

HAPPY is the man that findeth wisdom and the man that getteth understanding.

MONEY HAS been pouring in from all sections of the country. The prosperity of the people everywhere is shown in the large increase of savings deposits. It has been estimated that in New York City alone the increase of the deposits of 1899 over 1898 is $40,000,000.

WE DESIRE to inform our friends that the name of Zion City Bank has been placed on the membership roll of the American Bankers' Association, of which all the leading banks of this country are members.

ZION CITY BANK offers to pay four per cent interest on all sums of money from $1 to $500 placed on deposit in the Savings Department. All deposits are payable on demand.

THIS OFFER is made to encourage persons to save who are earning wages, and is open to any who may now have money on deposit in other banks.

A FRIEND writes: "I have $3000 to invest in Zion; please instruct me how to send the money." To all who may wish to send money either for deposit or investment, we would say that Bank Drafts, Express Money Orders, or Postal Money Orders are the only safe way of transmitting money through the mails.

OUR FIVE-CENT Savings Stamps are now for sale at this Bank, and at all Zion Tabernacles throughout the country.

WE HAVE discarded the savings barrels and have substituted the five-cent Savings Stamps. We therefore urge parents to encourage their children in purchasing Stamps. Send us fifty cents and we will return a book and Stamps.

WE WILL SEND a booklet and one five-cent stamp free of charge to the first one hundred children living outside of the limits of Chicago, sending us their name and address.

WE QUOTE from a letter received this week: "I have concluded to invest in Zion City Bank. Find enclosed draft for $5000. I pray for the work there every day."

WHATSOEVER thy hand findeth to do, do it with all thy might.

ZION LAND AND INVESTMENT ASSOCIATION.

AND THE ransomed of Jehovah shall return, and come with singing unto Zion; and everlasting joy shall be upon their heads: they shall obtain gladness and joy, and sorrow and sighing shall flee away.—Isaiah 51:11.

SINCE THE announcement of the location of Zion City has been made many persons have purchased stock. Thousands of dollars have been withdrawn from the worldly banks and placed in Zion's Financial Institutions.

ZION CITY is spoken of from Ocean to Ocean, and its plans are familiar to hundreds of thousands of persons; but lest there should be some who do not know, we present a few words of explanation. The main object of Zion Land and Investment Association is to make all of the public improvements necessary in establishing a large, clean and enterprising modern City. The Educational Institutions of Zion Colleges and Schools, Divine Healing Homes, Homes for Young Men, Homes for Young Women, Homes for the Aged, Orphans' Homes, and the great Zion Temple, are among some of the very important improvements planned to be erected. The Business Institutions will consist of a great Zion Coöperative Store, and Zion Coöperative Factories of many kinds, etc. The Religious Institutions, and Zion's Printing and Publishing Houses, will make Zion City a Center and Dispenser of Spiritual Power to every nation on earth.

THE INVESTMENT PLAN of the Association is one of its principal features. Certificates of Stock are being issued at the par value of $100 each, upon which dividends of six per cent per annum are guaranteed, payable on the first days of January and July of each year, and an additional two per cent dividend is promised, when the profits of the Association warrant its being declared. These certificates are transferable, and will be treated as cash in payment for land at their full value, as soon as the land is placed on the market for sale.

SHAREHOLDERS will be given the first choice in the selection of lots, but will not be required to become landholders unless they so desire. If any should desire to become shareholders who are unable to pay for one full share at once, we would advise them to open a Savings Account with Zion City Bank, and when the requisite sum is in hand, upon application, the certificate of stock will be issued.

RESTRICTIONS will be placed in all contracts, leases, and all other documents relating to the transfer of property, absolutely prohibiting the sale of drugs or medicines, intoxicating liquors, tobacco, swine's flesh, or the keeping of swine within the corporate limits of the City, forfeiture of the title to be declared in case of violation. Care will be taken also to prevent the establishment of Secret Societies, theaters, dance-houses, immoral resorts, etc., etc.

RESIDENCE lots are to be about forty feet in width and one hundred and fifty feet in depth, with a building line to be observed of not less than thirty feet, and but one house to be built on each lot, except in special cases of business blocks, etc. Streets are to be improved and sidewalks laid just as rapidly as the increase of the population demands it.

Zion's Seventies



AMONG the plans of Zion for God for the extension of the Kingdom of God throughout the world in 1900, as outlined by the General Overseer on Lord's Day afternoon, January 7, 1900, particular stress was laid upon the work of Zion's Seventies in Chicago and other cities. The man of God stated that it was Zion's plan, by the help of God, to enter every home in the City of Chicago with a Message of the Everlasting Gospel of Salvation for the sinner, Healing for the sick, and Cleansing for the sin-defiled, before the end of the year.

He then called for volunteer recruits, and hundreds arose.

Zion's Seventies, numbering one thousand earnest, loyal and consecrated men and women, will "go out into the streets and lanes of the city," during the year 1900.

Swift and beautiful presses in Zion Printing Works will run night and day preparing Zion Literature to be carried by these Seventies into the homes of the people.

Zion is praying for God to greatly bless that work as He has in the past. He is blessing it and will bless it.

We give this week Messages 7 and 8, over one hundred and twenty thousand copies of which have been placed in the hands of Chicago people by Zion's Seventies.

MESSAGE NUMBER SEVEN.

The *Story* of Ten Thousand Homes.

By the Rev. John Alex. Dowie.

Twenty years ago I was startled one evening, when about to enter an omnibus, by the sudden appeal of a little boy, who sobbed out the words, "Oh, sir, do come and see my mother. She's dead! She's dead!"

"Your mother dead?" I said. "Surely it cannot be," as I accompanied the weeping lad to his home.

But it was too true. When I entered the silent house, where many persons were gathered together, I saw by their awe-stricken countenances and noiseless movements that the shadow of death was indeed resting over a once happy home. And when I passed into the dimly-lit room, and was held by my hand in the convulsive grasp of the heart-broken husband, I beheld the cold white face of one who but the previous day had spoken with me in my own house, and had afterwards written me a kind letter which I now possess. I had suspended her from fellowship for habitual intemperance, and she had told me I was right, both in her words and letter.

A flood of memories passed through my mind, and, scarcely daring to speak, I asked in a whisper, a dear friend who stood by, "Did she die——?" I never completed the question. I saw the answer in every horror-stricken face around me; I heard it in the now uncontrolled grief of the motherless children and agonized husband; I smelt it in the odor of alcohol which still polluted the atmosphere of the chamber of death, and it seemed to come from the yet open lips of the pained face of the dead woman—"*She died drunk!*"

Can a shepherd stand beside the strangled body of a sheep torn by the wolf from his fold, and not wish the wolf lay there instead? And can you wonder if I, a shepherd of Christ's flock, raised my voice in that silent room, and cried to the Great Shepherd above, that He would give His people strength to slay the awful monster who had destroyed body and soul, a once gentle, loving, pure-hearted Christian lady, an earnest, self-denying worker for the poor and the fallen, and a wife and mother whose love and tenderness were seldom equalled, when as yet the destroying spirit of the intoxicating cup had no power over her delicately moulded nature?

There I vowed again before God that, until I died, I would fight against this awful drink-destroyer of that, and of tens of thousands of homes throughout this land, as, and in every land on earth, beneath the sun.

Yes, this is "the story of ten thousand homes" today, which the Drink Fiend has entered and laid desolate, with a desolation more awful than War or Famine ever wrought.

"'Tis a year ago on Monday," said a widow to me one day, "since my husband came home to die; and you will remember, sir, 'twas a fortnight later that you buried him."

Oh yes, I remembered it all. His was a wasted life, and Drink was the waster which wore out the once healthy frame, which palsied the hand of the once first-class workman, which brought him to the insolvent court, which swept away his hard-won freehold and houses, which nearly broke the faithful heart of a noble Christian wife, when he struck her, whose love and toil alone had preserved the last remnants of a home, and which had left its marks upon his children in body and mind. And yet, how this widow loved him!

I saw that love, as the memory of her loved and lost one caused the tears to flow down her wasted face. She slowly turned away from me, back to a home where there is forever a shadow of sorrow and care. Alcohol destroyed that home.

"Do you know your father is dead?" I said to a poor wretched outcast whom I had met some years ago in want and misery, bearing an assumed name, in the streets of Sydney; and that father, let me add, was one of the greatest men whom Scotland ever knew, whose death had been recently published there by a press cablegram in the *Herald*.

The miserable young man wept as he cried, "Yes, I know; and I killed him! I killed him, sir!"

Who shall say it was not true? for this young man had long been a drunkard, and had repeatedly disgraced his father's honored name, and as the good man died he prayed with his last breath, "O God, save my poor wandering boy! Save him, save him, oh my God."

Blessed be the Lord, that prayer was heard and answered. But that heart-breaking story goes on in, alas, ten thousand homes today.

"Mother, mother, if you only knew!" a dying girl moans, as she turns upon her hard bed in a Magdalene Asylum. Young and giddy, the wine cup of a fatal dancing party enabled a villain to undermine her virtue, and at last cast her out upon the cold streets of the pitiless city, where a few short months of dissipation were sufficient to complete her ruin, and end in her death.

But away in her distant home, all unconscious of her daughter's dying words, that mother is praying for the child who will return no more to the quiet meadows and flower-embowered farm house, where she once played, a happy, innocent child. And at last the day will come when the hope so long deferred will make that faithful heart sick unto death; and she shall find rest from her life sorrow, in that land where the serpent which lurks in the wine cup cannot enter. The wine cup destroyed that home.

Enter this home, and look upon the scene. 'Tis winter and cold, but here there is no fire. The walls are bare, as well as the empty cupboard, which would not be there were it not a fixture. Table and chairs there are none—an old box and some empty kerosene tins must do for these in this drunkard's home. Yonder, upon two heaps of straw, there lie several starving children, covered by what look like bundles of rags. A drunken father staggers in, followed by a loud-voiced, half-intoxicated mother with a moaning infant in her arms. They quarrel, fight, blaspheme and rave at each other. The affrighted children wake, and with a brutal oath and kick, the eldest girl is sent out to get their only mantlepiece ornament, the bottle,

filled with the accursed poison which is the cause of all this misery. This is the story of ten thousand homes.

But no words can picture these stories.

Go to the gaols, the orphanages, the poor asylums, the insane asylums, etc., and there you may see wrecks of ten thousand homes.

Go throughout all the land, and everywhere you will find the Licensed Drink Demon at work under the distinguished patronage of the Legislature, and basking in the sunshine of Government favor, whilst some of the clergy and even of the churches, the rich and poor, the young and old, the educated and the ignorant, dance in his train and chant the praise of his high priests, who reap the fruits of their devotion in the spoils of tens of thousands of homes.

"How long, O Lord, how long?"

MESSAGE NUMBER EIGHT.

Immediate Salvation for Thee.

By the Rev. John Alex. Dowie.

Kind reader, permit me to say a few words to thee concerning thine eternal welfare, and may God, who loves thee, help me.

Thou art immortal, the offspring of the Father of spirits, and because He is eternal, so art thou. On earth, in the visible creation within man's knowledge, there is nothing of such infinite importance as an immortal spirit, such as thou art,

> The sun is but a spark of fire,
> A transient meteor in the sky;
> The spirit eternal, as its sire,
> Shall never die.

But thy body is mortal; it is of the earth, earthy, and it will die, decay, and pass away into dust again. There are no exceptions. Look at thy body, touch thy pulse, listen to thy throbbing heart and say, "Oh body, thou art warm with life, but thou shalt, ere long, be cold in death: for the silver cord shall soon be loosed, and thou shalt return to the earth; but my liberated spirit shall return to God who gave it."

Then pause, ponder deeply in thy mind the solemn thought, and speak once more, "But oh, my spirit, art thou prepared to stand before 'the great White Throne' of judgment, shouldst thou be summoned today?"

Kind reader, if thou art unsaved, thou art lost. Hast thou ever earnestly looked upon the Eternity into which thou mayest be ushered at one step? Consider now. "Behold, NOW is the accepted time; behold, NOW is the day of salvation."

Do not delay: for that may be fatal. Thy danger is immediate, and, therefore, so is thy need. God has, consequently, provided an immediate salvation. Let me tell thee very simply how thou mayest be immediately saved.

First, THOU MUST IMMEDIATELY REPENT. God's Holy Spirit has already convinced thee that thou art a sinner. Thou dost need a Saviour. Turn from thy sin at once, with sincere hatred of all thine evil deeds and thoughts, with sincere sorrow and desire for mercy.

Like the dying Israelites, the fiery serpents of sin have, with their deadly venom, poisoned all the streams of thy being. Thou didst nurse those vipers in thy bosom, and gavest them the love thou didst deny to God. Even now, although thou knowest these sins are stinging thee like death adders, thou art strangely fascinated by their glamor; and, maddened with unsatisfied desire, thou art permitting them to coil more firmly around thy soul, and drain thy life away.

Dying soul, arouse thee! Look to Him who died to save thee, and thou shalt live.

> As when the Hebrew prophet raised
> The brazen serpent high,
> The wounded looked, and straight were cured
> The people ceased to die.
>
> So from the Saviour on the cross,
> A healing virtue flows;
> Who looks to Him with lively faith
> Is saved from all his woes.

Second, THOU MUST IMMEDIATELY BELIEVE, AND PRAY, BELIEVING THAT GOD WILL FULFIL HIS PROMISE TO THEE.

God requires thee to believe (1) that He loves thee; (2) that He came in the person of His Son to save thee; (3) that His Son, Jesus the Christ, bore thy sins, thy sorrows, and died for thee; (4) that He arose from the dead and is thine Advocate above, ever ready to intercede for thee; and (5) that if thou dost truly ask the Father in His Name, and dost from thy heart "forsake" and "confess" thy sin, thou shalt be saved that moment, for it is written (1 John 1:9), "If we confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

Do that, in simple faith, and thou art saved immediately.

Not that THY faith saves thee: for faith never saved any one, and yet no one was ever saved without faith.

It is the GRACE, the free love and almighty power of God which saves the sinner who prays in faith: for it is written (Ephesians 2:5), "By grace ye are saved"; and again, in the eighth verse, "For by grace are ye saved, through faith; and that not of yourselves: it is the gift of God."

Does this seem hard to understand? Let me try to explain it still further. Suppose thou art poor, and in great need. One who is kind, and very rich, gives thee a check for money covering all thy wants. At the bank thou dost present that check in faith, and thy faith is rewarded by getting all the money.

But it was not thy faith which provided the money—no, it was thy kind friend who had placed it there for thee; it was his grace, so to speak, which answered the demand of thy faith, which believed his written word.

So with thy God. Perishing soul, living checks upon the Bank of Infinite Love and Power are given thee, which cover all thy need, at all times. Take this: "Wherefore He is able to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them."—Hebrews 7:25. Present this now, this very moment, at the Throne of Grace; and thou shalt be saved immediately, and to the uttermost.

The Gospels, and other portions of the Inspired Word, are full of proofs that Christ saves sinners IMMEDIATELY. All His acts of healing were "immediate," as they are still.

The leper, who came in faith, was "immediately" cleansed (see Mark 1:40-42); Peter's wife's mother was "immediately" healed when Jesus touched her (Luke 4:39); the woman who had spent all she had on doctors, after twelve years of weary and increasing suffering, was "immediately" healed when she touched Him with faith (Luke 8:43, 44); the man who had lain for thirty-eight years was "immediately made whole" at the pool of Bethesda (John 5:1-9); the man, "above forty years old," and "lame from birth," was healed "in the Name of Jesus Christ," at the Beautiful Gate, and "immediately his feet and ankle bones received strength" (Acts 3:1-11); and many others were healed immediately, of whom thou canst read.

And it was thus, too, that Christ forgave penitent sinners, such as the fallen woman who wept at His feet in the Pharisee's house, to whom He there said, "Thy sins are forgiven" (Luke 7:48), and in the Pearl of Parables He taught us that the Eternal Father goes forth to meet the returning, sorrowing sinner, and saves him "immediately" and forever.

Oh, decide now, lest the Day of Grace be gone, and the Day of Judgment find thee doomed. He is able, He is willing; and, if thou dost perish, it is because thou will not be saved.

"How shall THOU escape, if thou dost neglect so great salvation?"

How? How? It is the one question which even God cannot answer. How? How?

> Oh, be earnest, do not stay;
> Thou mayest perish, e'en today;
> Rise, thou lost one, rise and flee,
> Lo, thy Saviour waits for thee.

REV. J. C. REIFF,

ELDER IN

The Christian Catholic Church

WILL CONDUCT SERVICES IN

ZION TABERNACLE,

Litchfield, Michigan,

Beginning January 26, and continuing one week.
Services each day at 2:30 and 7:30 P. M.

REV. M. HAYDEN,
Elder-in-Charge.

OBEYING GOD IN BAPTISM.

"Baptizing Them Into the Name of the Father and of the Son and of the Holy Ghost."

Five Thousand Seven Hundred and Twenty-Four Baptisms by Triune Immersion Since March 14, 1897.

Five Thousand Seven Hundred and Twenty-Four Believers have joyfully followed their Lord in the Ordinance of Believers' Baptism by Triune Immersion since the first baptism in Zion Tabernacle, on March 14, 1897.

Baptized in Zion Tabernacle from March 14, 1897, to March 14, 1899, by the General Overseer	3070		
Baptized by Elders	149		
Total Baptized in Zion Tabernacle			3219
Baptized in places outside of Chicago by the General Overseer		65	
Baptized in places outside of Chicago by Elders and Evangelists		166	
Total baptized outside of Chicago			231
Total baptized in two years			3450
Baptized in Zion Tabernacle from March 14, 1899, to December 14, 1899, by the General Overseer	328		
Baptized by Elders	683		
Total baptized in Zion Tabernacle		1011	
Baptized in places outside of Chicago by the General Overseer		55	
Baptized in places outside of Chicago by Elders and Evangelists		816	
Total baptized outside of Chicago		871	
Total baptisms in nine months			2082
Total baptized in two years and nine months			5532
Baptized in Zion Tabernacle by Overseer Wilhite	13		
Baptized in Zion Tabernacle by Overseer Piper	51		
Baptized in Zion Tabernacle by Overseer Mason	68		
Baptized in Zion Tabernacle by Elder Graves	24		
Baptized in Zion Tabernacle by Elder Poe	22	178	
Baptized in Nebraska by Elder McFarlane		3	
Baptized in Ohio by Elder Moss		2	
Baptized in Washington by Evangelist Brooks		6	
Baptized in Vancouver, B. C., by Evangelist Brooks		1 14	192
Grand total baptized since March 14, 1897			5724

The following-named two believers were baptized at Ada, Ohio, Wednesday, December 20, 1899, by Elder S. Moss:

Ross, Bertha M. ..... Butler, Ohio
Wilcox, Maggie ..... Ada, Ohio

The following-named four believers were baptized at Victoria, British Columbia, January 3, 1900, by Evangelist Eugene Brooks:

Dukes, George Joshua ..... Vesuvius, Salt Spring Island
Swanson, Lina ..... 55 Princess Avenue, Victoria, British Columbia
Taylor, David ..... Anines, British Columbia
Taylor, Mrs. Janet ..... Anines, British Columbia

The following-named twenty-four believers were baptized in Central Zion Tabernacle, Chicago, Lord's Day, January 14, 1900, by Overseer William Hanmer Piper:

Buxton, Miss Grace ..... 448 Ogden Avenue, Chicago, Illinois
Buxton, Lawrence ..... 446 Ogden Avenue, Chicago, Illinois
Dewey, Miss Rosa E. ..... Mukwonago, Wisconsin
Heggen, Miss Clara ..... 6608 Jackson Avenue, Chicago, Illinois
Heggen, Mrs. Elizabeth ..... 6608 Jackson Avenue, Chicago, Illinois
Heggen, Miss Lizzie ..... 6608 Jackson Avenue, Chicago, Illinois
Heggen, Miss Julia ..... 6608 Jackson Avenue, Chicago, Illinois
Heggen, Miss Tillie ..... 6608 Jackson Avenue, Chicago, Illinois
Larson, Miss Williamine ..... 9232 Ellis Avenue, Chicago, Illinois
Lutz, Mrs. Matilda ..... 937 Artesian Avenue, Chicago, Illinois
Maplethorpe, J. H. ..... 85 Condit Street, Huntington, Indiana
Maplethorpe, Mrs. J. H. ..... 85 Condit Street, Huntington, Indiana
McCulloch, Arthur ..... Sheridan, Wyoming
McCulloch, Miss Amy ..... Sheridan, Wyoming
McCulloch, Clark ..... Sheridan, Wyoming
McCulloch, Garfield ..... Sheridan, Wyoming
McCulloch, Mrs. Hattie M. ..... Sheridan, Wyoming
McCulloch, Miss Lulu ..... Sheridan, Wyoming
Northrop, Miss Lou ..... 52 North Carpenter Street, Chicago, Illinois
Oakes, C. W. ..... 445 Park Avenue, Chicago, Illinois
Oakes, Mrs. Estella ..... 445 Park Avenue, Chicago, Illinois
Oakes, Harry ..... 1137 West Taylor Street, Chicago, Illinois
Smith, Omer T. ..... Hoopeston, Illinois
Smithe, Mrs. Josie ..... 1029 West Eighteenth Place, Chicago, Illinois

The following-named two believers were baptized at Auburn, Nebraska, Monday, January 15, 1900, by Elder Archibald McFarlane:

McCabe, Nancy Jane ..... Auburn, Nebraska
Neidawen, Mrs. Florence ..... Auburn, Nebraska

The following-named twenty-two believers were baptized in Central Zion Tabernacle, Wednesday night, January 17, 1900, by Elder William de Rosden Poe:

Berry, James M. ..... 39 Sixteenth Street, Chicago, Illinois
Brune, Conrad A. ..... Colorna, Michigan
Campbell, Mrs. Ella S. ..... 640 Fulton Street, Chicago, Illinois
Dannsen, C. O. ..... Clifford, North Dakota
Helm, Mrs. Ida ..... 22 East Sixteenth Street, Chicago, Illinois
King, Mrs. Delilah ..... 1265 Center Street, Oakland, California
Kraling, George ..... Harmony, Minnesota
Kuhar, Joseph ..... Elizabeth, Illinois
Leavitt, Joseph L. ..... Waterloo, Iowa
Mangold, Mrs. Katherine ..... 196 South Lincoln Street, Chicago, Illinois
Murdoch, Robert ..... 6939 Kimbark Avenue, Chicago, Illinois
Prentice, Mrs. Hattie C. ..... Coshocton, Ohio
Prentice, Mary E. ..... Coshocton, Ohio
Prentice, Pearl B. ..... Coshocton, Ohio
Preston, Jason M. ..... M. E. Church Block, San Diego, California
Riehl, Clarence W. ..... Preston, Minnesota
Riehl, G. A. ..... Preston, Minnesota
Schneider, Mrs. Xavier ..... 577 State Street, Chicago, Illinois
Sloth, Mrs. R. Poulsen ..... 6436 South Wood Street, Chicago, Illinois
Snyder, Clement M. ..... 1459 Fulton Street, Chicago, Illinois
Sturgis, Mrs. Emma ..... 1111 Locust Street, Des Moines, Iowa
Tanner, Mrs. M. E. ..... 22 East Sixteenth Street, Chicago, Illinois

God Prospers Those Who Do Not Rob Him. Wife Perfectly Healed of Deafness.

650 D STREET, S. E., WASHINGTON, D. C.

DEAR SIR — I hereby send in the tenth as stated on the inside envelope, and to show that God pays it back, I will say that I very unexpectedly received an increase in wages the 1st of January.

My wife, who was in Chicago just before Christmas, is well and happy. Her hearing, which she had not had for many years, is restored entirely.

We are praying for you and your work in Chicago, and wherever Zion is recognized. We are also praying that God will so arrange that an able man can be sent here to Washington to open up a pure work for the Lord.

Yours till Jesus Comes, C. A. OLSON.

Healed of Cancer. Husband Delivered From Tobacco Habit.

From a letter written January 1, 1900, by Mrs. M. C. Bacon, of Ames, Iowa, we quote the following:

Something over a year ago I was at Zion Home four or five days, and was cured of cancer of the pyloric duct, for which every day I give thanks to God and gratitude to yourself for the blessings received.

My husband left off the use of tobacco, which he had used for forty years.

Christ dwells in our hearts and home more than ever before.

Zion Divine Healing Home.

Situated on the Finest Boulevard in Chicago.

Fire-Proof Construction.

Within One Block of the Illinois Central Railroad.



ZION HOME, Michigan Avenue and Twelfth Street.

Morning and Evening Praise and Prayer Daily.

Special Lectures on Monday, Wednesday and Friday, with Healing Services thereafter.

IS NOT A HOSPITAL, NOT A HOTEL, NOR IS IT A PUBLIC MEETING PLACE.

It is simply what its name implies, a "Home" for the accommodation of the Lord's children who seek God's Way of Healing through Faith in Jesus Christ.

It is also a temporary home for God's children who are not sick, but who desire to avail themselves while in Chicago of the privileges of Zion for a longer or shorter time.

No Alcohol, Tobacco or Medical Poisons of any kind used or permitted.

Conducted by the REV. JOHN ALEX. DOWIE and MRS. DOWIE.

TERMS TO GUESTS will be forwarded on application.

Daily morning and evening prayer and instruction are also given, and the rooms are opened as often as occasion requires by ushers and entertainers.

Guests only are permitted to attend the meetings in Zion Home.

Situated on the Finest Boulevard in Chicago.

Special Assemblies for Teaching and Healing Three Times in Week.

Morning and Evening Praise and Prayer Daily.

ZION is very attractive to all who come, and we require in the sacrifices we have made to prepare it for God's children as a place of quiet Teaching and Healing in the Name of Jesus.

ZION is within one block of the Park Row Terminal Depot of the Illinois Central Railroad. It is within one block of Wabash and Cottage Grove Avenue Cable Cars, one block and a half of the Elevated Railway, and two blocks from State Street Cable Cars, connecting with all parts of the city and suburbs.

He sendeth His word and healeth them.

PATIENCE

LEAVES OF HEALING

I am the Lord that healeth thee.

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

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

EDITED BY THE REV. JOHN ALEX. DOWIE.

VOLUME VI. NUMBER 14. CHICAGO, JANUARY 27, 1900. PRICE FIVE CENTS.

GOD'S WITNESSES TO DIVINE HEALING.

THREE MEMBERS OF A FAMILY WONDERFULLY HEALED.

WHATSOEVER HE SAITH UNTO YOU, DO IT. This is a story of wonderful blessings from God which came through obedience.

These witnesses were, for many years, fearfully tortured by Satan with foul, painful and even fatal diseases. In vain they "sought unto the physicians" and "used many medicines."

Yet they were all children of God.

All had repented of their sins.

All had placed their faith in Jesus for forgiveness and salvation.

They even believed that Jesus was not only able, but willing, to heal the suffering who trust Him today, as He was nineteen centuries ago.

They had, indeed, each of them consciously experienced a measure of healing according to their faith.

Yet they were not fully healed, and Satan continued to fill their days with weakness and their nights with pain.

They had not been healed because they had not obeyed God's requirements of those who come seeking healing.

They had not fully trusted God and Him alone, but had leaned upon that "arm of flesh"—man's way of healing.

Their disobedience was because they had not heard.



MRS. MAGGIE DINIUS-COSGROVE.

"And how shall they hear without a preacher?" Praise God, He sent a preacher!

The world and even God's professed Church had despised and rejected him as God's chosen people had his Master. Chicago had shut her ears to his voice. All through the summer of 1893 he had proclaimed the Everlasting Gospel at the gates of the World's Fair, but the World and the Church had passed by the "Little Wooden Hut" and had plunged together into the dissipations of the Dream City.

Throughout the long, dark winter of 1893-1894 he had remained steadfast, although almost alone, still proclaiming that God was true to His Covenant, "I am the Lord that healeth thee."

But before that winter was over, God had poured out His blessing upon that hopeful, fearless preacher and teacher, and the multitudes began to come.

They began to find salvation through the Gospel there proclaimed.

Hundreds of the sick came and were carried in and were healed and walked out, praising God and spreading abroad the Glad Tidings.

The Little White Dove began its flights, carrying their testimonies to thousands. One

of these white-winged messengers bore to Mrs. Cosgrove the wonderful story of what God was doing in the Little Wooden Hut.

She wrote to her brother, who lived in North Harvey, a suburb of Chicago, not far from Zion Tabernacle No. 1.

He was led to investigate, with his wife, "whether these things were so."

They found every word, and more, absolutely true.

They also heard, for the first time, the conditions upon which God gave the blessing of healing.

Instantly they obeyed.

When Dr. Dowie's hands were laid upon them in prayer, they were instantly healed of terrible diseases from which they had suffered so long.

They told their suffering sister how God had blessed them and implored her to obey God's command, through His Messenger, to trust Him alone.

But the Devil hindered her with pride.

He delayed her by filling her mind with criticisms of God's servant in Zion.

Finally she overcame the adversary and determined to obey.

She came to Chicago and entered Zion Home, a physical and nervous wreck, poisoned by drugs and literally cut to pieces by the surgeon's knife.

She lay in the Assembly Room in agony, but gladly heard the teaching from the lips of God's Messenger.

But in her heart was a last remnant of pride and disobedience; an unwillingness to enter into fellowship with the Christian Catholic Church in Zion.

God saw that this must be given up and by His Spirit directed His servant to command her to enter that fellowship.

Instantly she surrendered to God and in her heart vowed obedience.

The next moment a Miracle of Healing was wrought in her body and she became a well woman.

Thus these happy Witnesses for God found in obedience to His commands through His servant the highest form of freedom.

Once their service for Him, the chief desire of their lives, was weakened, hindered, held in bondage by the oppressions of Satan.

Now they serve Him with great joy and gladness, in fulness of health and strength, praising Him daily for His goodness and mercy.

The husband and brother is a faithful, efficient Elder in the Christian Catholic Church in Zion, whose ministry God has blessed to the Salvation, Healing and Cleansing of hundreds.

His good wife is a true helpmeet for him in his labors.

The sister is serving her Master as an assistant in the glorious work of rescuing the fallen in Zion Home of Hope for Erring Women.

May thousands who read these wonderful testimonies be led by God's Spirit, and be "delivered from the Bondage of Corruption into the Liberty of the Glory of the Children of God," through a complete and unreserved obedience to His every command.

A. W. N.

TESTIMONY OF MRS. MAGGIE DINIUS-COSGROVE, WRITTEN SOON AFTER HER HEALING.

NORTH HARVEY, ILLINOIS, July 30, 1898.

REV. JOHN ALEX. DOWIE, Chicago, Illinois.

My Dear Dr. Dowie:—I have felt impressed to give you a brief sketch of my sickness and healing.

In July, 1875, I took a severe cold, resulting in pneumonia and typhoid fever. I was given up to die, but God overruled.

I remained in poor health till February, 1877, when I was very sick with gastric fever, and again the doctors said I must die. But I did not, and the disease developed into chronic affection of the stomach.

In the winter of 1878 I was badly injured, when my babe was two weeks old. This, with laceration at her birth, caused female trouble.

In the summer of 1880 I began to have inflammation of the spine, at the nerve center which supplies the arms, diaphragm and muscles of the sides. I had repeated spells of sickness, which baffled the skill of the physicians.

In the winter of 1890 I had the grip in its worst form, and was given up to die. After twelve weeks of torture I got up.

I was helpless and had to use crutches when I got so I could get around, but remained in very poor health.

In March, 1891, I was covered with carbuncles. Five large ones were on my right shoulder-blade at one time, and my sister-in-law counted fifty small ones on my back that were aborted. Ten were in my face, but none developed.

These left me in a very much weakened condition.

In July following I had an operation to loosen the uterus, which had grown to the back by adhesions, caused by continual congestion and inflammation resulting from the laceration at childbirth.

The operation was unsuccessful. I suffered what I cannot describe. The doctor gave me arsenic as the only thing to relieve pain.

In the spring of 1892 I began to have electrical treatment and became some better.

In March, 1893, I had another operation to again try to loosen the uterus.

This was also unsuccessful. The organ was dilated and scraped, as it was filled with granulation.

I also had three large ulcers cut from the rectum, caused by the pressure of the uterus against the spine.

I was much better till the spring of 1894, when the grip was again my fate, the uterus and ovaries being the worst affected. I was losing the use of my upper and lower limbs.

I was operated on again on June 15, 1894, and the ovaries were removed. They had ossified.

The uterus had hardened and, as the doctor expressed it, was "like metal and could not be cut out."

However, I got much better and quite strong.

In November, 1894, I was hurt by a street car, and was confined to my bed most of the time for seven months.

Then I again gained slowly, but was in bed about as much as I was up.

I had a number of abscesses of rectum with this, and a continual pressure of the uterus against the rectum, which became paralyzed. I was unable to evacuate the bowels without an injection of glycerine.

In September, 1897, I had hemorrhage until almost dead, and began to have hot flushes.

I had hot sweats with them, but at times the perspiration would be icy cold. It was impossible to get warm, sometimes for eighteen hours.

I would sweat until the bedding would be wet through to the top covers, and was so very sensitive to the cold that I was constantly chilled.

In December I had the grip; in January the grip and muscular rheumatism.

In March I had peritonitis, followed by congestion of bowels.

This continued with the grip and the cold sweats until the 17th day of April, at five o'clock in the morning, when it seemed that the heart failed to act, brain congested, and life was at a very low ebb. At about three P. M. I rallied.

I took but very little medicine, as all thought it impossible for me to live.

On the 18th I was still very low and the doctor said that if I went to sleep I would never waken in this world. I was taking no nourishment.

When I awoke on Tuesday morning I was decidedly better. I knew it was God's hand and Holy Spirit that was over me, for in no other way was I saved.

I went to Zion Home on June 27, 1898.

When you came into the Healing Room on that day, I looked at you and my heart was melted with love towards you, for I felt you were endowed with God's own Spirit.

Oh, how my heart praises God for yielding myself in your hands to Him. My gratitude has no words of expression. I know, without a doubt, that my diseases were all instantly killed. I am gaining all the time and feel certain that I will be fully restored.

I have dedicated myself to God's service, in spirit, in soul, and in body.

My daily prayer is that God may give you the strength you need, the money you need, and the men and women who will be as fearless as their General Overseer.

God bless Dr. Dowie!

God bless Mrs. Dowie!

God bless their children!

God bless Zion all over the world, is my prayer today.

Yours in Christ, (MRS.) MAGGIE DINIUS-COSGROVE.

WRITTEN TESTIMONY OF MRS. MAGGIE DINIUS-COSGROVE.

ZION HOME OF HOPE, 18 SIXTEENTH STREET,
CHICAGO, ILLINOIS, December 4, 1899.

MY DEAR GENERAL OVERSEER:—It certainly seems true that "the most unexpected happens."

Today finds me framing a letter, at your request, which is to be published in LEAVES OF HEALING, with my photograph.

I have always had a dislike to showing a photograph of myself, and I only present it now because it will be used where it will bring blessing, I trust, to many.

I have given my testimony quite fully regarding the principal points of my sickness; but there are some things which might be added.

In October, 1894, a friend handed me a copy of LEAVES OF HEALING. This was the first copy I had ever seen. I read it, and I said to the lady with whom I was living at that time, at 558 Segur Avenue, Toledo, Ohio, "If I had the money I would go to Zion to see if I could be healed." This expression, "to see if I could be healed," was made, of course, in my ignorance of God's will.

I wrote to my brother, Rev. W. O. Dinius, who was then a minister in the radical United Brethren Church, living at North Harvey, Illinois, and is now an Elder in the Christian Catholic Church.

The testimony in LEAVES OF HEALING I had received was the testimony of a man living at Harvey, Illinois. I asked my brother if this man lived in Harvey and had been healed as he testified. I also asked him if he had ever heard Dr. Dowie preach. He answered that he had never seen the man, but that he would look him up, and also go and hear Dr. Dowie preach.

He soon afterwards went to hear him preach, and began to send me LEAVES OF HEALING. The copies which he sent contained the story of the persecution of Zion then going on, in 1895.

After reading two or three copies I sent in a request for prayer.

You set a time to pray at eleven o'clock on a certain day. Your letter did not reach me until about one o'clock that day, but as soon as I received it I prayed to the best of my ability.

I did not realize any blessing. The reason was that I had promised God if He would heal me I never would take any more medicine, but in my heart I had the feeling that if I was not healed by God I would go back to Dr. Towers, who had been treating me for some time. I must confess that at that time I very much desired Dr. Towers to be successful in treating me and to be the means of my healing. I did not really desire God to do it alone.



REV. W. O. DINIUS.

My brother continued sending LEAVES OF HEALING containing accounts of the persecution of Zion. I read them, but your replies to your enemies, your statements against the churches, etc., prejudiced me very much, and I criticised you for not preaching and publishing sermons instead. I thought you were trying to tear down other churches just in order to build up your own, as I had heard so many other ministers do. I realize differently now.

In March, 1898, my brother, Rev. W. O. Dinius, sent me your tracts "How to Pray" and "A Woman of Canaan." I read these and they were a great help to me. I said, "Now that sounds as though he were beginning to preach sermons." I read and reread those tracts.

I had never doubted the testimonies. I had known some persons who were healed by God, and I felt the testimonies in your papers and tracts were all right.

I began to long more and more to go to Zion. My brother would write and say if I wanted to come to Zion he would send me the money. But he did not send it because he thought I was too stubborn to come. The truth was, I was too proud to let him know my exact condition.

At the same time I held in my heart a fear that I would not like you, and perhaps would not receive my healing if I did come. I felt that God could heal me through my own prayers, if He wanted to heal me; I was so ignorant. The Lord permitted me to go very near to death before I was really willing to come to Zion. Then I promised Him that as soon as the money was furnished me I would go.

My brother and I continued our correspondence. I told him that everything I had tried had been a disappointment, and I did not want my visit to Zion to be a disappointment.

He wrote to me and said, "If you will come and be obedient, you will be healed." I promised the Lord that I would be obedient if I came.

The Lord provided the means. On the 29th day of June, 1898, I left Toledo, and arrived in Chicago that evening at five o'clock. My brother met me at the depot and assisted me to Zion Home. I could just barely move along.

I had been using Bovinine as a stimulant.

I took a large quantity of it before leaving Toledo, so that I would have strength to get to Zion.

By Monday, June 27th, having arrived in Zion on the Saturday previous and given up the stimulant, it was entirely gone out of my system. I was unable to eat anything and was scarcely able to walk. With his arms around me, my brother fairly dragged me into the Assembly Room in Zion Home for the meeting for teaching and prayer which was to be held that morning. I had to lie down as soon as I got in the room.

You came down to the meeting about twelve o'clock. I suffered intense agony while you were teaching, but I listened to what you said.

When I saw you my heart melted, and it seemed as if I was in the presence of God. I determined to obey you as you would command in the Name of Jesus. But one thing I had in my heart that I wished you would not ask me to do, and that was to join the Christian Catholic Church.

After you finished your lecture you came down off the platform. I lay close to the platform.

Your first words to me, as you passed me, were, "Of what Church are you a member?" I replied, "None." You said, "Come with us." Then you walked across the room to the other side. You paused then an instant, as if in thought, then turned around to me and said, "I command you to come with us."

This was your first command to me. Although I was very much surprised at your commanding me to do the very thing I had not wanted to do, I immediately yielded in my heart and determined to obey in that matter.

You soon commenced to pray for the guests, with the laying on of hands.

I was the third person you came to.

When you came to me you took hold of my hand and asked my brother, "What is her trouble?" He answered, "Her spine."

You said to me, "Stand up." With your help and my brother's I stood on my feet.

You then laid hands on me and prayed, passed your hands down over my back; then put them again on my head.

As you did this the second time the blessing came, first as a heat, almost as suffocation for an instant. I felt this heat go down over me clear to my feet. I did not at the moment realize that was the healing.

You said to me, "Walk."

I walked part way across the room, and as I did so, something seemed to say to me, "That was your healing." I then began to praise the Lord. I trembled.

You said, "Come back." I came back to you, and as I walked to you, you said, "Be calm." Instantly a calmness came over me such as it seemed I had never felt before.

During my sickness the diaphragm had enlarged so much that the heart seemed to have no room to beat, and it beat with difficulty. But just as I realized that calmness come to me, when you prayed with me, I noticed that my heart was beating easily. It was perfectly natural.

You said, "Stoop over." I understood you to say "Kneel," and I knelt and arose with perfect freedom, with my hands clasped.

You then said, "Stoop over." I did so, putting my head almost to the

floor, and arose with perfect ease. Then you said, "Now you can walk." I started around the room, and it seemed to me as if my heels were on springs. I could hardly keep my feet on the floor.

When I got around the room you said to my brother, "Take her out and give her something to eat."

The thought came to me, "What does anybody want to eat for? 'I have meat to eat that ye know not of.'" I knew that the diseases were all killed. I went out and ate dinner.

The next day I rode to Zion Tabernacle to attend services there, and I walked back, a distance of about a half mile. I was tired from the walk, but felt no inconvenience from any disease.

I gained strength constantly from that on until a year from the following August, when I received a great renewal of strength suddenly, which came to me much as my healing had come.

I feel now I am perfectly well, and have as much strength as I ever had in my life.

I visited my old Toledo home the early part of this last summer. I had a conversation with my former doctor, Dr. Towers. He was very much rejoiced over my healing; so was Dr. Bellamy of that city.

Anybody who wishes to ask Dr. Towers concerning my condition before my healing, when he attended me, and at the present time, can write to him at 2102 Cherry Street, Toledo, Ohio. I am sure he will answer.

He said, "No power on earth could make me believe that God has not healed you, because man never could have done for you what has been done. If those diseases had not been killed you could never have lived this long. The worst feature of all your sickness was a cancer which you had, but knew nothing of. I withheld from you the fact that you had a cancer, because I knew that you always dreaded the thought of having a cancer. You had one of the worst forms of eating cancer. That caused the hemorrhages."

When I had the hemorrhages referred to, a number of my friends asked him what caused them, but he never would tell.

When he saw me this summer he asked whether I had had any hemorrhages since my healing. I said, "None." He said, "Then the cancer is healed, or you would not be here."

I thank God with all my heart for the teaching I have received and for the healing which He so graciously gave me, and for the strength which He continues to give me, enabling me to labor for Him.

I thank you and Mrs. Dowie for your kindnesses to me while in Zion Home. May God's blessing in all its fulness rest upon you is my earnest prayer.

Yours in Christian love, (MRS.) MAGGIE DINIUS-COSGROVE.

WRITTEN TESTIMONY OF REV. W. O. DINIUS, ELDER IN THE CHRISTIAN CATHOLIC CHURCH.

NORTH HARVEY, ILLINOIS, January 10, 1900.

MY DEAR GENERAL OVERSEER:—I thank God for the opportunity of testifying to some of the many things He has done for me during my life, and especially since I came to Zion.

From August, 1861, to July, 1865, I served as a soldier in the Thirty-eighth Regiment, Ohio Volunteer Infantry.

When I entered the service I enjoyed good health, but in going through the battles and hardships of army life, often marching day and night, wading streams, climbing mountains, through heat and cold, dust and mud; often contending for every inch of ground passed over against an armed and bitter foe, and frequently without rations, my health became greatly impaired and I suffered much from the dreadful effects of camp diarrhea, blind, itching piles, and sunstroke.

On the march with Sherman to the sea it became almost intolerable. On that account I was detailed to go with mounted foragers to gather provisions for the army, and in this way I succeeded in reaching Savannah, Georgia.

After returning home, I began to work on my father's farm near Delta, Ohio, but soon took sick and had to abandon manual labor, and went to Roanoke Seminary during the fall.

On January 26, 1866, I was happily converted to God, and joined the United Brethren Church.

After a struggle I entered the ministry, and it brought great blessings to me in spirit, soul and body.

Nevertheless, I suffered many years, not only from the diseases I contracted in the army, but from catarrh in the head and throat, and finally partial paralysis.

I entered the active ministry in 1869 and never ceased to travel circuits, hold missions and work as an evangelist. Thank God, many hundreds were saved.

But I was often hindered from my work, especially in revivals, on account of the catarrh, and in the summer on account of the sunstroke.

I knew God answered prayer, and often, when in bed, unable to be up, and the time for my appointments came, I would ask God to give me strength to arise and get my team ready to go, and God answered my prayers and enabled me to preach three times on the Sabbath and return home Monday feeling better.

However, for want of better instruction I would continue to use remedies. I do not remember whether I asked God to bless them, but suppose I did.

In January, 1890, while traveling as Financial Agent of Hartsville College, and holding meetings, I was taken with a severe attack of the grip, which nearly proved fatal.

On recovering I found I was partially paralyzed and could get no help from doctors.

My son finally got me an electric battery. At first I thought it helped me, but I now believe it was helping me—toward the grave.

My right arm became so bad that I could not stretch it out from my body nor above my head, and if I moved it rather quickly, it caused intense suffering in the joints.

During the World's Fair I heard of Dr. Dowie having a Divine Healing Mission, near the Fair grounds. I often made inquiries as to its location—of policemen and others—but was either wrongly directed or told that they did not know where it was.

I had an anxiety to attend, hoping I might learn *how* to be healed, for I *believed* in it.

In March, 1895, my wife was solicited to attend one of the meetings, and she was so powerfully impressed with the teachings of Dr. Dowie and what she saw on the walls of Zion, that she became deeply interested and believed it to be according to the Bible; but her timid nature could hardly stand some of his "*plain talk*."

She went again, and so did I, glad for the opportunity.

She got a ticket for the "healing room," and on Tuesday we went again; and O! such teaching! I shall never forget.

The blessed Bible began to open up as a new book, and has more and more ever since, as I have listened to the powerful teachings and effective preaching from Dr. Dowie and his good wife, as well as others.

My wife received a wonderful healing of numerous diseases, and on April 7th I got a ticket for the prayer room.

On Tuesday, April 9th, one hundred of us went into the "healing room," as it was called, and when Dr. Dowie laid hands on me and prayed, "In the Name of the Lord Jesus, by the Power of the Holy Spirit, and in accordance with the Will of God, our Heavenly Father," I realized that his prayer was answered, for I raised my arm above my head, and also could throw it out from my body, without pain. It was well, and remains so.

I found I could go into the hot sunshine without suffering any pain or inconvenience.

Dr. Speicher commanded me to throw my menthol inhaler away, which I did, and was healed of catarrh.

I also learned that to remain healed, especially of that terrible chronic diarrhea and piles, I must forever abandon the use of the pig, which I did, as I had doctors and medicines.

I began to tell our people and ministers in the United Brethren Church of my wonderful healing, and they could say nothing against it, for they knew how I had suffered.

I expected to see them accept it at once, and also take Jesus as *their* Healer, but I was surprised to see them, not only refuse to accept the *new* doctrine, which was three thousand three hundred and eight-eight years old, but actually oppose it. Some of them are at it yet, still suffering from their diseases.

I, however, rejoice that some did believe my testimony and accepted it, and among them my sister, Mrs. Maggie D. Cosgrove. But it took a long time and a hard battle to get her.

I was sent to Oklahoma the fall following as Missionary Evangelist, to establish new fields of labor, but was admonished by Dr. Milton Wright, of Dayton, Ohio, who was our Senior Bishop, not to say much about Divine Healing in private, and nothing at all in public, stating that a Missionary was sent out to preach the doctrines of the Church and not to introduce new doctrines, as by so doing he might destroy the Church.

I said, "If preaching Jesus as the Healer of His people will destroy any denomination, then let it be quickly destroyed."

I did preach that doctrine, and a goodly number sent requests to our General Overseer to be prayed for. At the hour appointed for prayer the healing took place.

Others prayed for themselves and were healed, and we prayed for some with like results.

After my time expired and I returned home, I soon discovered that I was being boycotted. I had expected to be returned, but was not, and hence lost my soldier's claim and the money I had put into it.

I then began to pray that God would open for me a place in Zion where I could preach a Full Gospel without opposition from the good people among whom I labored.

In June, 1897, I was requested by the General Overseer to take charge of the Hammond, Indiana, Mission. I at once came and took charge of the work.

I entered into fellowship with the Christian Catholic Church, and at the first opportunity was led to follow my Lord in baptism by triune immersion. I received great blessing.

On September 5, 1897, with five others, I was ordained as an Elder in the Christian Catholic Church and felt the Power of the Holy Ghost more fully prepare me for the ministry.

I feel happy, free and satisfied in Zion.

I am glad that God ever sent our General Overseer among us to restore the teachings of the Apostolic Church, and thank God for the success and victories he has had in these years of conflict with the Devil.

My wife and I praise God and give Him all the glory for our wonderful and miraculous healings.

We have had some hard battles in the work at Hammond and Harvey, but God has wonderfully given us many victories.

I have prayed with hundreds whom God has forgiven and wonderfully, and some miraculously, healed, and He is making them a blessing to the Christian Catholic Church in Zion.

I am glad to state that from the first time I attended Zion Tabernacle I felt confident that Dr. Dowie was a man of God, endowed with more than ordinary powers; yet my dear wife and I thought he was a little severe at times. Since we have become personally acquainted with him, however, we know it was all right, for we have learned that he is one of the most patient and tender-hearted men, with the greatest heart of love and sympathy for suffering humanity, living on earth. We love to obey his orders, for we know it is from God that he receives them.

Our daily prayers are that he and his good, faithful wife may live at least twenty-five years longer, or till Jesus comes.

Kindly and faithfully,
Yours for the Master,
W. O. DINIUS.



MRS. S. V. DINIUS.

WRITTEN TESTIMONY OF MRS. S. V. DINIUS.

DEAR DR. DOWIE:—It is with gratitude to God that I have the privilege of testifying to the readers of the Little White Dove how wonderfully He has healed and kept me for nearly five years.

When I was about fifteen years of age I had a severe sickness, and from that time until God healed me I was troubled with a sore throat, which became so bad that it was pronounced incurable by the best medical skill I could employ.

In 1873 I had a low fever, which became so bad that I was given up to die.

My husband and friends despaired of my life, and Dr. Matheny said nothing more could be done for me. I prayed that God would spare me to my two dear little girls. I was saved at the age of sixteen years and joined the United Brethren Church, where I was taught to pray, "If it be Thy will."

Of course God could not answer such a prayer. My husband also prayed, and said he could not yield to give me up.

When all hope seemed about gone, my grandfather, Jesse Davis, being over eighty years of age, entered the room and, smiling through his tears, said to my companion, "Sophie won't die, I know she will not; she will get well."

God had heard his prayer, for the fever broke and I got well.

Had I *then* known God's precious promise as I have been taught *since*, by our dear General Overseer, I could have escaped many years of dreadful suffering.

Mr. Dinius was an itinerant preacher, and I often accompanied him to his appointments, and on account of accidents I was thrown from the carriage five different times.

Twice I was picked up supposed to be dead.

Once I fell on the back of my head, and when I recovered it left me with my nervous system badly affected and a constant shaking of my head, which at times was very bad and caused me to suffer.

It is the only affliction that is not fully healed, but does not cause me any pain, and is gradually disappearing.

For many years I had eczema on my hands, and every effort to be cured of it was a failure. It caused me much suffering.

For about eight years I had hemorrhages, which baffled all the skill of many physicians, for I only grew worse. I also suffered greatly with constipation for many years.

In the spring of 1892, while we resided in Dayton, Ohio, Dr. Singer performed a surgical operation and removed a tumor, but, as he apprehended, it proved a failure as to effecting a cure, and other troubles followed, causing great suffering.

The same year we came to North Harvey, Illinois, where Dr. Seal advertised himself as a "specialist in throat and lung diseases."

I was advised to try his remedies, which I did, till Dr. Alwood, of Montpelier, Ohio, came to our home to attend the World's Fair. As my throat had become so much worse, I had him examine it, for he had been our family physician and we knew him to be a fine Christian gentleman.

He assured me that Dr. Seal was doing the worst thing for my throat that could be done, and I dismissed him. He then gave me a prescription that seemed to help me and gave me relief, but did not effect a cure.

After he returned home I employed Dr. Noble, of Harvey, but as he did not help me any, I next tried Dr. Orr, of Chicago. He agreed with Dr. Alwood, but said I never could be cured. He gave me some relief, but at times I suffered, until I learned that the Great Physician is "the same yesterday, today and forever."

In March, 1895, I first went to Zion Tabernacle No. 1, in the "Little Wooden Hut" on Sixty-second Street, to hear Dr. Dowie on Divine Healing.

His teaching and preaching convinced me that God was still the Healer, as well as the Saviour, of all who truly repented and trusted Jesus for Salvation, Healing and Holiness.

I was also taught "how to pray," not to Jesus, but to the Father in Jesus' Name.

Soon after, Mr. Dinius went with me to the Sabbath services, where I secured a ticket for the prayer room, and on Tuesday afternoon we went again.

After Dr. Dowie had given the teaching, I went, with others, into the prayer room, where he and Mrs. Dowie soon entered.

His impressive words caused us to feel that God was present to heal.

When he laid hands on me and prayed the prayer of faith, I received such a spiritual blessing that as I left the room I realized that I was healed. I met my husband near the door and we rejoiced together, praising God for my wonderful healing. I became a regular attendant of the services, and when Dr. Dowie organized the Christian Catholic Church I was among the first to join. It has proved a great blessing to me.

I learned that Jesus is also our Keeper, and hence we gave up medicines and doctors at once and forever. We also gave up pork.

For nearly five years we have had Jesus as our Great Physician. Soon after I was healed my husband also received his healing, and has since preached Jesus as the Healer.

We are both happy and satisfied with the many important and much-needed teachings we have received from our General Overseer.

We praise God for our healing, and thank Dr. Dowie and his dear, faithful wife for the blessings they have brought to us both, through their teachings and prayers, and ask God to bless them daily.

Truly yours in Jesus,
(MRS.) S. V. DINIUS.

If thou wilt diligently hearken to the Voice of Jehovah 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 (permit to be) put none of the diseases upon thee, which I have (permitted to be) put upon the Egyptians: for I am the Lord that healeth thee.

He sendeth His word and healeth them.

LEAVES OF HEALING

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

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

EDITED BY THE REV. JOHN ALEX. DOWIE.

Entered at the Postoffice, Chicago, Illinois, as Second Class Matter.

Subscription Rates.		Special Rates.	
One Year	$2.00	100 Copies of One Issue	$3.00
Six Months	1.25	50 Copies of One Issue	1.00
Three Months	.75	To Ministers, Y. M. C. A.'s and Public Reading Rooms, per annum	1.50
Single Copies	.05		

For foreign subscriptions add one dollar per year for postage.

Subscribers desiring a change of address, should give present address, as well as that to which they desire LEAVES OF HEALING sent in the future.

Make all Bank Drafts, Express Money Orders or Postoffice Money Orders payable to the order of JOHN ALEX. DOWIE, 1407 Michigan Avenue, Chicago, Ill., U. S. A.

Station C. Long Distance Telephone South 680. Cable Address "Dowie, Chicago."

All communications upon business must be addressed to

MANAGER ZION PUBLISHING HOUSE,
1407 Michigan Avenue, Chicago, U. S. A.

CHICAGO, ILLINOIS, JANUARY 27, 1900.

TABLE OF CONTENTS.

Leaves of Healing, Saturday, January 27, 1900.

GOD'S WITNESSES TO DIVINE HEALING—
Mrs. Maggie Dinius-Cosgrove, . . . 417-420
Rev. W. O. Dinius, . . . 420-421
Mrs. S. V. Dinius, . . . 421
EDITORIAL NOTES—
The General Overseer to return to Headquarters, . . . 422
Shameful Fabrication by the Chicago *Record*, . . . 422
Zion's Messengers to the Orient and Australasia Leave San Francisco, . . . 423
Visitors from England Interested in Zion City, . . . 423
Letter from Asa Curtiss Giving Valuable Information Concerning Murder of Morgan by Freemasons, . . . 423-424
Comments on Letter, . . . 424
ZION LITERATURE MISSION, . . . 425
ZION'S PRAYER REMINDER, . . . 426
A VOICE TO ZION AND GOD'S PEOPLE IN EVERY LAND—
Prelude—Testimony of Mrs. Delilah King, . . . 427-428
Address (by Graphophone)—"The Voice of One Crying in the Wilderness," . . . 429-431
ZION'S BIBLE CLASS, . . . 431
NOTES FROM ZION'S HARVEST FIELD, . . . 432-434
NOTES OF THANKSGIVING TO ZION'S GOD, . . . 435
MAP SHOWING LOCATION OF ZION CITY, . . . 436
ZION'S FINANCIAL INSTITUTIONS, . . . 437
ZION IN THE ORIENT—
Map of China, . . . 438
Zion in the Orient, . . . 439
ZION COLLEGE, . . . 440
ZION'S JUNIOR SEVENTIES, . . . 441
ANNOUNCEMENT OF THE FOURTH ANNIVERSARY OF THE CHRISTIAN CATHOLIC CHURCH IN ZION, . . . 442
ZION PUBLISHING HOUSE—
Catalogue, . . . 443
FORM OF APPLICATION FOR MEMBERSHIP IN THE CHRISTIAN CATHOLIC CHURCH, . . . 444
FORM OF APPLICATION FOR RECOGNITION OF GATHERING OF FRIENDS OF ZION, . . . 445
ANNOUNCEMENTS, . . . 446
ADVERTISEMENTS, . . . 447
BAPTISMS, . . . 448

EDITORIAL NOTES.

"LET THEM ALL BE CONFOUNDED THAT HATE ZION."

BEFORE these words appear in type we shall, God willing, have returned to Chicago to resume our work in person at headquarters.

WE THANK our friends who in thousands listened to our graphophone discourse in Central Zion Tabernacle last Lord's Day afternoon, for the loving appreciation with which they received it.

We also thank many writers for the kind letters in which they have expressed their appreciation of it, and for testifying to the blessing which came from it.

SURELY the fact that our voice rang for nearly an hour through the Tabernacle should have put to silence the wicked lies that our voice was gone, that we were dumb, that we were very ill, and even that we were dead.

But the wretched papers which have told these falsehoods have only set to work to invent another set.

THE *Daily News* has suggested that it was an imposition upon our people, and that the voice which spoke through the graphophone was not ours.

This, of course, has only covered them with shame, and been received with widespread indignation.

All who had ever heard our voice recognized it.

THE MORNING companion, however, of the *Daily News*, the Chicago *Record*—for they are both under the proprietary of Mr. Victor F. Lawson, a member of a Congregational Church in Chicago—has seen fit to publish a shameful fabrication, which is absolutely false in every particular, in its issue of January 23d:

SAYS DOWIE IS SERIOUSLY ILL.

INFORMATION GIVEN IN A PRIVATE LETTER FROM DR. SPEICHER.

Special to the Chicago Record.

WATERLOO, IOWA, January 22.—A private letter received from Dr. Speicher, recently a warm exponent of "Dowieism," states that Dr. John Alexander Dowie last week suffered a stroke of paralysis, and his recovery is considered doubtful. The fact of his illness, it is said, is being studiously withheld from his adherents.

AT ZION HOME last night it was said that Dr. Speicher was out of the city. Dowie's son, Gladstone Dowie, went to White Lake, Michigan, where his father is said to be sick, Sunday night, and the clerk at the Zion Home declined to discuss the matter in any way. All attachés of the different Dowie institutions have strict instructions to say nothing to outsiders.

We have received a letter from Dr. Speicher of January 23d, in which he says:

I need not tell you that that article in the *Record* today is a base fabrication. I have not written to Waterloo to any one for months, and I have not even seen a reporter since you left Chicago.

WE WILL add to that contradiction by Dr. Speicher these facts:

(1) Dr. Speicher was not out of the city.

(2) Our son, Gladstone Dowie, did not come to White Lake on Sunday night, nor at all.

(3) We are in perfect health, and have not been sick for a minute since we left Chicago fifteen days ago.

As for the rest, of course, it is true that no one in Zion Home, or in any of the institutions, will in any way discuss such barefaced falsehoods, or have anything to do or say to the reporters from any of these newspapers, knowing that they are all engaged in a conspiracy of falsehood concerning ourself and God's work in Zion.

WE AGAIN call the attention of our readers to the fact that this new series of lies concerning our alleged ill health is intended to damage the prospects of Zion City, and to prevent our friends everywhere from taking stock in Zion Land and Investment Association.

BEFORE THESE words reach the majority of our readers we shall, God willing, have spoken again in Central Zion Tabernacle.

Let our readers everywhere denounce these falsehoods, which have been extensively copied in the papers throughout this and other countries.

Let nothing that appears in the Chicago papers, unless confirmed in these pages, be believed for a moment.

ZION'S FOUL ENEMIES in the press are determined, if they cannot get some one to kill us, at least to endeavor to make people believe everywhere that we are sick, or dying, or dead.

But God will overrule all these things, and meanwhile we say:

The Lord is righteous:
He hath cut asunder the cords of the wicked.
Let them be ashamed and turn backward,
All they that hate Zion.
Let them be as the grass upon the housetops,
Which withereth afore it groweth up:
Wherewith the reaper filleth not his hand,
Nor he that bindeth sheaves his bosom.
Neither do they which go by say,
The blessing of the Lord be upon you.

NO ONE WHO loves truth and righteousness can say to the press:

We bless you in the Name of the Lord.

BUT IN the Name of the Lord we say, May God hear our prayer, and smite this ungodly, unclean, criminal and lying press, and speedily sweep that generation of vipers off the earth, unless they repent.

THEY STAND branded in these pages before all the world as champion liars, week after week and year after year.

They are a disgrace to Chicago and to America.

They are worthy successors of those of whom Jesus said, "Ye serpents, ye offspring of vipers, how shall ye escape the judgment of hell?"

"LET ALL them be confounded that hate Zion."

ZION WILL live long after they have filled dishonored graves.

WE REJOICE in the glad tidings which come to us from all parts of the fields now occupied, in every continent, by the Christian Catholic Church in Zion, of continued progress in the work of Salvation, Healing and Holy Living, the Extension of the Kingdom of God.

ZION GROWS every hour and every day.
Satan's miserable slaves are losing everywhere.
Hence these cries of rage, and forgeries of lies.
Their time is short.

OVERSEER AND ELDER WILHIDE, Elder and Evangelist Viking, and their dear little baby Grace, have at last left this country on their way to Australasia and Asia, as Zion's first Messengers from headquarters.

THE BUBONIC PLAGUE in Honolulu made it impossible for them to land there, as they would have had to go into quarantine had they done so.

It was thought advisable that they should remain until the through steamers sailed for each of their destinations.

Accordingly they waited in San Francisco until Wednesday, January 24th, when both parties left in separate vessels.

Overseer and Elder Wilhide on the "Moana" direct for Auckland, New Zealand, and Elder and Evangelist Viking by the "China" for Yokohama, Japan.

WE SENT THEM our final greeting by telegram from Ben MacDhui, which closed with these words: "My love to Zion in California, Japan, China and Australasia. Mark thirteen, thirty-three to thirty-seven."

Take ye heed, watch and pray: for ye know not when the time is. It is as when a man, sojourning in another country, having left his house, and given authority to his servants, to each one his work, commanded also the porter to watch. Watch therefore: for ye know not when the lord of the house cometh, whether at even, or at midnight, or at cockcrowing, or in the morning; lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch.

AS OUR READERS know, Overseer Wilhide has been directed to conduct brief Missions and form Branches of the Christian Catholic Church in Zion in the cities of Auckland, Wellington, Christchurch, Timaru and Dunedin, in New Zealand, from which port he will sail direct for Melbourne, Australia.

His address is, Care of Zion Divine Healing Home, corner Hampton Street and Center Road, North Brighton, near Melbourne, Victoria, Australia.

ELDER VIKING and his wife, after visiting various parts of Japan and ordaining officers and forming Branches, will proceed to Shanghai, China.

VISITORS who have just arrived from England have made this long journey in this wintry season because of their interest in Zion City.

They came to see us this week in Ben MacDhui.

We are delighted to hear from them of how God has been blessing LEAVES OF HEALING to many in England, and that many are interested in and are hoping soon to come to Zion City.

Important results will doubtless follow their visit.

We do not think it wise to say more, at present, in these pages.

THE FOLLOWING interesting letter we give without abbreviation, and we shall call attention to it publicly next Lord's Day, when we hope to have the venerable writer present:

WHEELER, PORTER COUNTY, INDIANA,
January 16, 1900.

FRIEND DOWIE:—I hardly know how to convey to you the information I desire. However, I will try.

I am laying claim to nearly four-score years; hand trembling, eyesight failing, memory good.

I have been acquainted with that doleful disease, Masonry, all my life.

It was my father, with a company of soldiers, who took Miller from the Masons at the time they kidnapped Morgan. The Masons brandished a sword over my father's head with the words, "G— d— you, we have a great mind to Morganize you!"

We did not expect to see our father alive in the morning, but God preserved him.

The man who had Morgan in charge was a saloonkeeper and one of the high Masons of New York.

We soon left the State of New York and located in Loraine County, Ohio.

Soon after our location the son of the old man who had Morgan in charge located on a farm adjoining ours.

Soon after the son's location the old man, the kidnapper, came to his son's house, having separated from his wife and having lost all of his property.

When he arrived in Ohio he was the poorest beggar I ever saw. The son looked upon the old man and exclaimed, "O my God, father, what is the matter with you?"

The old man answered, "Ever since I had Morgan in charge and assisted in putting him to death, there have been spirits within and without tormenting me."

I was well acquainted with the old kidnapper. He seemed to be dazed, strolling about the fields, and very seldom seen in the streets.

The old man went about twelve miles west to see a distant relative, and there died.

Word was sent to his son to come for him.

A wagon was provided and some friends accompanied the son. Reaching their destination they put the old man's body in the wagon and started for his son's home.

When within eighty rods of his son's house, a halt was called by the son, who said: "I do not want the old man in my house tonight."

There was a railroad depot there and a handcar house.

The son called out, "Where is the foreman of the track?"

Foreman—"He is here."

Son—"Will you open the handcar house and let me put the old man in there tonight?"

Foreman—"Yes."

I stood looking on, and wondered.

Within eighty rods of the son's house, and yet he put the corpse into a handcar house!

They carried the casket in and set it down on a pile of shovels, crowbars, spike hammers, etc., and locked the car house.

In the morning the men went to their track work, leaving the car house open, so when they got ready they could remove the body to the grave.

The old man's son died five or six years ago.

The grandchildren now live here near me, and I must say that vexations and disappointments have followed them all the days of their lives.

For the space of ninety days after the death of Morgan, Mrs. Morgan made my father's house her home; then returned to Batavia, and I have no further account of her.

Sixty-two years ago I gave my name to the M. E. Church, and five years ago I ordered my name stricken from the list. My son ordered likewise.

Our withdrawal produced quite a flutter amongst the Masons and Odd Fellows.

Several committees were appointed to request our return, but it produced no effect.

We stand by ourselves.

They have just closed a two weeks' revival here in our village, where there are eighty members, and their daily attendance during the revival averaged eighteen to twenty persons, worldly people and all.

There has not been a convert here in our M. E. Church in twenty-five years.

Some time ago a quarterly meeting came in order. A minister from Chicago was invited and came down, and also one from Crown Point.

Three ministers present Saturday afternoon and I made up the congregation.

I was the only hearer present.

I have heart disease and my children fear my departure.

Some days I feel pretty well and then quite off again.

I did greatly desire to come to Chicago on some Sabbath Day and hear you preach.

I should much love to attend your meetings and hear the testimonies, and I might have a word to say.

I have prayed that God would endow some one with sufficient courage to expose the corruption of the M. E. Church and the Secret Orders.

Our people are all swallowed up in the Secret Orders. So bold are they as to say that Jesus Christ was a Mason.

I am so glad you have taken it in hand to reveal them to the people.

My son says the people are terribly excited here over the exposition of their orders.

God bless you and all yours for time and eternity.

How can people have faith in God and at the same time set aside healing?

In my life time I have seen much of Divine Healing.

You will please receive this as from the hand of your friend, who is nearly eighty years old.

My son says we must not put this letter in the office here, for seeing it addressed to you, they would destroy it.

Please collect all the mistakes together and charge them to eighty years.

ASA CURTISS.

THE INFORMATION here given concerning the murder of Captain Morgan by the Freemasons is of very great value.

We trust that we shall be able to publish additional reminiscences from this very interesting and courageous aged Christian man.

May God bless him, and give him "light at eventide."

And may God destroy the accursed system which not only murdered Morgan, but has made a Covenant with Death and an Agreement with Hell in its disgraceful secret Oaths and diabolical Covenants.

WE CAN SEE in the present revival of lying against Zion the hand of those who are murderers in heart—these Masonic worshipers of Baal who shut out Jesus Christ, the Son of God, and His Resurrection, and make a religion which is founded on the lie of a mythical person named Hiram Abiff, the son of the widow, and his bogus resurrection by King Solomon.

IN THE NAME of Christ our King, we defy the whole Ring of Secret Society Devils.

We declare boldly that we will never cease to protest against the shameful Baal-worship which has converted the great majority of so-called Protestant Churches into mere anterooms of the Masonic Lodge.

CHRIST SAID, "In secret have I said nothing."

Christians must follow Christ, and come out of Secret Societies of every kind.

Christians must obey the Divine Command uttered by the inspired Apostle Paul, Ephesians 5:11:

Have no fellowship with the Unfruitful works of Darkness, but rather even reprove them; for the things which are done by them in Secret it is a shame even to speak of.

THERE IS MUCH more that we should like to say, but it is impossible to write at greater length at present.

We therefore close these Notes, rejoicing that we are once more ready to take up our work with fresh delight in the high place of the field where God has put us.

We shall send forth His Messages, as He shall give us grace, to Zion everywhere, and to God's people dwelling in every nation on this earth.

BRETHREN, PRAY FOR US.

SOME PEOPLE live a life of doubt, spiritually. On God's part there is no failure—no changes. When He has once established a thing, it lasts forever. When He has said a thing, He will do it.

People live a life of faith in natural things. A man does not wonder if the train will run each morning, as he starts to meet it. He does not wonder if he can do his work, as he starts out to do it. As he lies in bed at night, he does not wonder if he will have strength to get up, unless he is in a sick condition. He does not wonder if the engineer will attend to his business and not leave the engine to itself. But when he gets into spiritual things, he fears about everything. This arises from Fear, and Fear is the work of the Devil, which God destroys by imparting Perfect Love.—Extract from Notes of Teaching of General Overseer in Assembly Room of Zion Home, preserved by a Deaconess.

JOHN BAPTIZED the people in the River of Jordan after they repented; but he told them that was not all. There was One coming after him who would baptize them with the Holy Ghost and with fire. No one can receive that Baptism without repentance. The Kingdom of God is righteousness, peace and joy in the Holy Ghost. How can a person get into this Kingdom without repentance when it is all in the Holy Ghost?—Extract from Notes of Teaching of General Overseer in Assembly Room of Zion Home, preserved by a Deaconess.



HEARKEN unto Me, ye that know Righteousness, the people in whose heart is My law; fear ye not the reproach of men, neither be ye afraid of their revilings.—Isaiah 51:7.

A letter to our General Overseer from the Islands of New Zealand says:

We are continually praying for yourself, for dear Mrs. Dowie, and all and everything connected with Zion.

We know our loving Father does and will continue to answer, because the work is His.

We deeply sympathize with you all in this shameful persecution, and yet we rejoice that you are being counted worthy to suffer for His dear Name.

We are alone here, but we are thankful that we are out of the Baptist Church, although we get persecution from those from whom we least expected it.

God is answering your prayers, for we have such a wonderful rest of spirit amidst all we have to contend with. We praise Him for His saving, healing and keeping power.

We are thankful that we are able to say that Mr. Stone, who cabled you to pray for him, is better. The dropsy and asthma are nearly gone. The doctor gave him up four months ago; then his wife came to us to pray for him, and we have been visiting him ever since, giving him LEAVES OF HEALING.

Reader, are you sending, or, better still, taking LEAVES OF HEALING to the sick? Do you tell them that God is the Healer of His people?

The Great Physician's Keeping Power.

One of Zion's people who is mining among the mountains, five thousand feet above the sea, says:

I took my Physician with me; the Great Physician. It is wonderful how He has cared for me.

I could give you many accounts of His loving care and deliverances.

I sing Brother Graves' song, "He'll Never Forget to Keep Me," and realize the truth in it.

In a letter to our General Overseer from a missionary in China, the writer says:

I wish to express my deepest sympathy with you and Mrs. Dowie on account of the murderous attack made on you October 27th. I thank God that your life was spared.

I am persuaded that all of the "Hosts of Hell" are not able to take your life before God's work through you is done.

I cannot express my thanks for LEAVES OF HEALING. It has been of great good to me. It came about one year, I am sorry to say, before I paid much attention to it. But now I am sending it to my friends in different parts of the world.

My prayer is, "God save Dr. and Mrs. Dowie."

Reader, do you unite with Zion at 9 o'clock, morning and evening, for God's blessing upon all Zion?

Healed of Stomach Trouble.

In a letter to the General Overseer from New South Wales, a lady writes:

I can bless the day that I heard of Divine Healing in Zion. I made up my mind to try it as the last resort.

I am glad to tell you I have been able to eat nearly everything since the day you offered up prayer for me. I had not been able to eat what I desired for sixteen weeks before. The greatest part of that time I lived on milk and soda water.

I thank God that He used you as an instrument in His hand in healing me.

It has also been the means of strengthening my faith and drawing me nearer Himself.

I pray God to continue to bless you, that you may be to others what you have been to me.

I have just received LEAVES OF HEALING, for which I thank you very much.

In a letter from England, the writer says:

I make good use of Zion literature by lending it again and again, and ultimately giving it away.

You will thank God with me for blessing it to the healing of six or seven to whom I lent it, after talking and praying with them.

One woman had not been so well for the last twenty-seven years as she is now. To God be all the glory. He has blessed her, spirit, soul and body.

Zion's Recipe for Deafness Found Effective.

In a letter from Holland, the writer says:

I am reading LEAVES OF HEALING and pamphlets with increasing interest.

Some time ago I was deaf in the right ear, for almost four weeks.

People advised me to go to a specialist, but I have followed Zion's recipe and trusted God for healing.

He has healed me. All the deafness has gone, for which I thank God.

In a letter from Wisconsin, the writer says:

I do not give money to any Church which teaches that God afflicts His people.

I thought I could make the Methodist Episcopal Church believe in Divine Healing, but they hit me so hard I got out and have had so much more freedom since I joined the Christian Catholic Church that I know I pleased God in so doing.

It is sweet to be spoken against for Christ's sake. We two stand alone proclaiming Christ the same yesterday, today, and forever.

The people call me CRAZY, but I have quit eating pork. After I have read LEAVES OF HEALING I send my copy to the sick.

Dr. Dowie prayed for my husband and he has been well ever since.

I am so glad God has raised up a man who does not fear the world.

A writer in British Columbia says:

I have been much pleased with LEAVES OF HEALING. I can trust God for all. How can any one doubt the truth of Zion teaching? How can any one doubt its being God's thoughts?

I had rheumatism about three weeks, when God seemed to show His power and love through reading LEAVES OF HEALING. I put myself in His care and I am healed. Praise the Lord always.

I belong to the Presbyterian Church, but I have failed to convince them and bring them over to Divine Healing, so I must leave them.

We believe there are many walking in the Devil's crooked ways, who would like to know Righteousness, and in whose hearts God's law could be written if it were shown them. Zion Literature Mission is seeking these. It is sending out Zion teaching with prayer that God will guide it into the hands of those who are hungering after Righteousness.

Will you not take part in this work? We need your help.

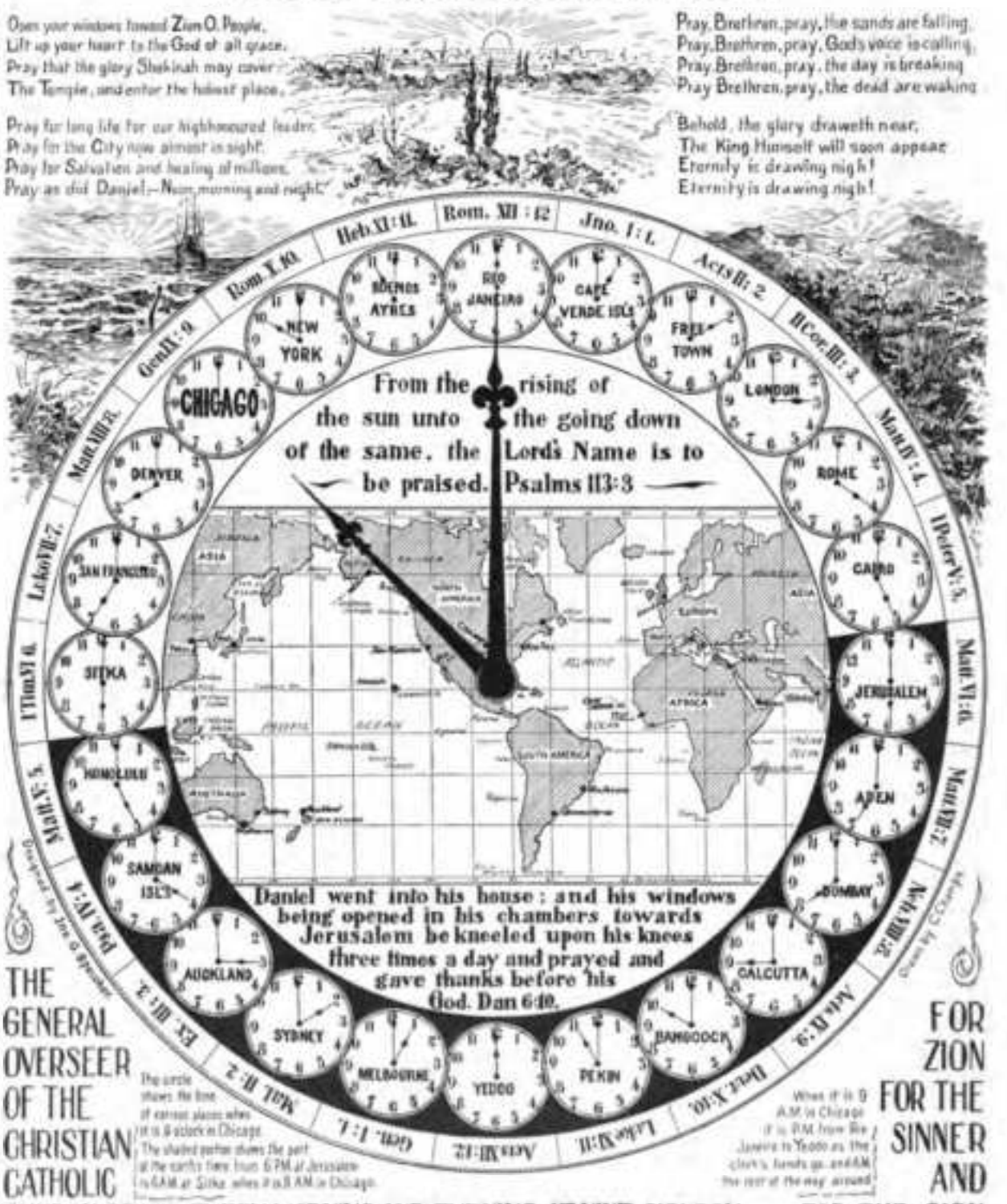
Zion Literature Sent Out From a Free Distribution Fund Provided by Zion's Guests and the Friends of Zion. Report for Week Ending January 20, 1900.

2749 Rolls to	England.
2156 Rolls to	United States.
1000 Rolls to	Sailors.
570 Rolls to	China.
357 Rolls to	Japan.
303 Rolls to	Hotels in France and Italy.

Total number of rolls for the week, 6944.

IS ANY among you sick? let him call for the Elders of the Church; and let them pray over him, anointing him with oil in the Name of the Lord: and the prayer of faith shall save him that is sick, and the Lord shall raise him up; and if he have committed sins, it shall be forgiven him

ZION'S PRAYER REMINDER.



A VOICE TO ZION AND GOD'S PEOPLE IN EVERY LAND.

O thou that tellest Good Tidings to Zion, Get thee up into the High Mountain
Lift up thy Voice with strength: Lift it up, be not afraid: Say unto the cities of Judah, Behold your God!
Isaiah XL:9

THE VOICE OF ONE CRYING IN THE WILDERNESS.

(Spoken into a Graphophone at Ben MacDhui, on the Shores of White Lake, Michigan, and reproduced upon this occasion.)

Central Zion Tabernacle. Lord's Day Afternoon. January 21, 1900.

THE dark, lowering clouds; the dull, leaden fogs; the chill, drizzling rains of nearly two weeks' uninterrupted gloom had rolled away during the night, and on the morning of Lord's Day, January 21 1900, the brilliant winter sunshine shone forth once more, bathing in glory a world which but a few hours before had been colorless, sodden, unlovely. There was a song of praise in the hearts of Zion's thousands as they went up to the House of God on that beautiful afternoon.

Many others, also, whose interest in God's work in Zion had been aroused, gathered with them until Central Zion Tabernacle was well filled. Fully three thousand people were present.

The wonderful Message which was then delivered, and the wonderful manner of its delivery, made this service one of the most remarkable of the age.

Upon the platform, instead of the General Overseer and Elders, were two large Graphophones with shining brass trumpets and a case containing a dozen large wax cylinders. Upon these cylinders had been recorded, at Ben MacDhui, on the shores of White Lake, Michigan, nearly two days before, the Message which the General Overseer had there spoken, for the people who were to assemble in Central Zion Tabernacle. These Graphophones were operated by Mr. E. A. Parsons, of the Columbia Phonograph Company, a member of the Christian Catholic Church in Zion, and an assistant, Mr. C. J. Musser, one of Zion's stenographers.

When Zion's White-robed Choir had sung the processional, the audience arose and stood in silence awaiting the customary invocation.

Clear and distinct, every word intelligible, in the well-known and well-loved voice of the General Overseer, came the familiar words of that opening prayer.

In that one sentence, spoken in the seclusion of his country home over one hundred miles away, and reproduced in the hearing of thousands in Zion Tabernacle, the General Overseer completely shattered all the lies of the press saying that his voice was gone; that he was dumb; that he was ill; that he was dead.

Zion could never mistake that Voice.

The reading of the hymn, the reading of the Scripture, the giving of the announcements followed, as in the service when the General Overseer was present in bodily form.

The wonderful testimony of Mrs. Deliah King was a fitting prelude to the brief but momentous address which followed

Then amidst the most impressive silence of enchained attention, the wonderful instrument, truly a work of God, faithfully repeated to the world the Message which had been confided to it. No word was lost, but the entire address, with every inflection, every turn of expression, every emphasis, was plainly audible to the very rear of the topmost gallery.



Dr. Dowie, through the graphophone, then said:

Scripture Reading.

Let us read in the Inspired Word of God from the book of the Prophet Isaiah, the fortieth chapter:

Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her that her warfare is accomplished, that her iniquity is pardoned; that she hath received of the Lord's hand double for all her sins.

The Voice of one that crieth, Prepare ye in the wilderness the way of the Lord, make straight in the desert a high way for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: and the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it. The voice of one saying, Cry. And one said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field: the grass withereth, the flower fadeth; because the breath of the Lord bloweth upon it: surely the people is grass. The grass withereth, the flower fadeth: but the Word of our God shall stand for ever.

O thou that tellest good tidings to Zion, get thee up into the high mountains; O thou that tellest good tidings to Jerusalem, lift up thy Voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold, your God! Behold, the Lord God will come as a mighty one, and His arm shall rule for Him: behold, His reward is with Him, and His recompense before Him. He shall feed His flock like a shepherd, He shall gather the lambs in His arms, and carry them in His bosom, and shall gently lead those that give suck.

May God bless His Word.

The announcements were then made by the General Over-

seer, through the same instrument. Overseer Piper then continued the announcements as directed by the General Overseer, after which he said:

"Before I knew anything about the order of service this afternoon, I was thinking what I would have to talk about and was wondering and making an effort to decide, when I was freed from all that when this brother (referring to the graphophone) put in his appearance. (Laughter.)

"I know you will all be glad to listen to the testimony of Mother King, of Oakland, California. She is going back to California soon, and we want her testimony." (Mrs. King was greeted with applause as she came upon the platform.)

Healed of Cancer of the Tongue in Answer to Dr. Dowie's Prayers Nearly Twelve Years Ago.

Mrs. Deliah King, 1265 Center Street, Oakland California, said: "I do not know how to praise God enough. I am rather embarrassed to speak before such a congregation, but I like to testify for God. May God bless me and give me words to say.

"Jesus is with me; I take Him wherever I go to help me to testify. He is a wonderful Saviour. He keeps me every day.

"I have been glad to meet you all and to feel your kindly affections.

"I return all thanks to my heavenly Father for granting me the privilege of seeing this place in its wonderful beauty.

"I have been bearing my testimony to my healing for over eleven years, just walking by faith and not by sight.

"I had a dreadful disease in my throat and on the side of my tongue for four years. I had four doctors attending me, and had to have the cancer burned out every other day, and sometimes every day.

"When the General Overseer came to San Francisco in June, 1888, I made an effort to see him, but I could not get to speak to him until late in August.

"I asked him to pray for me, and he laid his dear hands upon my head. The words which he used were simple, but through them came the power of God, and the disease never visited me again.

"I have occasion to praise God.

"I thank God for all His mercies and for the kindness which has been shown me for the last three weeks in Zion. It has been the happiest season of my life. I have enjoyed it.

"Now I have to go back home, where very few believe this doctrine, but I carry it right with me.

"I am ever going to stand for Divine Healing. It is a precious doctrine. It keeps you steady and faithful in Christ. It makes us better Christians, better men, better women, better children, if we follow aright.

"When I was baptized last Wednesday night it was a perfect heaven.

"I am just a little weak child before Him, but God gave me a new tongue to praise Him and I am never going to cease until breath leaves. I do not know whether the breath will leave me or not. My Lord promised me on a sick bed I should live to see Him come as He went; I do not know how long a time. May His will, not mine, be done in Jesus' Name." (Amen. Applause.)

Overseer Piper—"God bless Mother King (Amen), and give her a safe journey to her home in California (Amen), and keep her until Jesus comes." (Amen.)

(Overseer Piper then referred briefly to the testimony of Mrs. King as it has been published at various times in LEAVES OF HEALING, but more especially in Volume 2, Number 25, page 385.)

Elder Piper said:

"I do not know whether some of you understood everything Mother King said or not. It was a very blessed testimony. In August, 1888, soon after the General Overseer came to this country, she attended his meetings in one of the missions which he held on the Pacific Coast. She was suffering with a cancer of the tongue which had sawn almost across the tongue. God healed her in answer to his prayer.

"She is now eighty-two years of age, and traveled from the Pacific Coast here three weeks ago.

"Now let us unite in prayer."

After prayer had been offered by Overseer Piper, the General Overseer, through the graphophone, directed that the tithes and offerings be received. After they had been received, Overseer Piper again said:

"Mr. Parsons, who sits with us on the platform this afternoon, went over to Ben MacDhui a few days ago, and he has some remarks which the General Overseer wishes him to make: a little explanation, if he so desires, concerning the instrument itself, and particularly the condition in which he found the General Overseer when he arrived at Ben MacDhui."

E. A. Parsons, of the Columbia Phonograph Company.

Mr. Parsons said: "I esteem it a great privilege to be identified with such a beginning of great things as this day marks. This wonderful instrument (pointing to the graphophone) has been invented, reserved, and preserved for Divine Purposes such as this, more than for those to which it has been subjected in the past.

"Many people look upon it as an idle toy, as an instrument through which and by which we are simply to be amused. But it is next to human, and inasmuch as the human is after God's own image, so it is in that respect and in that measure Divine.

"It is surely Divine today.

"It records this Voice of one speaking in the wilderness; truly speaking in the wilderness as I heard it in the night hours, in the stillness on the shores of White Lake.

"I was not called to this mission, as this telegram will show. But I went. It is the spirit of Zion largely that I acted upon. The telegram reads:

"BEN MACDHUI, MICHIGAN, 1-7.

"REV. JOHN G. SPEICHER, M. D., ZION.

"Tell Parsons send me tonight a large graphophone and a dozen cylinders so that I may speak short address for Sunday. Am in perfect health.

"JOHN ALEXANDER DOWIE.

(Applause.)

"When I read that telegram I thought and prayed, as we are taught to do when we consider serious matters. It came to me that I must not simply send a graphophone, but take the instrument, in order that the record might be as nearly perfect as the combination of voice, experience and instrument could make it. Hence I took my equipment, got on the first train, and arrived on the morning of Friday, the 19th, at half-past eleven at Ben MacDhui, which, you know, but as the strangers may not know, is the summer home of our dear General Overseer, for which he is said to have paid a 'very large sum in cash.' (Laughter.)

"And everybody objected except the people who had a right. (Applause.)

"Zion objected not, nor does it object to anything that our General Overseer does. We believe that he is called of God to do a thing, and he does it.

"I found the General Overseer asleep. (Laughter.) I did not hear him snore. I do not know that he does, but he was very much asleep. The reason he was asleep was because he had been awake all night dictating editorials for LEAVES OF HEALING. He has not forgotten how to work all night even if he is away off in the wilderness.

"At half-past twelve they awoke him, and he came down soon after.

"How beaming he was, and how happy to see this instrument, and incidentally your humble servant. (Laughter.)

"Dr. Dowie Was in Perfect Health.

"He welcomed us in his genial manner. Let me say right here, how people misjudge that man! Those who are nearest to him, and to whom he is dearest, know that man as the gentle Voice that speaketh in the home as well as the terrible Voice that cries "from the wilderness" calling all men to repentance. That Voice we have learned to love, and let no man say that it is other than a Voice through which God is speaking to us in Zion today.

"It is not sacrilege to say that. We are not afraid to say that in Zion, because we believe that God's Voice can come through men as it did in the olden days.

"Finally we began to work, and it was after two o'clock when we retired. There was the second 'all-night' for the Doctor.

"His voice is as powerful today as ever. It has never been impaired. It was the vilest of falsehoods to say that last Sunday night, week, January 7th, his voice failed while speaking from this platform.

"As we prepare to listen to this Voice, I will explain that the General Overseer was working under difficulties out there in the wilderness. One of the difficulties was that we did not have surface enough on the cylinders to record all that he

desired to say. The Doctor, like the brook, 'goes on forever.' (Laughter.)

"'Men may come and men may go, but' he goes on forever. (Laughter. Applause.) We love to hear him go on, do we not? (Amens. Applause.)

"But there is a limit to this thing (the graphophone). (Laughter and applause.) It called a halt, and he had to cut down his remarks.

"I stood with my hand raised to have him stop before he would get to the danger line as the recorder neared the end, but he wanted to get it all on, you know (laughter), and I could not stop him. (Laughter.) The result is that he has run off into space on several of these cylinders.

"That makes possible an interruption which causes a peculiar sound occasionally. But keep quiet, for there is one of the most wonderful Messages here that the world has ever heard. I want you to hear it.

"It is a wonderful Message. It will make you think. It will shake some of you, perhaps, who have not thought as deeply as this man."

The instruments were then started and, with scarce an interruption, the General Overseer's voice was clearly heard delivering the following address:

THE VOICE OF ONE CRYING IN THE WILDERNESS.

INVOCATION.

Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, and profitable unto those now present who hear, and to all to whom these words shall come, in this and every land, in this and all the coming time, until Jesus come, for His sake. Amen.

I now desire to read to you as my text for this discourse, the words which you will find in the Gospel according to St. John, the first chapter, beginning at the nineteenth verse:

TEXT.

And this is the Witness of John, when the Jews sent unto him from Jerusalem priests and Levites to ask him, Who art thou? And he confessed, and denied not; and he confessed, I am not the Christ. And they asked him, What then? Art thou Elijah? And he saith, I am not. Art thou the prophet? And he answered, No. They said therefore unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? He said, I am the Voice of one crying in the wilderness, Make straight the way of the Lord, as said Isaiah the prophet.

These words were spoken by our Lord's great Forerunner, the Messenger of God's Covenant, in the days when Christ was here on earth in the flesh.

They were spoken before John knew that Jesus was the Christ.

He was baptizing at that time in Bethabara, beyond Jordan.

On "the next day" John saw Jesus coming unto him. When he saw Him, seeking for Baptism, standing there in the waters of the Jordan, the Sinless Saviour amidst a crowd of sinful but penitent men and women, he also saw the Sign which God had given unto him, so that he might know who among all men was the Christ, the Messiah, the Lamb of God who taketh away the sin of the world.

That wondrous sign was thus described by John:

I knew Him not, but He that sent me to baptize in water, the same said unto me, Upon whomsoever thou shalt see the Spirit descend and abiding upon Him, the same is He that Baptizeth in the Holy Spirit, and I have seen, and have borne witness that this is the Son of God.

You will see that John confesses that he knew not that Jesus was the Christ.

Until God enabled His Messenger, the seer, who was more than a prophet, to see the unseen, the Holy Ghost descending like a Dove, he, John the Baptist, did not know that Jesus of Nazareth was the Messiah of God. Nor did he know who he himself was.

How little we know concerning ourselves!

How much some think they know about us!

How very little the people at large really do know concerning him whose Voice is now speaking to you in this Tabernacle.

It has ever been the aim of that great Serpent, the Devil, to whisper lies into the ears of men and women, and to deceive them concerning God, concerning themselves, and concerning God's Messengers.

Satan, the god of this world, has blinded the eyes of them which believe not, lest the Light of the Gospel of the Glory of God should shine into their hearts.

There never was an age in which Satan had so many servants who were ready with all kinds of deceits to blind the eyes of an unbelieving and ungodly world.

Satan does this in this age and time, not only by the lineal descendants of the Priests and Levites and Scribes of ancient Jerusalem, namely, the Generation of Vipers who control the daily press; but he does it also by means of those who profess to be, and, in some cases, really are, the ministers of Christ.

Satan uses professing Christians to be the retailers of misleading lies in the religious press, and in the pulpits of the churches.

Satan does this today as He did it when Christ was here on earth, as indeed he has done it in every age.

Satan, or *Diabolos*, is the False Accuser, and when Paul once recorded his various perils, he seemed to regard "perils amongst false brethren" as one of the greatest.

How little the vast majority of the seventy-five millions of people in the United States of America know concerning him whose Voice you are now listening to. And yet his name, and false statements about him principally, are known from Ocean to Ocean.

The Press has industriously endeavored, and not without temporary success, to blind the eyes of the people as to his real character, his real work, and his real mission on this earth.

Take, for example, the long years of bitter misrepresentations by the press of this City of Chicago, and within the past two weeks the falsehoods which have been fabricated in the vile hearts and evil imaginations of many writers in the United States and Canada who have proclaimed throughout all the land, and all the world, the following lies:

(1) Dowie's voice is gone.
(2) Dowie is now dumb.
(3) Dowie is very ill.
(4) Dowie is dead.

You know my Voice and know that I am neither dumb, nor sick, nor dead.

Although my body is at this moment in the retirement of Ben MacDhui, our country home at White Lake, Michigan, you know that the Voice which is now speaking to you is that of John Alexander Dowie.

Do you not?

Voices—"Yes."

I shall hear your answer "Yes!" in my heart across Lake Michigan.

Such lies, however, as these are necessarily short-lived, and they come back with crushing effect upon the heads of the vile serpents which produce them.

We crush these falsehoods today, in God's Name, beneath our feet.

We shall continue to go forth fulfilling in Zion the prophecy of God in Malachi: "Unto you that fear My Name shall the Sun of Righteousness arise with Healing in His wings, and ye shall go forth and gambol as calves of the stall, and ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I do this, saith the Lord of Hosts."

The people of Chicago, of America, and of the nations of the earth, shall soon cease to be deceived by these lies of the press.

The people have learned to despise them.

All honest men despise and loathe the press.

Yet for a little time the vast masses of the people have to swallow loads of accumulated ignorance and falsehood that are fabricated in the press by those whose design is to keep the people ignorant of the truth.

It has ever been thus.

Jesus Christ, our Lord, was crucified in consequence of the clamorous demands of an ignorant people who had been deceived by their rulers.

So it has been with all the prophets of God in every age.

With few exceptions, they have sealed their testimony with their blood.

They have been victims of cruel and unjust accusations, of wicked and illegal judicial decisions, and have been by process of law, or by the violence of mobs, or by the stiletto of the assassin, deprived of their mortal lives.

But do the righteous ever die?

The blood of every true prophet of God has never ceased to speak, from the blood of righteous Abel, until now!

Is it not true, that being dead they yet speak?

Did the crucifixion of Jesus—did the spear that was thrust in His heart forever silence His Voice?

Or, is it not true that what He proclaimed has come to pass:

"The flesh profiteth nothing. The Spirit giveth life. The words that I speak unto you *they are spirit, and they are life.*"

Yes! the Living Word of the Living Christ is ringing forth today in Zion, and His Word can never die.

Is not this also true concerning all who, following in His steps, have given their lives for God and humanity?

Has Abraham Lincoln ceased to speak?

Did the bullet of the assassin in Washington silence forever the words of him who spoke with malice toward none, with charity for all, and who guided this people through seas of blood and fields of death, freeing it from the horrid stain of slavery, destroying rebellion and preserving it under one flag as one nation?

He lives forever in the hearts of millions who never saw his face, who never heard his voice, who never knew the pangs of sorrow that rent his heart in those dark days when he bowed before his God and vowed that he would free the slave and maintain the unity of the Nation.

And so what Christ proclaimed concerning John the Baptist is forever true, "Wisdom is justified of all her children."

But, tell me, did Abraham Lincoln know when he was an humble lawyer in this State of Illinois that God had called him to be the heroic statesman, the strong pilot, the great loving-hearted friend, who would be the deliverer of his country from the rebels within its gates who desired to perpetuate the crime of slavery, even at the cost of the life of the Nation?

Had the priests and scribes of Chicago at the beginning of his career asked him, "Who art thou?" could he have said, or would it have been fitting for him then to say, "I am the Deliverer of this Nation?"

And yet he was its Divinely-chosen deliverer, although he knew it not.

And so I desire to tell you once more that John the Baptist not only did not know who Jesus was until God revealed Him, but he did not know that he himself was the prophet Elijah and the Messenger of God's Covenant.

You will observe that in answer to the question, "Art thou Elijah?" he replied, "I am not."

But Jesus proclaimed him to be none other than Elijah.

All students of prophecy knew that Elijah had first to come ere the Messiah could be revealed.

This caused the question to be put to Jesus by His disciples, which you will find in Matthew 17:10 to 13: "Why then say the Scribes that *Elijah must first come?*" And He answered and said, "Elijah indeed cometh, *and shall restore all things:* but I say unto you, that Elijah is come already, and they knew him not, but did unto him whatsoever they listed. Even so shall the Son of Man also suffer of them. *Then understood the disciples that He spake unto them of John the Baptist.*"

But students of prophecy must also see that there is another coming of Elijah before the next coming of the Messiah—Christ our King.

The words of Jesus plainly pointed to this when He said, "Elijah indeed cometh, *and* SHALL RESTORE ALL THINGS."

It is perfectly clear that this cannot refer to that coming of Elijah when he came in the person of John the Baptist: for *he did not then restore all things.*

But it is perfectly clear that that declaration of Jesus points to that restoration of all things of which the Apostle Peter speaks in the third chapter of the Acts of the Apostles, verses 19 to 21: "Repent ye therefore, and turn again, that your sins may be blotted out, that so there may come Seasons of Refreshing from the presence of the Lord; and that He may send the Christ who hath been appointed for you, even Jesus: whom the heaven must receive until the times of Restoration of All Things, whereof God spake by the mouth of His holy prophets which have been since the world began."

It is, therefore, clear that before the Lord's next coming some one must come as the Messenger of His Covenant who shall fulfil the prophecy in Malachi, third chapter: "Behold, I send My messenger, and he shall prepare the way before Me: and the Lord, whom ye seek, shall suddenly come to His Temple; and the Messenger of the Covenant, whom ye delight in, behold, he cometh, saith the Lord of Hosts."

And, also, in the last words of Malachi, the very last words of the Old Testament, "Behold, I will send you Elijah the prophet *before the great and terrible day of the Lord come.* And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse."

Beloved in Zion, you have heard from my lips that which God has revealed in my spirit, that He has sent me, poor and unworthy though I be, to be the Messenger of His Covenant.

It is my office to sit as a refiner and purifier of silver, to purify the sons of Levi, to purge them as gold and silver, so that they shall offer unto the Lord offerings in righteousness.

It is my office to see that God's people shall no longer rob God in tithes and in offerings, so that the offering of Judah and Jerusalem shall be pleasant unto the Lord, as in the days of old, and as in ancient years.

It is my office to show you that God has come near to this generation of His people in Judgment, and you who are in Zion know that He is through my lips a Swift Witness against the Sorcerers, who are the drug-makers and sellers; and against the adulterers, and against false-swearers; and against those who oppress the hireling in his wages, the widow and the fatherless, and that turn aside the stranger from his right, and that fear not Me, saith the Lord of Hosts.

I have come not of my own sending, but of God's.

I proclaim to you that God's Covenant is true, that it stands forever a Covenant of Salvation, and Healing, and Holiness.

And I will proclaim this Covenant in Zion and to God's people in every land, in every nation, in every tongue.

And then, when I have done my work, may God take me swiftly to Himself: for I have no desire to live except to do His will.

My life's a shade,
My days apace to death decline;
My Lord is life:
He'll raise this dust again, even mine.
Sweet truth to me;
I shall arise,
And with these eyes
My Saviour see.

It may be that He will spare me in the flesh until He comes Himself to take from the world His own.

Or, it may be that I shall be permitted to witness with my blood that He is King.

But I know, in either event, that He has sent me to establish, by the Christian Catholic Church, Zion's Cities over all the earth.

I know that I shall witness for Him to all nations, and prepare the way for the coming of all nations to Him upon His Holy Hill of Zion in Jerusalem.

And now, beloved, *this is the Voice that is crying in the wilderness once more:* "MAKE STRAIGHT THE WAY OF THE LORD."

I call you to repentance for all your sins. I call you to confession of all your sins.

I call you to restitution both to God and man.

I call you to Peace and Life through faith in Jesus for Salvation, and for Healing, and for Cleansing.

I call you to live for God.

I call you to pour into His treasury your time, your strength, your money, your all, and to trust Him in Zion with your all.

Let none say that aught of the things that he possesses is his own. Let Zion be a glorious Community of Christians, where the rich shall help the poor, the wise shall help the ignorant, the strong shall help the weak.

Let us unite and coöperate in all things.

Let the unsaved and sinful who are now present in this Tabernacle, or who may read these words, listen to this Voice in Zion that bids them to *come home* to their Father's house from the weary wilderness of sin.

Like the prodigal son, may they come from that "far country" where Satan has sent them into his fields to feed swine. Come! For Jesus bids you come.

Come! For your Father hath sent His Son to bring you home. Come! The Spirit and the Bride say, Come! Let him that heareth say, Come! Let him that is athirst, Come! And *whosoever will,* Let him Come, and take the Water of Life freely.

Arise and go to your Father!

I call for all who now desire to come to their Father, and to find a home forever with Him when life is past, to arise and pray. (With scarce an exception the entire audience arose, and with a sincere earnestness repeated the words of the prayer of repentance and consecration after the General Overseer's voice as it came, clear and distinct from the graphophone.)

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 to all whom I may have wronged, no matter what it costs. Give me Thy Holy Spirit that I may obey Thee, serve Thee, and be a blessing to the world now lying in sin, and in sickness, and in sorrow, for Jesus' sake. Amen.

Beloved, did you mean that prayer of consecration?

Audience—"Yes."

I think I hear you say "Yes."

The audience still standing reverently, Overseer William Hamner Piper pronounced the following

BENEDICTION.

Beloved, abstain from all appearance of evil, and may the very God of Peace Himself sanctify you wholly, and I pray God your whole Spirit and Soul and Body be preserved entire without blame unto the coming of our Lord Jesus Christ; faithful is He that 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.

Instantly Healed of a Terrible Form of Rheumatism and Paralysis.

ENTERPRISE, KANSAS, December 27, 1899.

DEAR DR. DOWIE:—During the spring of 1894 I was stricken with what was called neuralgic inflammatory and articular rheumatism. The joints of my hands, arms, knees and feet became badly swollen, and I suffered day and night continually.

On July 8, 1895, I was stricken in the right side with paralysis, which added to my suffering.

My right arm became so paralyzed that I could move it only by grasping it with my left hand.

My right leg became so weak that one of the family had to move it for me.

During the two years and over that I trusted to doctors and drugs, I grew worse all the time.

Dr. Grimes, of Severy, Kansas; Dr. G. O. W. Adams, of Dubuque, Iowa, and Dr. Joseph, of Lawrence, Kansas, all treated me.

They said mine was the worst form of rheumatism that is ever found. Every organ and the fluids of the body were diseased.

Dr. Grimes never gave me any encouragement that he could cure me, but the others said, "Yes, I can cure you." But I found that after being fed on drugs by them for months and after taking bucketsful of patent medicines, I was constantly growing weaker and was daily dying, until I was cold to my knees and elbows and my heart's action was very weak.

I realized that something had to be done soon if I was to get well.

During the month of May, 1896, Rev. Veese, the State Evangelist of the Congregational Church for Kansas, visited me. I said to him, "I am lost, for some power tells me that I have to look elsewhere for healing and not to drugs. Where am I to find it?"

He said, "I believe it. When you get tired of drugs and are ready to give them up, you write to Dr. Dowie, of Chicago, Illinois, for his prayers for your recovery. I do not know him personally, but I have read his writings, and I know he teaches the Full Gospel in all its purity, and that the Lord does hear and answer his prayer wonderfully to the healing of the afflicted of earth."

He had two copies of LEAVES OF HEALING sent to me.

After reading them I said, "That is my only hope for healing," and on the morning of June 9, 1896, I vowed never to take another drop of drugs.

That day I wrote to you asking that prayer be offered for me, on the 13th of June.

You answered, saying that you had prayed that morning for me and would pray again on the 16th. You bade me to look to the Lord for healing.

During the days following the 13th I felt easier and slept better.

Having no teaching on the line of Jesus as our Healer, my wife and I had to study it ourselves, and, it being new to us, we progressed slowly and cautiously. On the 17th of the month I was alone, sitting in my chair, studying my Bible, when it seemed to me that some person stepped in front of me and said in an audible tone, "I say unto you, arise and walk." I arose at once without assistance, something I had not been able to do for months, and walked all through the house, although my knees and ankles were swollen twice as large as the natural size and quite hard and the joints were stiff and the right hip seemed to have been dislocated by the disease.

Yet I walked without pain, all pain having left me as quick as thought when I heard the Divine command, "Arise and walk."

When my family came in and I showed them how I could walk, there was rejoicing and the singing of "Praise God From Whom All Blessings Flow."

I have had healing of many things since that time. While I have not received the strength yet that I desire, I do believe that I shall see the time of a complete victory.

God has answered our prayers many times in behalf of ourselves and our children during the past three and a half years.

We are opposed by our parents, brothers, and sisters, as well as others, yet we stay close to Jesus and feel it would be a sin to go back after He has done so much for us.

We use neither pork nor drugs.

Yours for Christ, JOSEPH K. JONES.

ZION'S BIBLE CLASS.

CONDUCTED BY DEACON DANIEL SLOAN.

BIBLE LESSON FOR FRIDAY, FEBRUARY 9th, 8 P. M.

The Foolishness of Worldly Wisdom.

1. *It cannot see how God could create the world.*—Heb. 11:1-3.
   Is not creation beyond comprehension?
   Is not the psychical life one of limitation?
   Must not God be known first in the spirit?
2. *It cannot see how God changes character through the Gospel.*—Cor. 1:17-24.
   Can one figure out how a sinner is changed to a saint?
   Does not God's power release from sinful habits?
   If Christ made worlds out of nothing, cannot He save men?
3. *It cannot see how fishermen can be wiser than philosophers.*—1 Cor. 1:25-31.
   If a man knows only God, is he not a power for God?
   Is a Spirit-filled or an educated minister a success for God?
   Will God use any man who thinks he is something?
4. *It cannot see how God is any help to mankind.*—Rom. 1:19-28.
   Do not most people live as though there were no God?
   Do people love to live as God wants them to?
   Is not to love sin to hate God?
5. *It cannot see how God in a moment can heal a long-standing defect.*—Acts 4:13-22.
   Do men love to give God the glory due Him?
   Do not doctors by drugs keep people from God?
   Can God raise the sick, yea even the dead?
6. *It cannot see the truth written in the Word of God.*—1 Cor. 2:9-16.
   Cannot a person read and yet not see a thing written?
   Do not men laugh at what God proposes?
   Who comprehends the mind of God's will?
7. *It cannot see that evangelizing power is found in the Holy Ghost.*—1 Cor. 2:1-8.
   Why is a high-priced preacher a confusion to men?
   Must not God's power turn people to salvation?
   When God's power alone is relied on, are not people saved?
8. *It cannot see that the coming of the King is so near.*—Matt. 24:36-41.
   Who will know when Jesus is ready to come?
   Is not increasing worldliness the sign of His coming?
   Is the prayer ever to be, "Come quickly, Lord Jesus"?

The Lord Our God is a Wisdom-Confounding God.

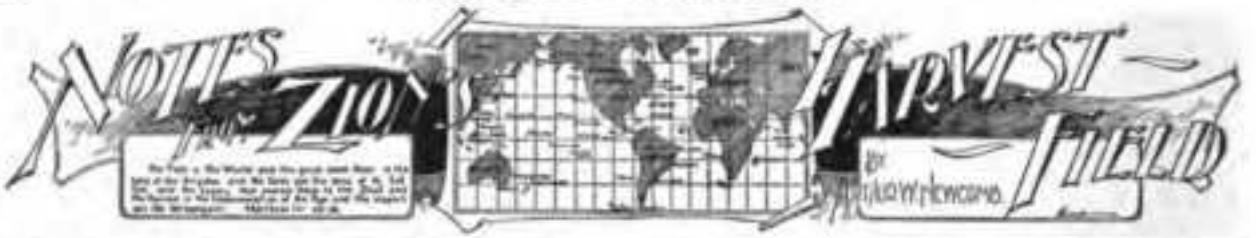
BIBLE LESSON FOR SUNDAY, FEBRUARY 11th, 1:30 P. M.

What is God's Word to You?

1. *Is it a Word of life or death?*—2 Cor. 3:12-17.
   Is not the Word of God the means of salvation?
   Can we know God except through His Word?
   Is not to reject God's Word to die?
2. *Is it a Word of strife or contentment?*—Luke 10:38-42.
   Does not the love of God's Word fill one with peace?
   Do not some get too busy to read His Word?
   Does it not show one the best life has to offer?
3. *Is it a Word of faith or doubt?*—2 Cor. 4:1-7.
   Does not the entrance of God's Word give light?
   Will not the lightened Word make the heart happy?
   Does not the Gospel ever scatter doubt?
4. *Is it a Word of promise or delusion?*—Josh. 23:6-14.
   Cannot one rely truly on what God has said?
   By the promises of God cannot one rout every foe?
   Is it vain to believe what God has said?
5. *Is it a Word of hope or despair?*—Psalm 119:49:56.
   When in the dark are we not to read it for hope?
   Will it not turn one's sadness into song?
   Does it not ever quicken into renewed life?
6. *Is it a Word of privilege or obligation?*—Deut. 32:44-47.
   Is not our business to obey God's commands?
   Is not one obliged to obey in order to live?
   Can we obey if not with our whole heart?
7. *Is it a Word of success or failure?*—Psalm 119:161-168.
   Can business fail if run according to God's truth?
   Is not the Bible a rich capital for business purposes?
   Does it not take worry and fret out of life?
8. *Is it a Word of surety or disappointment?*—Matt. 4:1-11.
   Does it not defeat the Devil at every turn?
   Is it not a weapon that never fails?
   Will it not stand every test?

God's Holy People are a Bible-Adhering People.

Study Zion's Bible Class Lesson Daily. At family prayers let each member read a division of a lesson, the leader afterward asking the questions noted, receiving the answer in Scripture language with the particular verses used. An unfinished lesson can be continued at the next prayer season. **Arrange in your home regularly some evening or Sunday afternoon a meeting,** inviting in a few neighbors and friends, and with them study the lesson according to the plan above suggested, and recount to them the work God is doing in Zion. **Above all, read carefully when all alone the scripture cited in each lesson,** marking a line around the same in your Bible, praying ever that God may bless the Word read to your own heart and life and enable you to speak it faithfully to others to their own good or admonition. **Ever obey God and His Word will come with increasing light.**



THERE is much to be done before the actual building of Zion City is begun, but the General Overseer and his capable business cabinet are very busily engaged upon the various problems which are to be solved and the many preliminary arrangements which are to be made. There is no undue haste, but much is being accomplished.

On last Saturday afternoon Deacons H. Worthington Judd and Daniel Sloan, with Engineer Burton J. Ashley and a large party of the officials of the Chicago and Northwestern Railway, visited the site of the Coming City for the purpose of fixing upon a site for the depot for Zion City and to decide upon other matters of importance. Other members of the Christian Catholic Church in Zion accompanied the party for the purpose of viewing the site, among them Mr. Samuel Stevenson and son, of Beeston, Nottingham, England.

Mr. Stevenson, who is a large lace manufacturer, has under consideration a project to remove his factory to Zion City.

The results of the trip were highly satisfactory, the Chicago and Northwestern Railway Company extending every courtesy to Zion's representatives. The citizens of Waukegan and the people who now live on the site were equally courteous.

It is especially refreshing, after the contemptible malice and ridiculous lying of the newspapers of Chicago and the majority of the so-called "religious" papers of the country, to note the fairness and neighborliness of the Waukegan daily papers.

Their reports of all matters of interest concerning the Coming City indicate not only a truthful intent, but a conviction that the location near Waukegan of so clean, so beautiful and so prosperous a city cannot but bring benefit.

In the Waukegan *Daily Gazette* for Saturday, January 30th, is a well-printed reproduction of Deacon Charles W. Post's painting of a birdseye view of Zion City, published by permission of Dr. Dowie. On the first column of the first page, the *Gazette* deals at length with the visit of a party of Zion's representatives and the railway officials.

At the close of this article the *Gazette* states that the February 1st payments on the land purchased for the site of Zion City will be made on Thursday, January 25th, and makes the following comment upon that fact:

To the skeptical, if there are any who yet doubt that the head of the Christian Catholic Church is sincere in his plans concerning the future City, this statement (coupled with the evidence of sincerity displayed since Mr. Wheelock's first visit here) should dispel any doubt that the terms of the contracts will be rigidly complied with.

In this issue the *Gazette* gives its readers a facsimile of the proposed City of Zion, taken from the original painting displayed New Year's morning at Zion Tabernacle, Chicago.

As will be seen, the City is to be laid out upon a magnificent scale, but while the lands will be beautified, the streets paved and kindred improvements made galore, the improvements will in no manner make the property of the farmers in the vicinity liable for the payment of such improvements by special assessments. The land will be beautified beyond compare, but under the supervision and at the expense of the Christian Catholic Church.

South Side Zion Tabernacle.

3400-12 Wentworth Avenue.
Overseer William Hanmer Piper, in Charge.
Elder James Wallace Cahoon, Assistant.

The work of Zion for God in this large Tabernacle in this very important part of the city has been very encouraging from the start, and He for whom Zion labors continues to bless the labors of His children here.

Elder Cahoon, who has his residence in this vicinity and does the pastoral work in connection with the Zion's Seventy for Englewood, makes the following report, closing with a beautiful and touching illustration of the strength and purity of the faith "of a little child":

The meetings have been well attended since the beginning of the New Year. Many strangers are dropping in, and seventeen have applied for fellowship in the Christian Catholic Church in Zion.

Among many whom God has graciously healed in answer to the prayer of faith, I would especially mention the following:

The little daughter of our Brother Sweeney, of 5142 Princeton Avenue, healed of lung fever; a son of Brother Rush, of Seventy-first Street and St. Lawrence Avenue, healed of acute bronchitis; little Grace DeWoody of Seventy-fifth Street and Emerald Avenue, healed of scarlet fever; the two sons of Mr. and Mrs. Hocking, of 7326 Stewart Avenue, healed of measles, one of them after pneumonia had set in—the result of taking cold; a daughter of Mr. and Mrs. Fisher, of 709 Sixty-fifth Street, healed of bronchitis.

In addition to these special cases, I would mention one in my own home. Mrs. Cahoon had a severe attack of neuralgia, the cause being a severe cold settling in a decayed tooth.

It was exceedingly painful and affected the whole of the left side of the body.

I had prayed with her several times and she had received temporary relief.

Finally, one night after I had gone to a meeting at the Tabernacle, the pain became so unbearable that she burst into tears, and called on our two boys, Wayland and Merrell, to come and pray.

A few moments after they prayed, Mrs. Cahoon said that it seemed as though some one thrust a piece of iron down through the decayed tooth.

This was done three times, and the neuralgia left and has never returned.

"And a little child shall lead them."

To God be all the glory.

Hammond, Indiana.

Rev. Charles M. Murphey, Evangelist-in-Charge.

Rev. W. O. Dinius, the Elder-in-Charge of this important Branch of the Christian Catholic Church in Zion from its establishment in 1897, has been removed by the General Overseer, to devote his entire time to the rapidly-growing field in Harvey, North Harvey, Roseland and West Pullman, in which places he has been holding missions for some time.

Evangelist Charles M. Murphey, who has for over a year been associated with the work at Headquarters, with special missions to Vancouver, British Columbia, and Cleveland, Ohio, has been appointed to succeed Elder Dinius at Hammond.

In leaving his field at Hammond, Elder Dinius writes the following résumé of his work there:

For more than two and one half years we have happily labored with the dear people of Hammond, Indiana. God has graciously helped us win many to a better way.

The trials and persecutions have been sufficient to stir us to good works and constant watchfulness. People from the age of ten or less to over seventy-one years of age have been saved. Many have been wonderfully, and some miraculously, healed.

Others are coming in under the earnest labors of Evangelist Murphey. Fifteen have recently been received into the fellowship of the Christian Catholic Church in Zion, and others are about ready to follow.

Seventeen have been added to the Zion Seventies for Hammond during the past week.

The Tabernacle is nearly filled at the regular services, and God is most graciously blessing His true and faithful children.

God has graciously blessed our work in our new field with many healings. We report some of these answers to prayer.

Sister M. M. Green, of North Harvey, had me called to pray for their little girl, who was suffering with diphtheria. She was very sick. God graciously answered our prayer with the laying on of hands, and in a short time she was up and playing as usual. God instantly healed her.

A few nights ago Mr. Green called me out of bed to pray for his wife, who was suffering with smothering spells and could not lie down. I knelt and prayed without leaving home, and next day when I called she was well and happy, and told me that at the hour I prayed she lay down and fell asleep, without any difficulty.

Last Wednesday I was called to see a very sick child of Brother Bergman's, in Roseland. We prayed, and when I left the child was much better and sleeping.

We are now busy looking for Zion Tabernacles in which to hold our services, instead of cottage meetings.

We had an interesting service at Harvey last Sabbath evening, and at the close all arose when the consecration prayer was offered.

Two fine young men were present who are seeking the Lord and acknowledged that Zion had the truth, and that the Christian Catholic Church is the only one where the Full Gospel of Salvation, Healing and Holy Living is taught and practiced.

I rejoice to know that the time spent in Hammond has been the best of my life.

Wolcottville, Indiana.

Rev. D. S. Fletcher, Elder-in-Charge.

Elder J. C. Reiff, who has been for some time connected with the work at Headquarters, has been spending several days preaching the Everlasting Gospel in Zion Tabernacle, Wolcottville, Indiana.

Although there are many enemies in this field, some in the world, but the greater part of them in the so-called churches of God, God has given victory and many have found, through Jesus' Atoning Sacrifice, Salvation, Healing, and Cleansing for spirit, soul, and body.

In a letter to Overseer-at-Large William Hamner Piper, who has charge of this work, Elder Reiff says:

Our meetings began with six members, but have grown in numbers until the house has been more than half-filled. People have come from Lima, twenty-five miles north; from seventeen miles east; from Albion, about sixteen miles south, and from Ligonier, about twenty miles southwest. Several from the last named place have decided to come out of their churches and into Zion. Others have made the same decision.

I have prayed with a number of sick, and God has healed.

One sinful woman made a complete confession and repentance and has come into Zion. She was greatly blessed physically.

Some have given up their Secret Societies and come out of their churches to join the Christian Catholic Church in Zion.

Some professing Christians and some who have claimed special gifts in their religious lives have become very angry and have behaved very ridiculously, one class leader leaving the meeting and walking home four miles rather than wait for his wife, with whom he came in a buggy.

Brother Woodward, a commercial traveler, from Kalamazoo, Michigan, and a loyal member of the Christian Catholic Church, was providentially detained here. He was a great help to us.

Mansfield, Ohio.

Rev. Cyrus B. Fockler, Elder-in-Charge.

The following remarkable testimony to healing of perhaps fatal injuries, in answer to Elder Fockler's prayers, is taken from a letter to the General Overseer, written under date of January 14, 1900:

WEST SALEM, OHIO, January 14, 1900.

REV. JOHN ALEX. DOWIE, Chicago, Illinois.

Dear Dr. Dowie:—On the afternoon of November 1, 1899, I was at work on the roof of a building.

I was pulling up lumber, and in so doing I injured a rupture that I had received while I was in the Civil War in the spring of 1862.

I felt a sharp pain strike me in that region, and soon I fainted and fell from the building, a distance of eight feet, striking on my head.

It is not known how long I lay unconscious, but as near as can be estimated it was three-quarters of an hour.

When I came to consciousness, I was standing on my feet and knew I was badly hurt.

I at once turned to God for help, thanking Him that I had not been killed.

I tried to put away my tools, but could not, so I called my neighbor, who put them away, and then went with me to the house.

He asked me if I wanted a doctor, and I told him No.

I undressed myself and lay down.

By this time I was having chills.

My wife placed hot irons, wrapped in cloths, around me, and bathed my hands and feet in hot water.

I soon began to realize how badly I was hurt.

I had my wife anoint me with oil as I offered up the prayer of faith. I began at once to feel better.

I found upon examination that I was hurt in many ways. I had three ribs broken loose from the spine on my right side and two broken on my left side between my breast and my spine.

My head was hurt so that it bled.

My kidneys were injured so that I passed blood from them.

My spine was injured very badly.

The next morning I got up and walked a few steps, but had to lie down again.

Then I wrote to Elder Cyrus B. Fockler, at Mansfield, for prayers.

The next morning I was very much better, and within a week I walked down town, to the great surprise of the people.

I testified to those who inquired that the Lord had healed me.

Within two weeks I was at work.

I have been working hard and riding about the country since and feel no inconvenience.

I give God all the glory for my being restored to health.

Yours in Jesus, (REV.) T. HENDERSON.

Bluffton, Ohio.

Rev. Ephraim Basinger, Elder-in-Charge.

Zion in Bluffton is rejoicing over the opening and dedication of the beautiful new Zion Tabernacle, and in the blessings and victories which God has bestowed upon them in the special meetings which have followed.

The dedication services were held on Lord's Day, January 21st, with the manifest presence and power of God.

Overseer George L. Mason conducted the services, assisted by Elder Basinger, and gave the dedicatory address.

In the special meetings which followed, Overseer Mason began his keen, incisive, and fearless witnessing against the darling sins of the people.

Scorched by the fire of his invective, and tingling from the merciless lashings of awakened consciences, the "children of the evil one" were wrought to fury, and their father the Devil was on hand to fight for them.

What occurred is told, briefly, in a letter from Elder Basinger to Overseer William Hamner Piper.

Elder Basinger, writing January 23, 1900, says:

Last night the Devil was greatly stirred up in Bluffton.

The new Zion Tabernacle was packed with people, many standing throughout the service.

After an hour's service, some eggs were thrown at us from the audience, but failed to hit us.

Soon afterward the electric lights were turned out by some trick of the Devil—just how we have not yet discovered—and the Tabernacle was, for a few minutes, left in darkness.

Lamps were soon secured, however, and the meeting continued with added power.

While Overseer Mason, with myself and family, were driving home in a carriage, we were struck by eggs thrown by cowards in the dark.

No one was hurt.

Attorney D. S. Fensler spoke very kindly to the audience while we were left in darkness.

We thank him for his presence and kindness.

Some Mennonites and others of the more intelligent citizens who were present were very respectful.

The people see the infernal works of darkness of the Secret Societies more clearly than ever now.

Overseer Mason, in a brief postscript to Overseer Piper, adds:

The power of God was manifest last night.

Friends were made for Zion.

With their usual mental density and spiritual myopia, the enemies of Zion in the press have telegraphed a distorted and exaggerated account of this affair all over the country, thinking thereby to injure Zion and herald a "victory" over her.

God fights for Zion, and every newspaper article telling that story is making and will make Zion's people stonger and more loyal, and win many new friends.

In a subsequent letter Elder Basinger reports that he and Overseer Mason had called upon the mayor of Bluffton, M. V.

Eaton, to request protection while holding their meetings. The mayor treated them with respect and promised them protection. He told them that the constitution gave them the right to free speech, and that they should have that right in Bluffton.

But Mayor Eaton's protestations that Zion's Messengers would be protected were vain boasts, for on Wednesday evening, January 24th, the Devil's own again made a cowardly attack upon God's faithful children.

Regarding this, Overseer Mason says, in a letter to his wife, Elder E. K. Mason:

Last night Zion Tabernacle in Bluffton was packed again, many standing.

My subject was "The Anti-Christian Religion of the Odd Fellows, Knights of Pythias, and Freemasons." I had solid work and great help of the Holy Spirit for two hours.

Two Zion people and the teams were egged. One man was thrown down and stamped upon and another wounded in the eyebrow, a gash an inch long and half an inch deep. Praise God it is healed today.

Eggs and gravel were thrown at me. The eggs did not hit me, but the gravel did. We prayed that God would put them in fear, and then called aloud, "Get their names so that they can be arrested tomorrow."

They then fell back and we rode away singing, "All Hail the Power of Jesus' Name."

Zion is on top!

Zion has all the fun!

The Chicago *Tribune* published on Friday, January 26th, a ridiculous fabricated telegram, stating that Overseer Mason had been attacked while speaking at Bluffton, a blanket thrown over his head, and that he had been dragged from the hall and run out of town.

In reply to a telegram from Overseer William Hanner Piper, inquiring as to the truth of this report, Overseer Mason sent the following telegram:

MARION, OHIO, January 26, 1900.

W. HANNER PIPER:—Eggs and gravel thrown. Blanket story lie. Two Christians slightly hurt. Zion on top.

MASON.

Overseer Mason is now in Marion, Ohio, conducting meetings in Zion Tabernacle. His mission there ends Sunday, January 28th.

Windom, Minnesota.

Deacon O. C. Kibbey in Charge.

Evangelists E. B. Kennedy and F. W. A. MacCormac have just closed their mission at Windom, Minnesota. God greatly blessed their work there, as the following report from Evangelist MacCormac relates:

Our mission in Windom has undoubtedly been in many ways the best since we began our tent.

Thank God for the little band in Windom who know how to pray. The result of their praying and working manifested itself in the attendances at our meetings. The afternoon meetings averaged fifty adults and the evening meetings averaged a little over three hundred.

With one exception, the meetings were orderly, the young men giving us careful and respectful attention.

On Wednesday evening some young fellows brought "skunk oil" to the meeting. We at once saw that the Devil was about to try his old Chicago trick, but we were familiar with his ways and God helped us to keep the entire congregation (the hall was packed with people) in touch for two hours.

The next day the owner of the hall, a prominent attorney of Windom, came to the afternoon and evening services and publicly deplored the insult offered us, calling upon all good citizens to assist him in maintaining peace and order. He also offered $20 reward to any one who would give convicting evidence against the perpetrators of so dastardly an act, promising to prosecute the offender to the utmost extent of the law.

The result was manifest in the remainder of the meetings.

At the close of the last service many arose to make repentance and consecration. Nine applications for membership were received and a great many cards requesting baptism were signed.

As a result of these meetings, Gatherings of the Friends of Zion are now being organized in Sherburne, Stafford, Spencer, Iowa, and New Avon.

Deacon Kibbey is now making a circuit of these places.

ZION IN LAFAYETTE.

SALVATION, HEALING, HOLINESS

Through Faith in Jesus Christ.

REV. J. C. REIFF,

ELDER IN



REV. JOHN ALEX. DOWIE, GENERAL OVERSEER,

WILL CONDUCT DIVINE SERVICES IN

WILLARD HALL, NORTH NINTH STREET,

From Thursday, February 8th, to Lord's Day, February 11th, Inclusive.

SERVICES EACH DAY AT 2:30 AND 7:30 P. M.

All Welcome. No Charge of Any Kind. Only Free-Will Offerings Received.

W. S. PECKHAM, DEACON-IN-CHARGE.

BRING BIBLES. CHRIST IS ALL AND IN ALL.

ZION IN EAU CLAIRE.

Salvation, Healing and Holiness

Through Faith in Jesus Christ.

REV. E. B. KENNEDY AND

REV. W. F. A. MacCORMAC,

—— EVANGELISTS IN ——



WILL CONDUCT DIVINE SERVICES IN

Banner Hall, 418-420 South Barstow Street,

TUESDAY, JANUARY 30, 1900,

At 2:30 and 7:30 P. M., and each day thereafter for ONE WEEK at 2:30 and 7:30 P. M.

ALL WELCOME.

No Charge of any kind—Only Free-will Offerings Received

BRING BIBLES. CHRIST IS ALL AND IN ALL.

NOTES OF THANKSGIVING TO ZION'S GOD

Extracts From The General Overseer's Correspondence

Compiled by O. L. Strecher, Private Secretary

WHILE the press has been most vigorously circulating the false report that our General Overseer has lost his voice, is sick and under the care of medical doctors, etc., we are glad that we have been able to smile and laugh over the Devil's absurd folly and wickedness.

God has continued to hear his voice in prayer. The enemies of God and Zion have not been able to hinder his communion with God in prayer, nor the receiving in Zion the testimonies of those who have been blessed in direct answer to prayer.

With joy we record some further extracts from the General Overseer's correspondence.

Little Boy Healed of Scarlet Fever.

756 WEST EIGHTY-FIRST PLACE, CHICAGO, ILLINOIS, January 7, 1900.

DEAR DR. DOWIE:—I feel it my duty to give testimony to my little boy's healing.

He was taken very sick December 29, 1899, with what the doctors called scarlet fever. He broke out with little pimples all over his body and had a very high fever.

I sent for Elder Cabeen, who came and prayed for him. In a very short time the fever went down and he said he felt better.

Sunday evening he got worse. When I left home Sunday afternoon to attend services in Zion Tabernacle and the All-Night Meeting, he was resting very nicely. But my wife became a little frightened and telephoned for me to come home, at about 9:15 P. M.

Overseer Piper called me to the platform and gave me the message and said, "We will pray for him." I went home with the assurance that everything would be all right.

Monday morning the fever was all gone, and he would have gotten up if we had let him. The rash did not go away for several days. The pimples dried up and came away like scales of a fish.

We praise God and give Him all the glory for answering prayer. We also thank you and Zion for praying for him.

Your Brother in Christ, A. E. SHAFFER.

Delivered From a Very Painful Affliction.

4 DALE AVENUE, TORONTO, January 16, 1900.

DEAR DR. DOWIE:—I received your letter stating you had received my request and prayed for me on the 9th instant. I am so thankful to you for your prayers, and more thankful to God for His healing power.

After being almost crippled for three or four days, I received healing on Tuesday night.

The boil broke and all stiffness and soreness left my back at once; for which I praise God, who never yet failed to keep His promise.

Your Sister in Christ, LENA HARRISON.

Healed of Serious Malady.

297 GRAHAM STREET, MILWAUKEE, WISCONSIN, November 29, 1899.

DEAR DR. DOWIE:—On the 15th of November I was taken quite seriously ill with what I think was typhoid fever, or inflammation of the bowels.

We telegraphed to you and you prayed for me at 6:30 P. M., after which I fell into a most refreshing sleep.

But Satan evidently did not mean to give up his prey so readily. He awoke me about every hour from that time on up to 10:30 P M. with considerable pain in my bowels, which caused purging. I fell asleep immediately after each time, which is a very unnatural thing with me.

The hand of God was with me, which accounts for the difference.

I cannot express my gratitude to God and you for the teaching we receive through LEAVES OF HEALING. We are thankful for the "Voice From Zion" which comes forth with "no uncertain sound."

Faithfully yours in the Lord, CLARA A. WAZAU.

Healed of Disease of the Eyes Pronounced by Doctors Incurable.

PERRY, ILLINOIS, January 16, 1900.

DEAR DR. DOWIE:—Last summer I sent you a request for prayer for my eyes. It had been three years since I had been able to leave off my glasses.

An oculist in Creston treated my eyes and fitted my glasses. That was in the summer, and he said that my eyes were in such condition that if I had let them go until fall I would have been totally blind.

A year ago last summer I needed them changed and went to Dr. Prince, Springfield, Illinois, who fitted me with new glasses. He said I never would be able to see without them.

I had serious trouble with my eyes. They would feel as though I had coals of fire in them burning them out. This continued even after I had my glasses. I would also turn blind at these times so that I could not distinguish objects unless very large.

Last winter my brother sent me LEAVES OF HEALING, but I was teaching and had no time to read it much. The first of March I was married, and then my mother sent us LEAVES OF HEALING.

We began reading it out of curiosity at first, but did not like many of the things you said. We kept on reading, however, and finally decided it was all true, even if we did not like it.

My husband decided to get rid of his hogs—about forty. This caused us no end of persecution and trouble from his relatives. They threatened to take away everything we had and turn us out of our home.

Just at this time I sent you a request to pray for my eyes, on July 23d, at nine o'clock.

At that time I took off my glasses and read LEAVES OF HEALING nearly all day without any trouble, but in the evening I knew they were not all right yet.

The next morning I still left them off, but had soon to put them on. My husband said that would not do; his relatives had taunted us about them and we must pray again.

We did pray, but I knew I did not feel right toward his people. So I said to my husband that I would visit them.

Then I took off my glasses again and have not had them on since, and never wanted them on. My eyes are as perfect as anybody's, although those two oculists said the shape of my eyeballs was wrong and they never could be well again.

We threw out all the medicines we had and have never used any since, nor will we ever.

We praise God for the healing and thank you for praying.

(MRS.) FANNIE GRIEVE.

Instant Healing Through General Overseer's Prayers.

SALEM, MASSACHUSETTS, January 16, 1900.

DEAR DR. DOWIE:—I was taken very sick with a severe cold. My husband sent a request to you for prayer. Suddenly I was healed. We believe it was in answer to your prayers.

We thank you for your kindness. May God bless and protect you for many years in His service.

A friend takes LEAVES OF HEALING and loans it to us. We feel that the Holy Spirit attends the reading of the same.

Your Sister in Christ Jesus, (MRS.) LOTTIE APPLEBEE.

Immediate Healing in Answer to Prayer.

CADOSIA, NEW YORK, January 1, 1900.

REV. JOHN ALEX. DOWIE.

Dear Sir:—I was sick last August and could neither sit up straight nor lie down.

My brother sent in a request for prayer, and when you prayed I was healed right away.

I had a sore leg and I had three sores on my legs, and they all got healed but one, and that is healing now.

I remain,

Your Sister in Christ, LILLIE ANNIE WEHNER.

Little Boy Instantly Healed at the Time of Prayer.

HELADSBURG, CALIFORNIA, January 5, 1900.

DR. DOWIE.

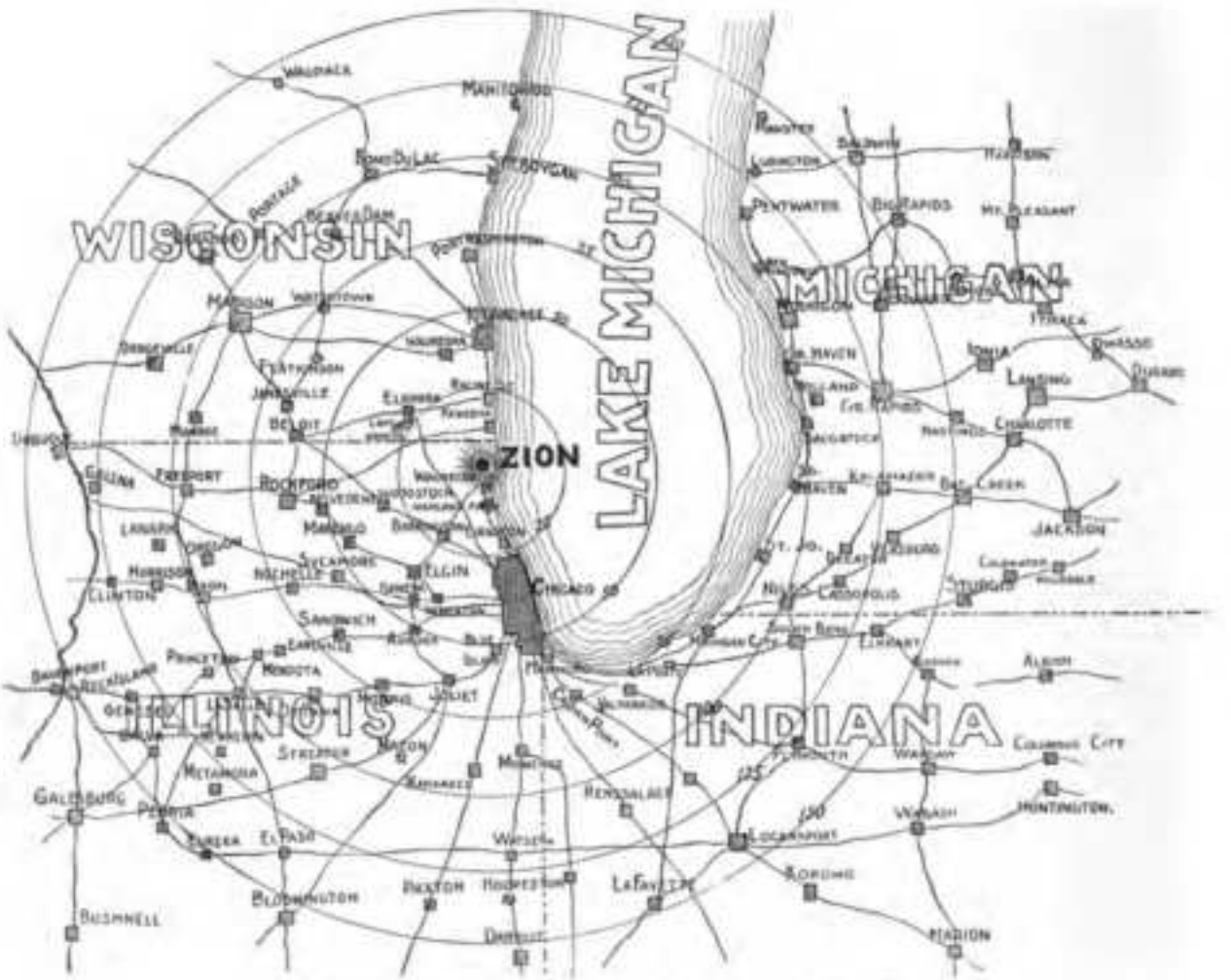
Dear Sir:—We write to tell you of the healing of our little son, for whom we asked prayers.

The very night the letter reached you, he was healed. We know it was done through your prayers, and give God the glory for it.

He is now a strong and well boy, running around and praising the Lord.

Many thanks to you for praying, and many more thanks and praises to God for doing the work.

Yours truly, MR. AND MRS. F. D. MEYER.



MAP SHOWING LOCATION OF ZION CITY.

ZION'S FINANCIAL INSTITUTIONS



ZION CITY BANK.

WHOSO IS WISE shall give heed to these things, and they shall consider the mercies of the Lord.—Psalm 107:43.

OUR SAVINGS STAMP system has met with the hearty approval of God's people everywhere. Several agents sold their supply of Stamps the first day, and are now selling from an increased supply. Friends are kindly volunteering to act as our agents. We still need some one to represent us in the districts remote from the large cities, and would be pleased to receive the names of friends who will become our agents.

LET IT BE thoroughly understood that these Savings Stamps are not intended solely for the convenience of children.

WE SHALL expect to dispose of large quantities of Stamps to men and women who never have saved a penny of their money. If the working people of London, England, can accumulate within a few years over seven million dollars, surely the working people of this country who receive higher wages ought to do better.

GOD'S PEOPLE everywhere are urged to lay aside every week a portion of their income. If any of our readers have not yet opened a bank account, they can at least purchase a number of our Savings Stamps. If our agents are not conveniently located, write to us, and we shall be pleased to supply Stamps.

MANY PERSONS are taking advantage of our special rate of four per cent interest on all accounts from $1 to $500.

OUR CERTIFICATES OF DEPOSIT running one year and drawing a special rate of interest are desirable for persons having money which they do not wish to use for that length of time.

THE BANK OF ENGLAND employs about fifteen hundred officers and clerks, the salaries amounting to over £300,000 per year. It is estimated that its vaults contain $600,000,000.

CHECKING ACCOUNTS are being opened by friends residing in distant cities. We desire to increase our business in this department, and ask that all who can do so will open a checking account. Bank checks given in payment of a debt or of any obligation are the best kind of receipts. Individuals and firms have many times avoided a lawsuit by being able to produce properly-endorsed checks.

ZION LAND AND INVESTMENT ASSOCIATION.

THE ONLY WAY land can be transferred and compel the holders thereof to comply with the restrictions for which Zion stands and will fight, is by lease, and not by deed.

THE SYSTEM of leasing land for a period of nine hundred and ninety-nine years has been in vogue for years in many parts of England and Scotland, and from what can be learned has worked satisfactorily to all parties interested.

INFORMATION was received a few days ago concerning the beautiful town, or village, Huddersfield, England, the land there having been transferred in this manner for the past one hundred years or more.

IN ZION CITY leases for nine hundred and ninety-nine years will be given and complete abstracts showing the title of the land to be clear and free from every lien and incumbrance will be furnished each purchaser. These leases will be transferable subject to the approval of the Association.

HUNDREDS are anxiously inquiring for land and the price of lots, and our answer is that the land we expect to place on the market this year must first be carefully surveyed, and within the next ninety days we hope will be platted into lots, and copies of the plats will be sent to Shareholders, with the price of the lots marked thereon.

ZION'S ENGINEER, BURTON J. ASHLEY, with his corps of assistants, is actively engaged in securing a topographical survey of the land, which will show the contour and general surface view of the central tract, which will be subdivided first.

ZION CITY lots are yet in unbroken fields and pasture lands, and of course are without houses, except those already occupied by the present owners. Some building will, however, take place upon the lots soon to be subdivided, in the early and late fall; but in the spring and throughout the year of 1901 great building activities will be in evidence.

MANY PERSONS must not be misled in assuming that there are either houses or work in Zion City to occupy them just now. We are not yet completely in possession of this property. It can be acquired, however, as we need it, but some of the present tenants are not likely to be dispossessed for a year or two yet.

THE OFFICERS of Zion Land and Investment Association visited Zion City site last week in company with the officials of the Chicago and Northwestern Railway, and held a conference there concerning a temporary sidetrack and depot for the big excursion of the members and friends of Zion, February 22d. Steps were also taken to secure the building of the permanent depot, which will in all probability be constructed next fall.

SCORES of people are now writing us almost daily, making inquiries concerning shares of stock in Zion Land and Investment Association, and because of this we are sending out large numbers of the Articles of Agreement to be executed and returned to us with remittances by those who expect to secure lots as soon as they are ready for sale.



"LO, THESE SHALL COME . . . FROM THE LAND OF SINIM."

"Sing, O Heavens; and be joyful, O Earth."—Isaiah 49:12, 13.

ZION IN THE ORIENT.

By REV. G. L. MASON, B. A., B. D., Overseer of the Christian Catholic Church in China.

REV. D. FUNK CADAVER, PH. D., graduate of a well-known "theological semetery," wants to know what opportunities for culture (pronounced culchah) there are in missionary life, what salaries are paid to first-class men in Zion, and intimates that if the Christian Catholic Church only had a little more of sweetness and light, that he would join it for awhile, at least, and would even be willing to live temporarily in a heathen land, there or thereabouts, under some circumstances, so to speak, for he has always understood that mission work was somewhat romantic, you know, and he never was averse to foreign travel, and so forth and so forth.

Mr. Cadaver, you are an elegant fraud, a religious dude, selfish and unprincipled. Very, very few of your stamp ever get to the mission field. The rank and file of missionaries are men of true, stern stuff, though they do belong to unscriptural and decrepit denominations. You would better repent quick, or else enter the Episcopalian ministry and give your great talent to books and billiards, the ladies and the lodges. You would become popular and get a good living, for a while. Zion has no use for you. Jeremiah 23:16, 17.

TRANSPARENT HYPOCRITES like Mr. Cadaver are rare in the denominational ministry. But many, alas, are equally mercenary. A prominent Baptist official in a large State, an excellent man, through whose hands come many letters from preachers and churches regarding pastorates, tells me that he believes the majority of the Baptist ministers in his State are mercenary. John 10:12, 13.

REV. DR. HENSON, in Chicago, at the recognition of the new Tabernacle Baptist Church in 1899, said, in substance: "The reason why the churches are going to the Devil is because they are turning out of the schools *unregenerate ministers*, who know nothing of practical godliness." He ought to know: for his *unregenerate* lies concerning Zion and Dr. Dowie justify his being included in the class he describes. Alas, some of these unregenerate self-seekers from the theological "semeteries" not only curse the churches in America, but find their way to the mission field! Pray that not one of them may elude the Holy Spirit's searchlight and join the Christian Catholic Church before he has repented. Luke 6:39.

A POPULAR BOOK, "What Would Jesus Do?" has touched on some practical matters in a helpful way. If the author should sit for six months at the feet of the "man sent from God whose name" is John Alex. Dowie, he would bring into his book a far greater number of live issues. Jeremiah 8:11.

WHAT WOULD JESUS DO? He would smash into kindling wood the bazaar tables where a faithless Church seeks to wheedle out of hell-destined sinners money "for the Lord" by selling gewgaws at fancy prices, selling to hypocrites who buy mainly to be seen of men or to please the pretty girls behind the counters. John 2:14-17.

WHAT WOULD JESUS DO? If He came and applied for appointment as a missionary in the China Inland Mission, He would be rejected. For they would not appoint Him without vaccination, and Jesus would not submit to vaccination. One cannot conceive of Jesus allowing the germs of one dirty disease to be injected into His blood from fear that His Father might give Him another still dirtier disease. General Booth, on a voyage recently, was held up by a medical officer at some port who was determined to vaccinate him. But Booth persistently refused to submit, and he was excused. Psalm 91.

WHAT WOULD JESUS DO? He would order out of doors the doctors of divinity on committees and boards who appoint as missionaries members of the Freemason's Lodge. Every third degree Freemason, when half-naked and blindfolded, and led about like a beast with a rope around his neck, has sworn "under no less penalty than that of having his body severed in two, his bowels taken out and burnt to ashes," his body quartered, etc., that he "will not violate the chastity of a Master Mason's wife, daughter, sister or mother, *knowing them to be such*"! Jesus would denounce this foul insult to woman, perpetrated by Sam Jones and Dr. Munhall, evangelists; by Rev. Dr. G. C. Lorimer and other popular preachers, and by Bishops Walden, Joyce, Cranston, Mallileau, Fowler and Fallows, and by thousands of the pastors of Protestant churches. John 3:19-21.

"A REVIVAL OR A RIOT," sometimes both, followed the preaching by Zion's Messengers in the First Century. They were the people that turned the world upside down. They were very different from an old missionary who last year, in the *Baptist Missionary Magazine*, gave counsel to outgoing missionaries in these words: "Don't address your fellow-missionaries as Brother or Sister So-and-so." Of course not, if there is no brotherhood. "Don't talk on the subject of religion unless there is a very good opportunity." Certainly not. How awkward it would be if some of the passengers should get converted! "It is seldom wise to hold a prayer meeting either in a public or a private room on board a ship." Probably in case of great danger of shipwreck there would be no objection to a prayer meeting. But in fair weather it would not be "good form"! "Let your example be your only protest against drinking, smoking, card playing, or gambling." Don't you see, if you handed some polished "S. P." the tract, "Tobacco, Satan's Consuming Fire, by J. A. D.," you might make his fine Havana taste like a cheap stoga. Or if you gave some fine feminine glutton "Swine's Flesh as a Disease-Producer" you would make her seasick. When Zion's Messengers have such tenderness for the Devil's feelings as these rules require, then the Christian Catholic Church will have begun to die of propriety, and a good frigid Presbyterian funeral will be in order.

A VENERABLE MISSIONARY of worldwide fame the other day in a fashionable church in Chicago spoke with great fervor on the triumphs of the Gospel among the cannibals. But even his burning words and tears made little impression on the Arctic propriety and self-satisfaction of the congregation. Oh the absurdity, not to say blasphemy, of heartless operatic singing in a church by hirelings in an unknown tongue! After the meeting, the bass singer of the quartette was seen to get out of the car, light a roll of nicotine poison, and then enter a rum-shop. The Holy Spirit could do very little in such a missionary meeting. Ephesians 5:19; 2 Corinthians 6:14-18.

IF JESUS SHOULD COME to Boston and New York He would rebuke the missionary leaders who deliberately plan to fasten permanently on heathen lands the sectarian divisions that have cursed Christendom. John 17:21-23.

PRAY FOR ZION'S MESSENGERS NOW ON THE SEA on their way to Japan and China in the Orient and to New Zealand and Australia in the Sunny South.



By W. F. Matthews, M. A., B. D., Principal Preparatory Department.

ZION COLLEGE is nearing the close of the first term of the present school year, and the students are busily engaged in preparing for examinations, which are to be held next week in all the departments.

Quite a number of new pupils have come in since the Christmas holidays and form a promising addition to our school, being earnest and sincere and taking hold of work with a will to accomplish results.

Our school year is divided into two terms. The first term ends February 2d and the second term begins on the succeeding Monday, February 5th.

Term examinations are to be held next week in the various classes to test the degree of advancement of students, and to show how much satisfactory work has really been done.

The lectures of our President have been much missed, but all are glad that he can secure much-needed rest away from the many calls which engage his attention here. We hope to hear his voice again in lectures next week.

The examinations to be held next week will be mostly written in the Preparatory Department, and will in general include the work gone over during the term.

Receiving new pupils during nearly every week of the term has somewhat interfered with exact grading of students, but the new ones as they have come in have fallen naturally into their places and are doing well.

One of our students some time ago showed us a paper from his home town in which was an account of his having come to Chicago to attend the "Moody Institute" and learn "how to be a Divine Healer." Just about as false are the ideas of many concerning the work of Zion. It seems strange to think of any body supposing for a moment that Zion College is teaching people "how to be Divine Healers." But such seems to be the opinion of some who want to throw discredit upon the work.

Zion College aims to teach young men and women the principles of the Gospel by the study of the Word, so that they shall be "mighty in the Scriptures," and also may prevail in prayer by understanding the principles on which God works in answering our petitions.

Then by prayer to the "Divine Healer" the blessings of healing are brought to many a disease-stricken body, together with the blessings of salvation and cleansing.

The records of Zion College, were they to be written, would show already many instances of answered prayers, many an advance step taken in the Christian life and in power. And this register is increasing day by day.

In the diary of Dr. Chalmers somewhere is found this entry, "Lord, make me conscious of definite answers to definite petitions."

We must first know that we need something, and then we must know that we have a right to ask for it. The conditions being fulfilled on our part, we may then come boldly unto the throne of grace that we may obtain mercy and find grace to help in time of need.

Our students are taught that what profits them in their studies is that which they thoroughly learn, that which they grasp, take fast hold of, so as to remember. So in regard to the spiritual teaching in reference to prayer. There must be knowledge and power before there can be great success in prayer. And in this way men and women are taught how to secure blessings from prayer so that in answer to their petitions great works of healing may be wrought, while it is absurd to speak of being educated to become "Divine Healers."

More than one of our pupils have put their lives in jeopardy by their connection with Zion College, as well as incurred the displeasure of their friends by joining in this work of studying and teaching the Full Gospel.

One has been threatened by the Masons, whom he has left and whose secrets (?) he has revealed. Another has been refused assistance from home if he will persist in being a "Dowie dupe." Another has papers which he has sent friends "returned with no thanks!"

So various forms of unpleasant experiences have to be undergone by those who wish to study and know the Full Gospel to proclaim it to the world.

These various forms of opposition but strengthen faith and fit for fuller service. As one said the other day, after having had a conversation with some friends who "pitied" him for being in Zion: "I felt stronger than ever after seeing how weak they were in their position."

The teaching of Zion comes with the authority of the Full Gospel, and we can say with Paul the Apostle, "I know Him whom I have believed, and am persuaded that He is able to guard that which I have committed unto Him against that day." So we obey his injunction to "Hold the pattern of sound words . . . in faith and love which is in Christ Jesus."

It is not always pleasant to feel that many even professing Christians are opposing our work as against Christ, but after all it is a small matter to be judged after man's judgment, and we know that God has not given us the spirit of fear, but of power and of love and of a sound mind.

So we work on in the power of God, and in the knowledge of His love, and in grateful acknowledgement of His favors received, and in earnest expectation of still greater things to follow as we learn more fully the lessons of prayer and service.

LEAVES OF HEALING.

Two Dollars will bring to you the weekly visits of the "Little White Dove" for a year. 25 cents will send it to a friend for fifteen weeks; $1.00 will send it for six months; $1.50 will send it to your minister, or to a Y. M. C. A., or to a Public Reading Room, for a whole year. We admit no premiums, except the pleasure of doing good. We receive no advertisements and print no commercial lies or cheating enticements of unobtainable things. Leaves of Healing is Zion on wings, and we keep out everything that would distract the reader's mind from all except the Extension of the Kingdom of God, for which alone it exists. If we cannot send forth our Little White Dove without soiling its wings with the smoke of the factory and the dirt of the wrangling market place, or compelling it to utter the screaming cries of the business hucksters in the ears of our readers, then we will keep our Dove at home.

JUNIOR SEVENTIES.

BY ELDER D. C. HOLMES, SUPERINTENDENT.

ZION'S JUNIOR 70, Places of Meeting, Chicago, Ill.

GOD
The Father
The Son
The Holy Ghost } —Matthew 28:19

Lord Jesus Christ } —Romans 16:18, 20, 24 — **By Our**

Teaching.—Matthew 4:23
Preaching.—Mark 1:14
Healing.—Matthew 9:35 — **Came**

Repentance.—Mark 1:15
Faith.—Mark 11.22
Obedience.—Acts 5:32 — **Teaching**

Salvation
Healing
Holiness } —Psa. 103:3-5; Isa. 35 — **Preaching**

Spirit
Soul
Body } —1 Thessalonians 5:23, 24 — **Healing for**

CENTRAL HALL OF 70'S
Cor. Michigan Avenue and 18th Street.

OAK PARK ZION TABERNACLE
Cor. Marion and Lake Streets.

SOUTH SIDE ZION TABERNACLE
Wentworth Avenue, bet. Sixty-fourth and Sixty-fifth Streets.

NORTH SIDE ZION TABERNACLE
Cor. Lincoln and Belden Aves.

WEST SIDE ZION TABERNACLE
Cor. Madison and Paulina Sts.

"ZION" Jer. 3:14.

Time of Meeting, 9 a. m.
EVERY LORD'S DAY.

"Come thou with us and we will do thee good."—Num. 10:29

AND GAVE
A Commission to the Apostles.—Matthew 10
A Commission to the Seventies.—Mark 10
A Commission to the Church.—Matt. 28; Mark 16

Go ye into all the world.—Mark 16:25
Go out quickly into the streets and lanes of the city.—Luke 14:21 — **Saying**
Go out into the highways and hedges and compel them to come in.—Luke 14:23

Make disciples
Baptizing them
Teaching them } —Matthew 28:19, 20 (R. V. **And**)

Into the Name of the Father
Into the Name of the Son
Into the Name of the Holy Ghost } —Matt. 28:19 (R. V.) — **Baptizing Them**

Into His Death.—Romans 6.3
Into His Resurrection.—Romans 6:5
Into His Newness of Life.—Romans 6:4 — **Baptized**

Dead to sin.—Romans 6:11
Alive unto God and
Anointed for service } —Romans 6:13 — **To be**

"ZION" Joel 2:23

Zion's Junior 70 Calendar for 1900

"ZION" Joel 3:21

The { Lord (Psa. 24:1) / Jesus (Matt. 1:21) / Christ (Luke 4:18; Acts 10:38 }

"God SAT. Love"

Made Unto us { Wisdom and / Righteousness and / Sanctification and Redemption / 1 Cor. 1:30. }

5
3 **Foretold in the** { Pentateuch, Luke 24:27-44 / Prophets, / Psalms, } (Acts 10:43)
6
3 **The Same** { Yesterday, (Matt. 3:6) / Today and (Heb. 13:8) / Forever (Matt. 28:20) }
5
5 **The** { Way / Truth and / Life } John 14:6
7
5 OUR Father In Heaven
39

IS

2 . 7

LIFE

His Kingdom { Righteousness / Peace and / Joy in the Holy Ghost / Rom. 14.17 }

His Work { To do justly and / To love mercy and / To walk humbly with thy God / Mic. 6.8 }

5
3
4
5
2
8
27

Thy Name—be hallowed
Thy Kingdom—come
Thy Will—be done

Give us—this day
Forgive us—our sins
Lead us—but deliver us

Thine is the kingdom
Thine is the power
Thine is the glory.—Matt. 6:9-13

"ZION" Psa. 48:12

JANUARY, 1900.

"ZION" Amos 6:1

"DILIGENTLY HEARKEN" JUNIORS.

Ex. 15:26

Daniel 1.8
Esth. 4.16

Whatever you are, **BE BRAVE**, Juniors!
The liar's a coward and slave, Juniors;
Though clever at ruses,
And sharp at excuses,
He's sneaking and pitiful knave, Juniors!

Daniel 3.
16, 17 and 18

Whatever you are, **BE FRANK**, Juniors!
'Tis better than money and rank, Juniors;
Still cleave to the right,
Be lovers of light.
Be open, above-board, and frank, Juniors!

Eph. 4.32
Psa. 18.35

Whatever you are, **BE KIND**, Juniors!
Be gentle in manner and mind, Juniors;
The man gentle in mien,
Words and temper, I ween,
Is a gentleman truly refined, Juniors!

"Timothy"
2 Tim 3.15
"Rhoda"
Acts 12.12
Phil. 4.8

But whatever you are, **BE TRUE**, Juniors!
Be visible through and through, Juniors;
Leave to others the shamming,
The "greening" and "cramming,"
In fun and in earnest, be true, Juniors!

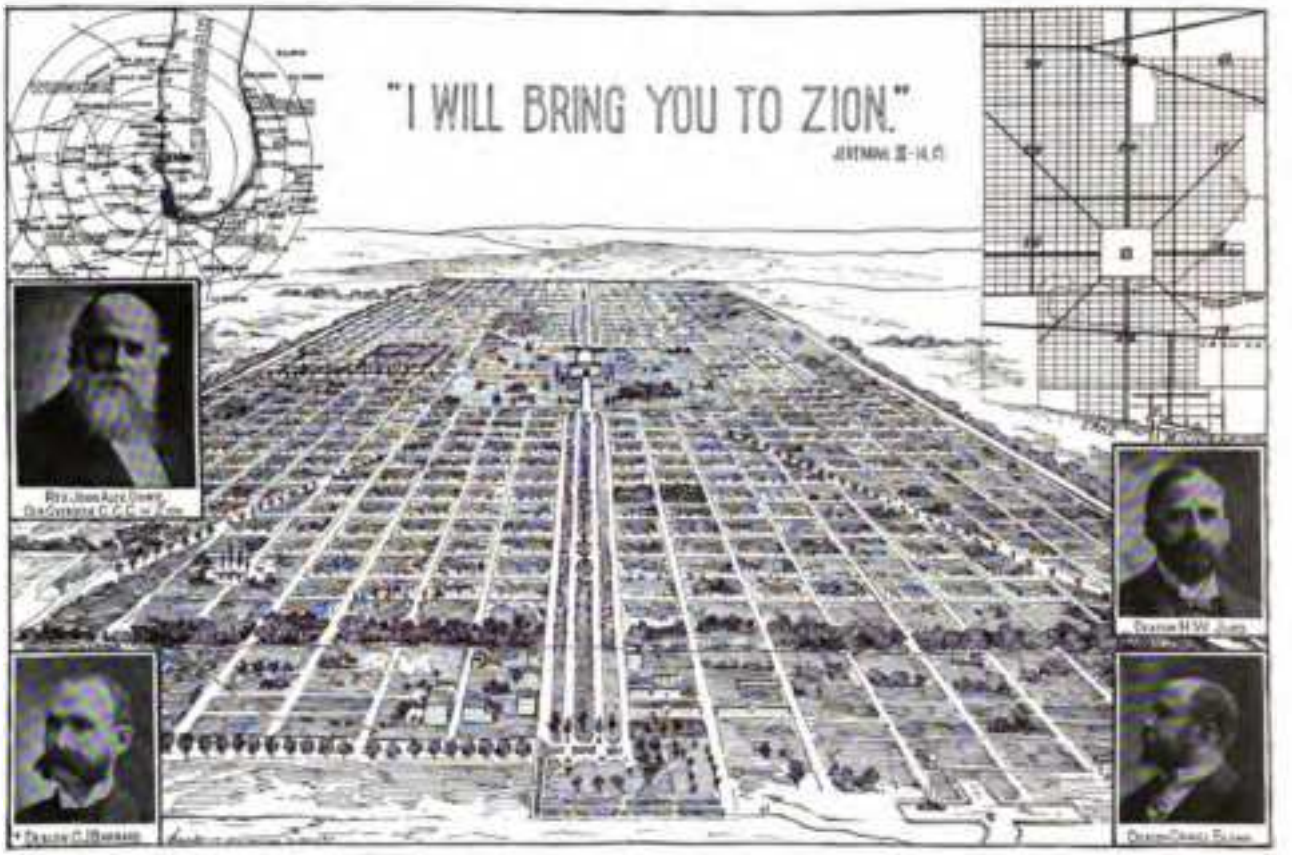
"Perish policy and cunning!
Whether losing, whether winning!
Perish all that fears the light!
Trust in God and do the right."

AND LET YOUR MOTTO BE

"ZION" Obad. 17. **"By the grace of God I'll die, rather than to tell a lie."** **"ZION"** Zeph. 3:16.

We give above a reproduction of our Junior Seventy Calendar. Can be obtained for five cents; two cents for postage. Calendar is furnished with a pad for the year.

For Full Account and Explanation, see Next Week's Issue.



FOURTH ANNIVERSARY AND CONFERENCE

—OF—

The Christian Catholic Church

REV. JOHN ALEX. DOWIE, GENERAL OVERSEER.

February 21st to March 1st, Convening in Chicago.

Tickets Will be on Sale from February 17th to 23d
AT ALL RAILROAD TICKET OFFICES IN U. S. AND CANADA,
WITHIN PASSENGER ASSOCIATIONS.
Return Tickets Sold at One-Third Fare on the Certificate Plan.

Interesting and Profitable Sessions Will be Held,
FOR CHURCH OFFICERS DAILY,
FOR CHURCH MEMBERS EVENINGS.

A SPECIAL EXCURSION WASHINGTON'S BIRTHDAY TO

ZION CITY SITE.

By Specially Chartered Trains of Chicago and Northwestern Railway the Temple Location will be visited and observations taken of the Six Thousand Acres of unexcelled land secured for the building of this City. For information concerning accommodations, address

REV. JOHN G. SPEICHER, M. D., Zion Home, 1201-1207 Michigan Ave., Chicago.

NEW AND REVISED
Catalogue of Zion Publishing House.

1201-1207 Michigan Avenue, Chicago, Ill., U. S. A.

A VOICE FROM ZION. Published monthly. 32 pp. 50 cents a year. Subscriptions may begin with any number of the volume.

Vol. 1, No. 1, January, 1897.....A Woman of Canaan.
No. 2, February, 1897.....Permission and Commission.
No. 3, March, 1897.....Reply to Dr. Hillis.
No. 4, April, 1897.....Reply to Ingersoll's Lecture on Truth.
No. 5, May, 1897.....Redemption Draweth Nigh.
No. 6, June, 1897.....Talks With Ministers.
No. 7, July, 1897.....Sanctification of Spirit, Soul and Body.
No. 8, August, 1897. Secret Societies: The Foes of God, Home, Church, and State.
No. 9, September, 1897. "I Will." Address on Divine Healing, with Answers to Questions.
No. 10, October, 1897. Doctors, Drugs and Devils; or, The Foes of Christ the Healer.
No. 11, November, 1897.....Ethiopia Stretching Out Her Hands to God,
No. 12, December, 1897. The Christian Ordinance of Baptism by Triune Immersion.
Vol. 2, No. 1, January, 1898.....What Should a Christian Do When Sick?
No. 2, February, 1898.....Organization of the Christian Catholic Church.
No. 3, March, 1898....."You Dirty Boy!" A Reply to Rev. P. S. Henson, D. D.
No. 4, April, 1898.....How to Pray.
No. 5, May, 1898. Christ's Methods of Healing: A Reply to Rev. J. L. Withrow, D. D.
No. 6, June, 1898. Zion's Protest Against Swine's Flesh as a Disease-Producer.
No. 7, July, 1898.....Tobacco: Satan's Consuming Fire.
No. 8, August, 1898.....False Christian Science Unmasked.
No. 9, September, 1898.....Divine Healing Vindicated.
No. 10, October, 1898.....The Press: The Tree of Good and Evil.
No. 11, November, 1898.....Estimates and Realities: A Reply to Baptist Ministers.
No. 12, December, 1898.....Diabolical Spiritualism Unmasked.
Vol. 3, No. 1, January, 1899.....Bible Calendar.
No. 2, February, 1899.....Ye are Come Unto Mount Zion. Will a Man Rob God
No. 3, March, 1899.....Fighting Blackmailers
No. 4, April, 1899.....Ingersoll Exposed.
No. 5, May, 1899. Christian Science Exposed as an Anti-Christian Imposture.
No. 6, June, 1899....Job's Boils; or, Objections to Divine Healing Considered.
No. 7, July, 1899.....The Man of Sin Revealed.
No. 8, August, 1899.....Zion's Answer to the Messengers of the Nations.
No. 9, September, 1899.....Reply to Dr. Gray.
No. 10, October, 1899.....Reply to D. L. Moody and *The Ram's Horn*.
No. 11, November, 1899.....Repentance.
No. 12, December, 1899.....Zion and Her Enemies.
Vol. 4, No. 1, January, 1900...Do you know God's Way of Healing, and He is Just the Same Today.

Tracts by the Rev. John Alex. Dowie.

AMERICAN FIRST FRUITS. Price 25 cents, 10 copies $2.

A WOMAN OF CANAAN: WITH ITS APPLICATIONS. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for $4.

BIBLE CALENDAR. Price 5 cents, 12 for 50 cents, 100 for $4.

CHRISTIAN SCIENCE EXPOSED AS AN ANTI-CHRISTIAN IMPOSTURE. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for $4.

CHRIST'S METHODS OF HEALING. Price 5 cents, 12 for 50 cents, 100 for $4.

CONQUESTS FOR CHRIST IN AMERICA: PAST, PRESENT, AND TO COME. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for $4.

DIABOLICAL SPIRITUALISM UNMASKED. 32 pp. Price 5 cents, 12 for 50 cents, 100 for $4.

DIVINE HEALING VINDICATED. 32 pp. Price 5 cents, 12 for 50 cents, 100 for $4.

DO YOU KNOW GOD'S WAY OF HEALING? In Danish. 2 cents per copy. Also an English edition in nonpareil type at 1 cent a copy, suitable for enclosing with letters.

DO YOU KNOW GOD'S WAY OF HEALING? and HE IS JUST THE SAME TODAY. 16 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for $4.

DOCTORS, DRUGS AND DEVILS; OR, THE FOES OF CHRIST THE HEALER. 32 pp. with portraits of Dr. and Mrs. Dowie. Price 5 cents, 12 for 50 cents, 100 for $4.

ESTIMATES AND REALITIES: A Reply to the Rev. George Lasher, the Rev. Johnston Myers, and other Baptist Ministers. 48 pp. Price 5 cents, 12 for 50 cents, 100 for $4.

ETHIOPIA STRETCHING OUT HER HANDS TO GOD: Narrative of the Rev. Amos Dresser. 20 pp. with 4 illustrations. Price 5 cents, 12 for 50 cents, 100 for $4.

FALSE CHRISTIAN SCIENCE UNMASKED. 32 pp. Price 5 cents, 12 for 50 cents, 100 for $4.

FIGHTING BLACKMAILERS. 44 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for $4.

GENERAL OVERSEER OF THE CHRISTIAN CATHOLIC CHURCH. A beautiful engraving from a recent life-size photograph of the Rev. John Alex. Dowie. Printed on heavy coated paper, suitable for framing, and mailed in tubes specially prepared to avoid injury while in transit. Price 10 cents.

HE IS JUST THE SAME TODAY. In German and Danish. Price 2 cents per copy.
An edition in English and smaller type, of suitable size for enclosure in an envelope without folding, at one cent per copy.

HOW I CAME TO SPEAK FOR JESUS. By Mrs. Dowie. 12 pp. with portrait of author. Price 2 cents, 15 for 25 cents, 50 for 75 cents, 100 for $1.25, 1000 for $10.
An edition in smaller type, of suitable size for enclosure in an envelope without folding, at one cent a copy.

HOW TO PRAY. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for $4.

"I WILL." An Address on Divine Healing, with Answers to Questions. In English and German. 48 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for $4.

"IF IT BE THY WILL." In English and Norwegian. 16 pp. with portrait of author. Price 2 cents, 15 for 25 cents, 50 for 75 cents, 100 for $1.25, 1000 for $10.

INGERSOLL EXPOSED. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for $4.

JESUS THE HEALER. 16 pp. with portrait of author. Price 2 cents, 15 for 25 cents, 50 for 75 cents, 100 for $1.25, 1000 for $10.

JOB'S BOILS; OR, OBJECTIONS TO DIVINE HEALING CONSIDERED. 32 pp. with portrait of author. Do You Know God's Way of Healing? etc. Price 5 cents, 12 for 50 cents, 100 for $4.

LEAVES OF HEALING. In English. Weekly. $2 per annum; $1.25 for 6 months; 75 cents for 15 weeks; single copies 5 cents; 25 copies of one issue $1; 100 copies of one issue $3. To ministers, Y. M. C. A.'s and public reading rooms, $1.50 per annum. For foreign subscriptions add 25 cents for three months, 50 cents for 6 months, and $1 for yearly subscriptions, to cover postage.

LEAVES OF HEALING. In English. Bound in book form. Each volume contains one year's issue of the paper; Volumes I, II, III and IV. Price per volume, $3.50; three volumes, $9; four volumes, $10. Transportation charges to be paid by purchaser. We also have these volumes unbound. Price per volume, $1.50, postpaid; three volumes, $4; four volumes, $5. For foreign countries, add $1 for each volume for postage.

LEAVES OF HEALING. In German. Monthly. 50 cents per annum; 30 cents for 6 months; single copies 5 cents; 25 copies of one issue $1; 100 copies of one issue $3. To ministers, Y. M. C. A.'s and public reading rooms, 35 cents per annum, 20 cents for 6 months. For foreign subscriptions add 12 cents for six months and 25 cents for yearly subscriptions, to cover postage.

LEAVES OF HEALING. In Dutch. Monthly. Same rates as for German edition.

LIKE A SHEPHERD. 16 pp. with portrait of author. Price 2 cents, 15 for 25 cents, 50 for 75 cents, 100 for $1.25, 1000 for $10.

ORGANIZATION OF THE CHRISTIAN CATHOLIC CHURCH. Containing verbatim reports of the two General Conferences of January 22 and February 5, and Formation of Church, on February 22, 1896. 100 pp. with portrait of Dr. Dowie. Price 10 cents, 12 copies for $1, 100 copies for $8

OUR SECOND YEAR'S HARVEST. 180 pp. Price 25 cents (30 cents postpaid), 10 copies postpaid $2.25.

PERMISSION AND COMMISSION. "Whom the Lord Loveth He Chasteneth," Paul's Thorn in the Flesh, and Answers to Other Difficulties and Objections to Divine Healing. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for $4.

REASONINGS FOR INQUIRERS CONCERNING DIVINE HEALING TEACHING. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for $4.

REDEMPTION DRAWETH NIGH. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for $4.

REPENTANCE. 96 pp. and cover, with portrait of author. Price 5 cents, 12 for 50 cents, 100 for $4.

REPLY TO DR. GRAY. 36 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for $4.

REPLY TO DR. HILLIS. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for $4.

REPLY TO INGERSOLL'S LECTURE ON TRUTH. 32 pp with portrait of author. Price 5 cents, 12 for 50 cents, 100 for $4.

REPLY TO D. L. MOODY AND *The Ram's Horn*. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for $4.

SANCTIFICATION OF SPIRIT, SOUL AND BODY. 48 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for $4.

SATAN THE DEFILER. 16 pp. with portrait of author. Price 2 cents, 15 for 25 cents, 50 for 75 cents, 100 for $1.25, 1000 for $10.

SECRET SOCIETIES: THE FOES OF GOD, HOME, CHURCH, AND STATE. 96 pp. with portrait of author. Price 10 cents, 12 copies for $1, 100 copies for $8.

SOUVENIR OF ZION. 96 pp. and cover. Beautifully illustrated. Price 25 cents, 10 copies postpaid $2.

TALKS WITH MINISTERS. 32 pp. Price 5 cents, 12 copies for 50 cents, 100 copies for $4.

THE CHRISTIAN ORDINANCE OF BAPTISM BY TRIUNE IMMERSION. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for $4.

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. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for $4.

THE PRESS: THE TREE OF GOOD AND EVIL. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for $4.

TOBACCO: SATAN'S CONSUMING FIRE, AND ITS ALLIES. 24 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for $4.

WHAT SHOULD A CHRISTIAN DO WHEN SICK? What Constitutes an Elder? 20 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for $4.

YE ARE COME UNTO MOUNT ZION. Will a Man Rob God? 32 pp. Price 5 cents, 12 for 50 cents, 100 for $4.

"YOU DIRTY BOY!" A Reply to Rev. Dr. Henson. With Some Remarks on Dining with the Doctors. 52 pp. Price 5 cents, 12 for 50 cents, 100 for $4.

ZION'S ANSWER TO THE MESSENGERS OF THE NATIONS. 32 pp. and cover, with portrait of author. Price 5 cents, 12 for 50 cents, 100 for $4.

ZION'S PROTEST AGAINST SWINE'S FLESH AS A DISEASE-PRODUCER. 36 pp. Price 5 cents, 12 for 50 cents, 100 for $4.

GATHERINGS OF THE FRIENDS OF ZION.

SPECIAL NOTICE.

IN all parts of America, and in many other countries, there are Members of the Christian Catholic Church, and other Friends of Zion, who are meeting together for the worship of God, the reading of the Holy Scriptures, and the Extension of the Kingdom of God in the Salvation, Healing and Cleansing of all mankind through Faith in Jesus, by the Power of the Holy Spirit, and in accordance with the Will of God our Heavenly Father.

The time has now come when, as General Overseer of the Christian Catholic Church, it is necessary for us to make better arrangements for the conduct of these Gatherings of the Friends of Zion.

We shall publish in LEAVES OF HEALING as soon as possible a List of these Gatherings, classified under their Countries, States, Cities, etc., the Name of the Conductor, the Places of Assembly, etc.

No responsibility will be assumed by us in any way for any Gatherings which are not in that List.

Many excellent Friends of Zion, who are not yet Members of the Christian Catholic Church, are desirous of attending Gatherings where the Teaching given in LEAVES OF HEALING and in A VOICE FROM ZION may be obtained, both from authorized Members of the Church and from the Zion Literature which may be obtained at such Gatherings.

This List will, therefore, be as full and correct as possible, and will be revised constantly and kept up to date.

We, therefore, now call upon all who are holding such Gatherings, or who desire that such shall be conducted in their localities, to forward an Application for a Gathering of the Friends of Zion in the form appended hereto.

Let the Application be sent to us as quickly as possible.

We shall withhold publication in every case until we are satisfied that the conditions exist for Divine Blessing on the intended Gathering.

But we do not want any unnecessary delay, for many important reasons exist for the early publication of this List.

Many impostors abound who are falsely representing themselves as authorized by us to conduct such Gatherings, and to exercise the Ministry of Healing in connection with the Christian Catholic Church.

It is desirable to at once arrest the operations of these wolves in sheep's clothing, and to guard God's sheep from their devouring wickedness.

These Gatherings of Friends of Zion are not Branches of the Christian Catholic Church; but they are preparatory to the formation of such Branches, and will be recognized as a part of the Work of the Church and visited by the General Overseer, or by Elders or other Officers of the Church, wherever it is possible, until placed as Branches under the charge of some qualified Elder.

REQUIREMENTS IN THE FORMATION OF THESE GATHERINGS.

I. The Conductor must be a brother or sister in full fellowship with the Christian Catholic Church.

II. The Conductor must be nominated by Members of the Christian Catholic Church who are living in the same locality, or by Members who are fully informed as to the person nominated.

III. The Conductor shall be responsible to the General Overseer alone for the entire working of the Gathering.

IV. No members of the so-called Christian Alliance of New York, or of the so-called Christian Scientist Churches, will be permitted to take any part in the Gatherings, other than by their being present as a part of the audience if they so desire, since the Teachings and Practices of these organizations are not approved by the Christian Catholic Church.

V. All Christians who are in fellowship with any acknowledged Evangelical Church of any Denomination, other than persons referred to in the preceding paragraph, will be permitted, *so far as the Conductor sees fit*, to take part in the exercises of these Gatherings.

VI. A Messenger and a Custodian for each Gathering will be appointed by the General Overseer, upon the nomination of the Conductor of the Gathering.

VII. The Messenger will keep the Records of the Gathering, the Requests for Prayer, the Applications for Fellowship, etc.

The Custodian will take care of all Literature and Moneys arising therefrom and from the Offerings and Tithes of Friends and Members; but all communications to the General Overseer of either of these Officers must be approved by the Conductor, who shall be held *alone responsible for the Gathering.*

VIII. Since the Object of the Gathering is the Extension of the KINGDOM OF GOD by the Salvation and Healing and Cleansing of Humanity, there shall be as little form as possible in the assemblies and the utmost Freedom in Praise, Prayer, and Testimony compatible with Purity and Good Order.

IX. The Gathering shall meet, wherever possible, at least twice in each week, namely, on the Lord's Day at 3 o'clock P. M., and on Wednesday at 3 or 8 P. M.

We are very far from desiring to burden these happy Gatherings of the Friends of Zion with needless restrictions or with cumbersome details of organization.

It is for their protection and development that we have made the foregoing regulations.

Any alterations of these, or additions to them, will be made as occasion arises under the heading of GATHERINGS OF THE FRIENDS OF ZION in pages of LEAVES OF HEALING.

John Alex. Dowie

General Overseer of the Christian Catholic Church.

Application for the Recognition of a Gathering of the Friends of Zion.

To the General Overseer of the Christian Catholic Church, Zion, Chicago, U. S. A.:

We, the undersigned, Members of the Christian Catholic Church, hereby make Application for the Recognition of a Gathering of

the Friends of Zion, in ..... *County of* .....
(*Town or City.*)

State of .....
(*If in City, give in addition Street and Number.*)

We nominate as Conductor M .....
(*If in City, give Street and Number.*)

We wish to hold Meetings at 3 ..... *P. M. Lord's Day, and at 8* ..... *P. M. Wednesday* .....
(*If held at other times, fill in Dates in blanks.*)

FORM OF APPLICATION FOR MEMBERSHIP

—IN THE—

CHRISTIAN CATHOLIC CHURCH.

To all who are desirous of entering into Fellowship with the Christian Catholic Church:

MY DEAR BROTHERS AND SISTERS:—The principles of the Christian Catholic Church have been fully set forth in the Reports of Two Conferences on Organization, held in Zion Tabernacle No. 2, which are fully reported in LEAVES OF HEALING for January 31 and February 7, 1896. The Basis of Fellowship is set forth in the second section of the Resolution passed on February 5th (see LEAVES OF HEALING, Volume II, Number 17, page 267):

FIRST—That we recognize the infallible inspiration and sufficiency of the Holy Scriptures as the rule of faith and practice.

SECOND—That we recognize that no persons can be members of the Church who have not repented of their sins and have not trusted in Christ for Salvation.

THIRD—That such persons must also be able to make a good profession, and declare that they do know, in their own hearts, that they have truly repented, and are truly trusting Christ, and have the witness, in a measure, of the Holy Spirit.

FOURTH—That all other questions of every kind shall be held to be matters of opinion and not matters that are essential to church unity.

All who are conscious of fulfilling these conditions, no matter where they may reside, are invited to fill up the following blank and answer the questions contained therein.

I am, faithfully yours in Jesus,

John Alex. Dowie

General Overseer of the Christian Catholic Church.

No. _____ _____

To the Rev. John Alex. Dowie,

General Overseer of the Christian Catholic Church,

1201 Michigan Avenue, Chicago, Ill., U. S. A.

I hereby make application to be received as a member of the Christian Catholic Church, and declare my agreement with the Basis of Fellowship agreed upon at a Conference held February 5, 1896, as set forth in your circular letter of February 7, 1896.

What is your full name? _____

What is your age last birthday? _____

Are you married, unmarried or widowed? _____

If married, how many of your children are living? _____

Where is your residence? _____

What is your occupation, profession, or trade? _____

Where were you born? _____

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? _____

Were you sprinkled or immersed in Baptism? _____

When and where were you sprinkled? _____

When and where were you immersed? _____

With what Church were you formerly connected? _____

REMARKS:

_____

[Extra Copies of this Form will be sent to intending members, on application to the General Recorder of the Christian Catholic Church, Zion, Michigan Avenue and Twelfth Street, Chicago.



ZION HOME,
Michigan Avenue and Twelfth Street,
CHICAGO.

GENERAL OVERSEER:

THE REV. JOHN ALEX. DOWIE.



CENTRAL ZION TABERNACLE,
1601-1621 Michigan Avenue,
CHICAGO.

OVERSEERS.

Rev. W. Hanover Piper, at Large.
Rev. J. T. Wilhite, for Australia.
Rev. George L. Mason, for China.

ELDERS IN AMERICA.

Rev. Jane Dowie.
Rev. J. G. Gardner, M.D.
Rev. W. O. Dixon.
Rev. O. L. Tuttle, M.A., B.D.
Rev. Samuel A. Walton, D.D.
Rev. S. Wood.
Rev. G. P. Stevens.
Rev. William J. Smith.
Rev. Rolland N. Bosch.
Rev. R. M. Simmons.
Rev. D. S. Fletcher.
Rev. E. L. Wright.
Rev. D. C. Holmes.
Rev. F. A. Graves.
Rev. W. F. Manthorpe, M.A., B.D.
Rev. S. H. Stokes, B.A.
Rev. A. W. McClarkin, B.A., B.D.
Rev. A. McFarlane.
Rev. Peter W. Stoop.
Rev. David A. Reed.
Rev. Ephraim Baeluger.
Rev. Gideon Hammerly.
Rev. Andrew J. McCreery.
Rev. Wilbur G. Voliva, B.A., B.D.

ELDERS IN AMERICA.
—CONTINUED.

Rev. J. W. Cahoon, B.A., B.D.
Rev. Christ John Skodali, M.D.
Rev. Martin Hayden.
Rev. Alfred S. Penny.
Rev. J. C. Reiff, M.E.
Rev. Cyrus B. Peckham.
Rev. John G. Excell.
Rev. Stephen Barnett Osborn.
Rev. James Robert Adams, B.D.
Rev. Isaac Leonard.
Rev. Edward Williams.
Rev. William de Rondeit Pitt.
Rev. Daniel Bryant.
Rev. Herver D. Bromfield.
Rev. Emma Keeler Mason.
Rev. Charles John Jensen.
Rev. John Alex. Ingorra.
Rev. Charles A. Hoy.
Rev. Paul Dowie Kinnes.

EVANGELISTS.

Rev. Nellie Stevens.
Rev. Eugene Brooks.
Rev. E. D. Kennedy.
Rev. M. H. Loblaw, M.L.A.
Rev. C. M. Morykey.
Rev. James Watt.
Rev. Nicholas Pin.
Rev. Mary C. Reed.

EVANGELISTS.—CONTINUED.

Rev. Mary R. McCreery.
Rev. Maria A. Excell.
Rev. Edward Payson Fisher, B.D.
Rev. Claudina Luella Osborn.
Rev. Vina L. Graves.
Rev. Hattie Haight.
Rev. F. W. A. MacCormac.
Rev. Harry E. Cantell.
Rev. Mary E. Brasefield.

DEACONS IN AMERICA.

R. H. Harper, B.A.
Charles J. Barnard.
Charles O. Hatch.
F. E. Will.
Roscoe E. Robbs.
C. W. P. Post.
E. S. Anderson.
E. E. Snyder.
Daniel Sloan.
H. Worthington Judd.
Charles Chichester Stewart.
Edgar A. Foster.
R. W. L. Ely.
C. A. I. Hoge.
T. G. Howard, M.D.

DEACONS IN AMERICA.
—CONTINUED.

Benjamin Lyman Tomkins.
Alfred William Flinton.
James Morrison.
John Charles Fernfield.
Henry Joseph Wright.
W. H. Kindle.
James W. Crane.
Joseph H. Paxton.
Fillmore Tanner.
Byron J. Allen.
Abraham F. Lee.
Charles F. Rehm.
W. S. Peckham.
Charles F. Kelchner.
Joshua Thomas.
August F. Moeller.
John H. Sayre, M.D.
William D. Verget.
William B. Mohane.
Henry Merchantell.
Orren C. Kibbee.
Sidney P. Fogwill.
George B. Staley.
Samuel H. Creaget.

DEACONESSES IN AMERICA.

Mrs. Jennie Paddock.
Miss Sophia J. Hertrich.
Mrs. Jane Pin.
Mrs. Christina E. Stuart.
Miss Letitia Ludlow.
Miss Sarah E. Hill.
Mrs. Mary B. Speichert.
Mrs. H. E. Robbins.
Mrs. Mary M. Clemens.
Mrs. Helen A. Smith.
Mrs. Mary F. Shaw.
Miss Jean Culbertson.

ELDER IN FRANCE.

Rev. Alexis A. de Rehlinder.

ELDER IN AFRICA.

Rev. J. Bilchler.

ELDERS IN AUSTRALIA.

Rev. John S. Wallingford.
Rev. Elizabeth A. Wilhide.

ELDERS IN CHINA.

Rev. C. F. Viking.

EVANGELIST IN CHINA.

Rev. Betty C. L. Viking.

ZION IN CHICAGO.

Central Zion Tabernacle.

1601-1633 Michigan Avenue, Chicago.

MEETINGS.

LORD'S DAYS—11 A. M., 3 and 8 P. M. Preaching and Testimony. The afternoon service is usually conducted by the General Overseer, who is accompanied by a full Choir, and all the Overseers, Elders, and other ordained officers in Chicago. This is the largest and most important Gathering of Zion in each week.

TUESDAYS—8.30 A. M. Teaching on Divine Healing and prayer with the sick. This meeting is always conducted by the General Overseer when possible, and is the principal one of the kind each week.

WEDNESDAYS—From 2 to 3 P. M., the General Overseer, or some Overseer or Elder whom he may appoint, will meet those desiring counsel in the prayer-room. Special lectate at 7.30 P. M. The Ordinance of Believers' Baptism follows the lecture.

THURSDAYS—2.30 P. M., Children's Divine Healing Meeting.

FRIDAYS—8.30 P. M., Teaching on Divine Healing and prayer with the sick. This meeting is usually conducted by Elder Jane Dowie, and her teaching and prayers have been wonderfully blessed by God.

SATURDAYS—7.30 P. M., Choir Practice.

NOTE—Zion Refectory occupies the basement, where refreshments are served for the accommodation of Zion's friends who come from a distance.

ORDINANCES.

THE LORD'S SUPPER, open to all Christians, at the close of the afternoon service on the first Lord's Day of each month.

BELIEVERS' BAPTISM BY TRIUNE IMMERSION at the close of the afternoon service, on the second Lord's Day of each month, and at the close of every Wednesday evening lecture. The General Overseer usually administers this Ordinance on the second Lord's Day in each month.

PRESENTATION AND CONSECRATION OF YOUNG CHILDREN, at the close of the morning service, on the third Lord's Day of each month. The General Overseer usually conducts this service.

South Side Zion Tabernacle.

6436-6454 Wentworth Avenue.

OVERSEER W. H. PIPER, in Charge.
Elder J. W. Cahoon, Assisting.

MEETINGS—Lord's Day at 10.30 A. M. and 8 P. M. Tuesday and Thursday, 8 P. M.

West Side Zion Tabernacle.

Corner Madison and Paulina Streets.

Rev. Edward Williams, Elder-in-Charge.
Evangelist M. H. Loblaw, Assisting.

MEETINGS—Lord's Day at 10.30 A. M. and 8 P. M. Tuesday and Thursday, 8 P. M.

North Side Zion Tabernacle.

Corner Belden and Lincoln Avenues.

Rev. W. G. Voliva, Elder-in-Charge.
Evangelist Mary E. Cantell, Assisting.

MEETINGS—Lord's Day at 10.30 A. M. and 8 P. M. Tuesday and Thursday, 8 P. M.

West Side Cottage Meetings.

THURSDAY, 8 P. M.—At home of Brother Stone, 626 West Fulton Street. Conducted by Evangelist M. H. Loblaw.

FRIDAY, 8 P. M.—At the home of Brother Reid MacDaniel, 458 Oakley Boulevard. Conducted by Evangelist M. H. Loblaw.

North Side Cottage Meetings.

SUNDAY AT 9.30 A. M.—Junior Seventies at the residence of Brother Kwald, 73 Walton Place, near Rush Street.

MONDAY AT 7.45 P. M.—Full Gospel meeting at the residence of Brother G. B. Staley, 1363 Milwaukee Avenue, near North Avenue.

TUESDAY AT 7:45 P. M.—Full Gospel meeting at the residence of Brother W. T. Dunbar, 626 West Ohio Street, near Kelley Street.

FRIDAY AT 7.45 P. M.—Full Gospel services at the Elder's residence, 339 North State Street, near Elm Street.

Zion Hall of Seventies.

Zion College Building, 1300 Michigan Avenue, Chicago.

MEETINGS.

LORD'S DAY—9 A. M. for training of the Junior and Senior Seventies; Rev. D. C. Holmes, Superintendent. 2.30 P. M. Bible Class for Seventies and others, led by Deacon Daniel Sloan.

EVERY MORNING AT 8.30—Prayer and Consecration.

FRIDAYS—7.30 P. M. Bible Class for Seventies and others, led by Deacon Daniel Sloan.

First Saturday of every month at 2 P. M., the General Overseer addresses a United Gathering of Zion's Junior Seventies.

MONDAYS and FRIDAYS, at 3 P. M., throughout the Zion College session, the President, Dr. Dowie, delivers his LECTURES ON PRAYER. These Lectures are only open to the Students and Faculty of the College. Officers and Members of the Christian Catholic Church, and only to ministers and members of other churches by special tickets, which may be gratuitously obtained from the Principal of the College.

Zion Bible Class.

Conducted by Deacon Daniel Sloan, 1814 Lyndale Avenue, Chicago. Formerly Secretary of the Y. M. C. A.

CHICAGO—1300 Michigan Avenue, every Sunday afternoon, 2.30 to 4 P. M., and every Friday at 7.30 P. M. Special Messages to Messengers of Zion, to Enlighten the Understanding, Deepen the Consecration and Make Blameless the Life of these Heralds of the Kingdom of God in the Worldwide Evangelism, Proclaiming over the Ground of the Sin of God, that Saves, that Heals, that Sanctifies, that Keeps, unto the Coming of the Lord Jesus. God says: "Say unto Zion, Thou art My People."

Zion Home of Hope for Erring Women.

18 East Sixteenth Street, Chicago.

Deaconess Jennie Paddock, in Charge.

This Home is open day and night for the reception of fallen sisters who desire to rest and find mercy from God, and to be restored to paths of virtue and peace.

The help and cooperation of all friends of Zion is earnestly desired.

Christian lady visitors are welcome at all times.

Clothing for women and for babies will be gladly received.

CITY AND SUBURBAN MISSIONS.

Southern Suburban Missions.

Rev. W. G. Voliva, Elder-in-Charge, North Harvey, Illinois.

HARVEY, Illinois—7.30 Tuesday evening at place announced on Bulletin Board in Harvey Postoffice.

NORTH HARVEY, Illinois—7.30 Friday evening at residence of M. M. Green, Postmaster, One Hundred and Forty-ninth and Doughtless Streets.

WEST PULLMAN, Illinois—Monday evening at 10258 Cattle Avenue, B subard.

Rev. C. M. Morykey, Evangelist-in-Charge.

HAMMOND, Indiana—Zion Tabernacle, 77 State Street—Lord's Day: Children's Meeting at 9.30 A. M. Preaching Service at 10.30 A. M. and 7.30 P. M., and 7.30 Wednesday evening. Prayer and Choir Practice, 7.30 Friday evening. Deacon Charles O. Hatch, 703 Logan Street.

Western Suburban Missions.

Rev. Daniel Bryant, Elder-in-Charge.

OAK PARK, Illinois—Zion Tabernacle, corner of Marion and Lake Streets.—Lord's Day 10 A. M., and 7.30. Monday and Friday evenings, Special Praise and Testimony Meeting on Third Friday evening of each month. Deacon F. E. Will, 108 Lake Street.

Bohemian Mission.

Rev. W. F. Matthews, Elder-in-Charge.

CHICAGO—Zion Tabernacle (Stanley Hall), 722 West Nineteenth Street.

A Monthly Reception in Zion Home, 1201-1207 Michigan Avenue, Chicago.

To which all members of the Church, with their families, and all Friends of Zion are heartily invited is usually held on THE THIRD THURSDAY EVENING of each month, from 7.30 to 10 P. M.

The General Overseer, his family, and staff, will receive in the Private Drawing Room, and Music, etc., will be provided in the Large Drawing and Assembly Rooms.

Bureau of Labor and Relief of Poor.

Deacon R. H. Harper, 1300 Michigan Avenue, Chicago, who has been appointed to the service by the General Overseer, will be at Zion Tabernacle on Monday and Wednesday evenings of each week, at the close of the regular meetings, to receive applications from men seeking work, and from employers seeking workmen; also for application for relief of the poor.

The Sisters of the Christian Catholic Church are invited to meet at the Tabernacle to sew at 10 o'clock each Friday morning. Entrance at the south rear door.

....ZION COLLEGE....

1300 MICHIGAN BOULEVARD,

CHICAGO, ILL.

REV. JOHN ALEXANDER DOWIE, President.

An Educational Institution for Members of the Christian Catholic Church and Their Families.

....DEPARTMENTS....

Ministerial Training School.

REV. O. L. TINDALL, M. A., B. D., PRINCIPAL.

For the teaching of men and women how to pray, teach and preach in the carrying of a Full Gospel to all nations.

Instruction by the President and a corps of able Lecturers.

Preparatory Training School.

REV. W. P. MATTHEWS, M. A., B. D.

Offers the following courses equivalent to those usually taught in the best secondary schools:

1. English Course.
2. Academic Course.
3. Classical Course.
4. Scientific Course.
5. Business Course.
6. Review Course.

A Night School is held for the accommodation of those who cannot attend in the day time.

GENERAL INFORMATION.—The School Year is divided into two terms: The First from September to January; the second from February to July. The tuition in any department is $15.00 for each half-year term. For more detailed information address the Principal of either department.

Zion Land and Investment ...ASSOCIATION...

Under the Supervision and Control of the General Overseer of the Christian Catholic Church in Zion, and Organized for the Purpose of Securing the Site and Building Up

"ZION CITY."

Shares $100 each, upon which six per cent interest is guaranteed, with an additional dividend of two per cent from the profits of the Association.

Copies of the Articles of Agreement, to be signed by each shareholder, will be mailed for inspection, upon application.

Remittances should be made either by Bank Draft on New York or Chicago, or by Postoffice or Express Money Order, payable to the Association.

Your correspondence is earnestly solicited, and all communications relative to this department of Zion should be addressed to the

Zion Land and Investment Association,

1300 MICHIGAN BOULEVARD,

CHICAGO, ILL.

H. WORTHINGTON JUDD, Secretary and General Manager.

DANIEL SLOAN, Assistant Manager.

Zion Divine Healing Home.

Situated on the Finest Boulevard in Chicago.

Fire-Proof Construction.

Within One Block of the Illinois Central Railroad.



ZION HOME, Michigan Avenue and Twelfth Street.

Morning and Evening Praise and Prayer Daily.

Special Lectures on Monday, Wednesday and Friday, with Healing Services thereafter.

IS NOT A HOSPITAL, NOT A HOTEL, NOR IS IT A PUBLIC MEETING PLACE.

It is simply what its name implies, a "Home" for the accommodation of the Lord's children who seek God's Way of Healing through Faith in Jesus Christ.

It is also a temporary home for God's children who are not sick, but who desire to avail themselves whilst in Chicago of the privileges of Zion for a longer or shorter time.

No Alcohol, Tobacco, or Medical Poisons of any kind used or prescribed.

Conducted by the REV. JOHN ALEX. DOWIE and MRS. DOWIE.

TERMS TO GUESTS will be forwarded on application.

Daily morning and evening prayer and instruction are also given, and the rooms are visited as often as occasion requires by ourselves and colleagues.

Guests only are permitted to attend the meetings in Zion Home.

Situated on the finest Boulevard in Chicago.

Special Assemblies for Teaching and Healing Three Times in Week.

Morning and Evening Praise and Prayer Daily.

ZION is very attractive to all who come, and we receive in the sacrifices we have made to prepare it for God's children as a place of quiet Teaching and Healing in the Name of Jesus.

ZION is within one block of the Park Row Terminal Depot of the Illinois Central Railroad. It is within one block of Wabash and Cottage Grove Avenue Cable Cars, one block and a half of the Elevated Railway, and two blocks from State Street Cable Cars, connecting with all points of the city and suburbs.

..ZION CITY BANK..

1300 Michigan Boulevard.

TRANSACTS. A General Banking Business.

RECEIVES... Checking and Savings Accounts.

PAYS..... Interest at three per cent per annum on savings of $1 and upwards

MAKES..... Loans on Improved Real Estate and Approved Collateral.

ISSUES..... Drafts payable at all principal cities of Europe.

COLLECTS... On all accessible points on equitable terms.

MANAGES... Estates and Collects Rents.

RENTS..... Boxes in Vault for valuable documents at yearly rental of $3 and $5.

Correspondence or a Personal Interview with a view to Business Relations respectfully invited.

Address all communications to

CHAS. J. BARNARD, Cashier.

ZION CITY BANK,

1300 Michigan Boulevard, CHICAGO, ILL.

OBEYING GOD IN BAPTISM.

"Baptizing Them Into the Name of the Father and of the Son and of the Holy Ghost."

Five Thousand Seven Hundred and Eighty-One Baptisms by Triune Immersion Since March 14, 1897.

Five Thousand Seven Hundred and Eighty-One Believers have joyfully followed their Lord in the Ordinance of Believers' Baptism by Triune Immersion since the first baptism in Zion Tabernacle, on March 14, 1897.

Baptized in Zion Tabernacle from March 14, 1897, to March 14, 1899, by the General Overseer	3070		
Baptized by Elders	149		
Total Baptized in Zion Tabernacle			3219
Baptized in places outside of Chicago by the General Overseer		65	
Baptized in places outside of Chicago by Elders and Evangelists		166	
Total baptized outside of Chicago			231
Total baptized in two years			3450
Baptized in Zion Tabernacle from March 14, 1899, to December 14, 1899, by the General Overseer	528		
Baptized by Elders	683		
Total baptized in Zion Tabernacle		1211	
Baptized in places outside of Chicago by the General Overseer		55	
Baptized in places outside of Chicago by Elders and Evangelists		816	
Total baptized outside of Chicago		871	
Total baptisms in nine months			2082
Total baptized in two years and nine months			5532
Baptized in Zion Tabernacle by Overseer Wilhide	13		
Baptized in Zion Tabernacle by Overseer Piper	67		
Baptized in Zion Tabernacle by Overseer Mason	68		
Baptized in Zion Tabernacle by Elder Graves	24		
Baptized in Zion Tabernacle by Elder Pos	22	194	
Baptized in Nebraska by Elder McFarlane		4	
Baptized in Ohio by Elder Moot		2	
Baptized in Washington by Evangelist Brooks		6	
Baptized in Victoria, B. C., by Evangelist Brooks		10	
Baptized in Vancouver, B. C., by Elder Simmons		5	
Baptized in San Francisco, California, by Elder Viking		23	
Baptized in Cleveland, Ohio, by Elder Bouck		5	55 249
Grand total baptized since March 14, 1897			5781

The following-named four believers were baptized at Vancouver, British Columbia, on Friday, January 4, 1900, by Elder R. M. Simmons:

Bryant, Emmer.....401 Sixth Avenue, Vancouver, British Columbia
Cherry, Everline.....536 Grove Street, Vancouver, British Columbia
Morrison, James.253 Tenth Ave., Mt. Pleasant, Vancouver, British Columbia
Parsons, William R..905 Westminster Avenue, Vancouver, British Columbia

The following-named six believers were baptized at Victoria, British Columbia, January 12, 1900, by Evangelist Eugene Brooks:

Horne, Thomas Henderson..198 Pandora Street, Victoria, British Columbia
Loder, Norman.....4 Humboldt Street, Victoria, British Columbia
Morley, Mary Victoria .....204 Douglas Street, Victoria, British Columbia
Morley, Percival.....204 Douglas Street, Victoria, British Columbia
Mugford, Alice.....198 Pandora Avenue, Victoria, British Columbia
Smith, Edward....Scott Road, South New Westminister, British Columbia

The following-named twenty-three believers were baptized in the Free Baptist Church, San Francisco, California, January 14, 1900, by Elder C. F. Viking:

Bolton, Miss Edna.....2215 Blake Street, Berkeley, California
Browne, Mrs. E.....213 Polk Street, San Francisco, California
Byler, John Dowie.....Oakland, California
Byler, T. A.....Oakland, California
Carl, W. T.....Santa Rosa, California
Chambers, Mrs. O. A.....213 Polk Street, San Francisco, California
Crawford, Caroline Jessie.....Berkeley, California
Estrem, Gilbert C.....Kirkwood, California
Estrem, Mrs. Cecile.....Kirkwood, California
Hughes, Mrs. J. R.....Los Gatos, California
Johnson, George M.....653 Seventh Street, Oakland, California
Kullman, Augusta.....Elmhurst, California
Kullman, Bertha.....1006 Sixteenth Street, Oakland, California
Lautermilch, Mrs. Margaret H...328 Bush Street, San Francisco, California
Littell, Mrs. N. C.....128½ Eleventh Street, San Francisco, California
Martanet, Jefferson.....14 Montezuma Street, San Francisco, California
Sanderson, E. C.....710 California Street, San Francisco, California
Stewart, Mrs.....604 Broderick Street, San Francisco, California
Taylor, Rev. William D.....Willows, Glen Canon, California
Thompson, Mrs. Margaret.....Los Gatos, California
Whitney, D. J.....Vine Street, Berkeley, California
Whitney, Mrs. Almira.....Vine Street, Berkeley, California
Wilcox, Mrs. L. A.....591 Eighteenth Street, Oakland, California

The following-named believer was baptized at Vancouver, British Columbia, Lord's Day, January 14, 1900, by Elder R. M. Simmons:

Cameron, Mrs. Catherine.....Glenwood, Lochiel, British Columbia

The following-named five believers were baptized in Zion Tabernacle, Cleveland, Ohio, January 21, 1900, by Elder R. N. Bouck:

Bronson, Ella.....191 Taylor Street, Cleveland, Ohio
Knight, Alfred.....699 Cedar Avenue, Cleveland, Ohio
Lewis, Grace.....29 Guernsey Street, Cleveland, Ohio
Melin, Mrs. Lucie Wallington.....67 University Street, Cleveland, Ohio
Voelker, Michael .....1200 West Madison Avenue, Cleveland, Ohio

The following-named believer was baptized at Auburn, Nebraska, Lord's Day, January 21, 1900, by Elder Archibald McFarlane:

Torbitt, Robert Lee.....Auburn, Nebraska

The following-named believer was baptized at Auburn, Nebraska, Tuesday, January 23, 1900, by Elder Archibald McFarlane:

Gillet, Adrian.....Auburn, Nebraska

The following-named sixteen believers were baptized in Central Zion Tabernacle, Chicago, Wednesday evening, January 24, 1900, by Overseer William Hamner Piper:

Bartelt, Emma.....Ft. Atkinson, Wisconsin
Bartelt, Laura.....Ft. Atkinson, Wisconsin
Beattie, Mrs. Cora.....1529 Chase Street, Cincinnati, Ohio
Bullock, Richard.....7507 Drexel Avenue, Chicago, Illinois
Casperson, J. L.....2294 Hampden Avenue, Chicago, Illinois
Casperson, Mrs. J. L.....2294 Hampden Avenue, Chicago, Illinois
Custer, Kate.....Lansdowne, Pennsylvania
Greene, Samuel.....3361 Cottage Grove Avenue, Chicago, Illinois
Jasperson, Marie.....Dwight, Illinois
Jasperson, Carl Arthur.....Dwight, Illinois
Kemman, Mrs.....4540 Wentworth Avenue, Chicago, Illinois
Kemman, D.....4540 Wentworth Avenue, Chicago, Illinois
Steiner, Henry F.....Lomira, Wisconsin
Siemon, Louis.....3078 Lake Street, Chicago, Illinois
Siemon, Mrs. Clara.....3078 Lake Street, Chicago, Illinois

Abscesses Yield to the Power of Prayer.

CENTER POINT, IOWA, January 17, 1900.

DEAR DR. DOWIE:—I have felt for some time that I ought to write to you, telling you how nicely the Lord healed my left arm of two abscesses which were four weeks gathering, then discharged what must have been pints of corruption for four weeks more, and then healed from the inside outwardly until no mark is there.

Some neighbors said I would have to have the bone scraped, but that did not worry me, for I knew I would not.

Others thought blood-poisoning would set in, and all of them are surprised at the way I have gained in flesh.

One time, while my arm was gathering, I was foolish enough to have a little liniment rubbed on, but it did no good.

At another time we read James, fifth chapter, and prayed, and all pain stopped.

I now sleep good and have a good appetite.

MRS. H. H. HILTON.

Graciously Delivered in Childbirth.

LAWRENCE, MASSACHUSETTS, November 30, 1899.

REV. JOHN ALEX. DOWIE.

Dear General Overseer:—I give the Lord all the praise and glory for the blessed manifestation unto us of His grace. All praise to Him through the Son of His Love.

My dear wife was safely delivered, November 29th, in the afternoon, a son being born unto us. No doctor was required, as the Lord was our Physician.

I write to state especially that the two former births were the occasion of her being terribly lacerated, necessitating many stitches. This baby was much larger, yet there was scarcely any tearing.

I praise the Lord for deliverance from ascarides, which have tormented me for eight years.

I recognize you, dear brother, as the especial instrumentality of His grace and glory.

Yours in the faith of Jesus, WILLIAM P. KELLEY.

Blätter der Heilung.

Die monatliche deutsche Ausgabe der „Blätter der Heilung" ist nun schon in zwei Nummern erschienen. Abonnement kann mit jeder Nummer beginnen.

Bezugsbedingungen.

Deutsches Monatsblatt. Jährlich 50 Cts., halbjährlich 30 Cts. Einzelexemplare 5 Cts., 25 Exemplare einer Nummer $1.00, 100 Exemplare einer Nummer $3.00. Für Prediger, christl. Vereine und öffentliche Lesehallen jährlich 35 Cts., halbjährlich 20 Cts. Für's Ausland halbjährlich 12 Cts. mehr, und jährlich 25 Cts. mehr für Porto.

He sendeth His word and healeth them.

PATIENCE

LEAVES OF HEALING

I am the Lord that healeth thee.

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

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

EDITED BY THE REV. JOHN ALEX. DOWIE.

VOLUME VI. NUMBER 15. CHICAGO, FEBRUARY 3, 1900. PRICE FIVE CENTS.

ZION HOME OF HOPE FOR ERRING WOMEN.

AN ACCOUNT OF ITS FIRST YEAR'S WORK.

BY REV. JOHN G. SPEICHER, M. D.

ONE OF the many striking proofs of the apostasy and inefficiency of the so-called Christian denominations of today is the fact that there are almost no conversions among fallen women, and the fact that there is almost no systematic effort put forth in order to reach this class of sinners.

Unbecoming Pride and Pharisaism.

Instead of its being a thing desired and prayed for, that the harlot shall be reclaimed and given a place among the membership, the converted outcast is not welcomed in many of the fashionable churches. While there is a shocking condition of immorality among church members, they raise their hands in holy horror when admission is sought by one of these unfortunates.

Futility and Failure of Church Work.

But even among those who are seeking the salvation of all classes there is a spirit of hopelessness manifested whenever the question of reaching the fallen woman is referred to. And why not, if but six-tenths of a member is gained by the average Methodist Episcopal Church in one year, and the next year there is an actual loss of three thousand seven hundred members in the Methodist Episcopal Church North and two thousand one hundred members in the Methodist Episcopal Church South? Surely there can be no inducement to reach out for this less hopeful class.

Purity and Power in Zion.

Thank God, things are different in the Christian Catholic Church in Zion. The teaching of John Alexander Dowie, when I first heard him preach six years ago, was the intensity with which he insisted on repentance and purity; repentance and restoration for the past and purity for the present and future; personal purity; purity in the home, in society, in the State and in the Nation; purity everywhere, which becomes a part of one's very being. The power and efficiency of such preaching and living is manifested in real salvation for the lowest class of men and bringing to pure Christian lives the most abandoned of women.



The Need of a Home for Erring Women.

Long before the organization of the Christian Catholic Church, the General Overseer saw the great need for a place of refuge for those who desired to get away from the environments of their past lives. There were many of those who had been saved and had given themselves fully to God, but who were powerless to stand alone against the influence brought to bear upon them in the midst of the conflicts and competition in gaining a livelihood in the great city. Others who were all but ready to begin a life of virtue, were day by day dragged down deeper in sin because there was no place to receive them where they might be protected from the vultures, serpents and wolves in the form of wicked humanity who sought their destruction.

The Founding of a Home.

After the Christian Catholic Church had been duly organized, when the many institutions had so rapidly grown up around the vigorous young Church, the time came when the General Over-

movement also in the direction of establishing a Home for erring women.

No sooner did he speak to the people that they "Go Forward" than there came in contributions from various sources. One lady who had been saved in Zion sent in $200, asking that this money be used for the establishment of a place of refuge for fallen women. Another lady from a distant part of the land sent in a valuable ring which she had gained as the price of sin. She had also been saved through reading LEAVES OF HEALING. Others in the city sent in furniture, bedding, dishes, and other things suitable for furnishing up the Home.

During the latter part of the year 1898 Dr. Dowie leased a commodious house at No. 18 East Sixteenth Street, which was tastily and comfortably fitted up and furnished. On the first day of January, 1899, this place was formally opened as Zion Home of Hope for Erring Women.

No money was solicited from outside sources. Whatever Zion undertakes to do, Zion does. The General Overseer has paid the rent on Zion Home of Hope, as well as on the various Zion Tabernacles in the city, out of the funds sent him by friends of Zion. Never at any time have subscriptions been taken for any purpose. God has always in due time supplied the means.

The Matron and Her Assistants.

When the Home was opened, Dr. Dowie appointed Deaconess Jennie Paddock as Matron-in-Charge.

All who are acquainted with the work in Zion are at least somewhat familiar with this dear woman, who was so miraculously healed nine years ago in answer to Dr. Dowie's prayer, when she was lying at the point of death.

She has ever since devoted her time and strength in a remarkable way in telling to those who are sick and suffering of the wonderful love of Jesus who did so much for her. Her pleasure has been to visit the hospitals of the city, and many days' service has been given to the unfortunate sick in these "Homes without Hope," as we might well call the hospitals.

Many are those who have been led to Zion Tabernacle through her blessed story and have been saved and healed. Her heart is ever yearning for the poor unfortunates of the city, and being in charge of this Home has given her an opportunity to exercise her various talents; and, almost without exception, the members of the Home love the Deaconess as dearly as girls could love their own mother, for, excepting life, they owe more to her and to Zion Home of Hope than they owe to their own mothers. It is with no idle thought that the girls address her as "Ma" and "Mother" when they speak to her.

Statistics for the First Year.

During the first year about sixty girls have been cared for in the Home. These have come from all parts of the city, and some from different States.

One young girl came from Michigan, where she was converted during the preaching of the General Overseer. One came from Missouri, several from Iowa, one from the northern peninsula of Michigan, and others from other States.

Thirty of these have been baptized by triune immersion in Zion Tabernacle. Fourteen have been received into fellowship. Thirteen have been returned to their friends, and eighteen are at work in good families in this city. These are often visited by the matron and communication is kept up with them, so that a good influence is exerted over them as far as possible.

Two have been married, and there have been two deaths. One was the death of an elderly woman, who was found on the streets in a dying condition and was taken to the Home, where she sought forgiveness and pardon for her sins, and in a few days passed away to her eternal rest.

The other was a puny, prematurely born baby, who was never able to take food and who has gone on before.

Three babies were born in the Home during the year, one girl and two boys. Four other children have been brought in and cared for and are fine, healthy babies today.

As far as is known, out of the whole number received into Zion Home of Hope only six or seven have gone back to sin, which is a remarkable record, considering the class of cases with which the Home has dealt.

Thorns With the Roses.

But there are exceptions. There were a few reckless, uncontrollable, vicious spirits who would not be governed, who were not grateful for anything that could be done for them, and loved sin because it was sin. When their wishes were crossed they sought revenge on some one, and wreaked this revenge upon the dear Matron.

Twice since the Home was opened has Deaconess Paddock been arrested on complaint of the very girls whom she was seeking to bless and save.

Once she sat for hours in a filthy, detestable cell in a Police Station. Of course, as soon as possible she was bailed out, and in both cases, when her cases came to trial, the judge immediately threw them out as not worthy of notice, there being no evidence whatever against her.

These are but thorns which make the roses appear all the sweeter, and persecutions can never frighten or keep a member of Zion from doing his duty toward God and man.

Assistant Helpers in the Home.

As the days went by and the duties in the Home increased, the burdens became too heavy for Deaconess Paddock to carry alone.

In due time Mrs. Mary Larsh came into the Home, and was given the superintendency of the kitchen. Not only does she do the cooking for the Home, but she also teaches the girls how to cook food properly, a part of their training in which they very much lack.

Some time in the early summer, when Zion Home of Hope was crowded, it was found necessary to give the Deaconess an assistant, it being impossible for one alone to keep the Home in order and look after the girls properly.

At this time the General Overseer appointed Miss Ruth Van Deren to the office of assistant. Miss Van Deren was a returned missionary from South America, where she labored a number of years. She came to Zion seeking spiritual and physical blessing, and although she never had any special training for this kind of work, God wonderfully used her during the summer and she was a real blessing to the Deaconess as well as to the girls in the Home.

She threw her whole life into the work, and sometimes it seemed as though it would take her life because of the sorrows and burdens; but she never gave up, and finally became stronger physically and better qualified spiritually, until she was able to do the work with grand success.

She only gave up the work in order to take up her classes in Zion College, where she had taught before going to Zion Home of Hope.

Since that time Mrs. Maggie D. Cosgrove, a sister of Elder W. O. Dinius, of North Harvey, Illinois, has assisted Deaconess Paddock with the work in the Home, and has done very efficient service. She has been able to save the Deaconess many a weary and trying moment, and she has always taken pleasure in going out and visiting those who have been found who are in need of refuge in the Home.

Another helper who has not been directly associated with the work, but has been a great help, is Mrs. M. C. Moody, a cultured Christian lady, and a faithful member of Zion's Seventies.

She has a rooming and boarding house just next door to Zion Home of Hope and she has been in constant communication with the helpers in the Home, giving her time and assistance in case of sickness, in case of childbirth, and in any other time of need.

She has been called upon in many trying moments and has given much efficient and faithful service. We thank God for the courage and sacrifice and efficiency of this excellent sister, whom God is preparing for some special field of usefulness in Zion.

How the Girls Are Found.

We have spoken of one girl who came from Michigan, who was saved by the preaching of the General Overseer when there. There are others who were received from different States who read of Zion Home of Hope in LEAVES OF HEALING, but a large majority of the cases are found by the Seventies who visit from house to house in the city, and who earnestly labor with these poor fallen, hopeless sisters in the houses of ill-fame and in the saloons.

There are nearly one thousand of the members of the Christian Catholic Church in Chicago who go about from house to house each week visiting the homes of nearly one hundred thousand, carrying with them the Message of Zion, telling them of the Hope in God for Salvation, Healing and Holy Living.

In this way many are found, brought to Zion Home of Hope, and reclaimed. Some are found by the "Saloon Seventies," who go out every Saturday night visiting the saloons in the city, calling men and women to repentance.

In these terrible places where women mingle freely with men, drinking and carousing, our young women go, telling them of the love of Jesus. Long after the midnight hour of Saturday night, reaching into Sunday morning, these consecrated messengers carry their Message. God is blessing this work. There is nothing too hard for Zion to undertake in Jesus' Name.



DEACONESS JENNIE PADDOCK.

Healings and Other Interesting Incidents.

Many of those who came to the Home were in the most terribly diseased condition; some beyond imagination. The stories which follow, of God's love and healing of these unfortunate ones, rank with any story that has ever been told of any work since Jesus' time. It is impossible to tell of all that God has done in this direction, but we herewith append a few some given in the language of the girls themselves.

Testimonies From Zion Home of Hope.

NINA LARSH, SUPERINTENDENT OF KITCHEN AND INSTRUCTOR IN COOKING.

"When I entered the Home, I had suffered from stomach trouble for one year and from epilepsy for two years.

"Dr. Miller (deceased), on Twenty-second Street, pumped my stomach seven times, and Dr. Hart prescribed for me and pronounced my stomach trouble incurable.

"Deaconess Paddock prayed, and I received an immediate blessing.

"I have been blessedly healed of epilepsy. I used to have as many as three fits in one day, each lasting two hours. Now I thank God I am perfectly healed of these terrible fits."

ANNIE C——.

Annie entered the Home June 1, 1899, a poor, paralyzed girl with a babe in her arms, turned out of Hahnemann Hospital, where she had been confined.

The following is her testimony:

"I have been paralyzed since I was two years of age, caused by sickness. I was in the hospital two and one-half months.

"When confined, I was laid on an operating table, chloroformed, and exposed to the view of the students, young men and young women, who were brought in to witness the birth of the child.

"I was under chloroform seven hours.

"When the babe was two weeks old I was dismissed from the hospital and went to the Home for the Friendless. Hearing of Zion Home of Hope, I came here.

"Mrs. Paddock received me, and her heart ached for me. She took my babe and washed, clothed and prayed with it. She told me she would be a mother to me, and I have always found her such.

"My babe is now nine months old, a fine, beautiful boy, and weighing about twenty-five pounds.

"I am perfectly healed of paralysis.

"I now walk without limping, and am able to help wash and iron and do other housework.

"I thank God with all my heart for this Home that Dr. Dowie has provided.

"I have been baptized and am now a member of the Christian Catholic Church."

FREDIA V——.

This girl entered Zion Home of Hope April 10th, with a babe about two months old. This is her testimony:

"After my baby was born I searched for a home for him.

"The Sisters in St. Vincent Home, a Roman Catholic institution, offered me twenty-five dollars for my babe, but I would not sell him. (Surely the slave trade is not yet abolished in America, although so much blood was shed in war!)

"I then returned to the friends I was with when confined. They had heard of Zion. So I came and found a Home, a mother, and my Saviour in Zion Home of Hope. I have always found a mother in Deaconess Paddock, who is ever ready to listen to my troubles and to help me with baby when sick and troublesome. I have also found a truer friend in Jesus, and I thank God for this Home and the teachings of Dr. Dowie, through Deaconess Paddock.

"I have been baptized and am a member of the Christian Catholic Church, and am to have a good home with a Zion family, where baby and I will be well taken care of and where he will be trained for God's work.

"May God bless Dr. Dowie and Zion, and bring many other girls here for the teachings."

EMMA M——.

Miss M—— entered the Home January 9, 1899, shortly after the Home was opened.

She had been afflicted with epilepsy from the time she was a young girl.

Up to the time of her coming into the Home, she had as many as seventeen fits a day.

She was the innocent victim of a depraved and brutal brother-in-law, and had never lived an immoral life.

On February 11th she was delivered of a lovely baby girl without the aid of a doctor or medicine. No trouble ensued, and baby and mother did well.

"Deliver them that are carried away unto death. And those that are ready to be slain see that thou hold back. If thou savest, forbidst, we know not this: Doth not He that weigheth the hearts consider it? And He that keepeth thy soul, doth not He know it? And shall not He render to every man according to his work?"

ZION'S MISSION TO THE FALLEN.

Jesus said, "Seest thou this woman? . . . I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little. And He said unto her, Thy sins are forgiven." Luke 7:44-47, 48.

The only return of fits she had after Dr. Dowie prayed with her, was a very slight one, more like a fainting fit.

She remained in the Home until baby was seven months old, and mother and babe were sent to her friends in Michigan.

She had been baptized and received into fellowship in the Christian Catholic Church, and is now at work for Zion in her native town, often leading the little Zion Gathering and telling others of the good work of Zion.

HANNAH J——.

Hannah entered the Home March 12, 1899, having been confined in the Christian Alliance Hospital, Halsted Street.

One of Zion's Seventies brought her to the Home, with a babe two weeks old. The baby was diseased from the waist down. The authorities had told her to take it home to die.

It was perfectly raw from the waist, and one limb was drawn back by a large abscess on the knee. The doctor forbade the nurses dressing it any more. It was only a tiny, weak frame.

Mrs. Paddock received the mother and took the child, which had been cruelly neglected and was in a filthy, dirty condition. The babe was bathed, provided clean clothes, and prayed with.

The following morning a thin skin had formed over the parts which had been altogther raw; the abscess broke, and the healing began. Within a week the bahe was growing finely and is now a strong, healthy hoy.

The limb straightened, and not even a scar is left to show where the abscess had been.

She remained in the Home until the babe was about eight months old; was baptized and received into the Church, and has since found work and a home for herself and child.

AGNES K——.

She was brought to the Home by one of Zion's Seventies, Miss C. Erickson, on June 27, 1899. She had tried to enter several hospitals, which she found herself unable to do, because she had not the money.

On July 1st she was delivered of a fine boy. She remained in the Home until January 22, 1900, when she left of her own accord to look for work.

MATTIE H——.

This girl was a deaf mute, and came to the Home March 22, 1899. A bad mother taught her naught but sin, and then turned her on to the street to practice what she had taught her.

A deaf mute, a member of Zion, Mr. Cokefair, brought her to Zion Home of Hope. She was cared for, clothed and fed without charge, and received great blessings spiritually and physically.

She was confined September 12th and had a lovely boy.

At first she was unable to hear the babe cry, but she was partially healed and could finally hear him.

She could speak quite plainly when she left the Home.

She truly repented of her sins and gave her heart to God; was baptized and received into the Christian Catholic Church.

God in His great mercy sent a good man, a deaf mute, to her, who asked "Ma" Paddock to give him Mattie for his wife, promising her a good home for herself and baby.

She was married on November 29th in Zion Home of Hope, and has now a good husband, good home, and good, kind father for the boy.

ALICE D——.

She came into the Home January 21, 1899, and shortly after was very ill with measles. Through direct answer to prayer she received healing.

We claimed God's promise as given in the Ninety-first Psalm, "Neither shall any plague come nigh thy tent," and the pestilence did not spread; and although there were several babies in the Home at the time, none took the disease.

She has since married.

EMMA P——.

Emma came here April 28, 1899, an erring woman, deep down in sin and badly diseased, having been turned out of a hospital. She was kept and received great blessings.

Deaconess Paddock wrote to her friends. As she had left home some time previous, her friends had lost trace of her. Zion bought a ticket and sent her home. She was gladly received and her parents wrote to Mrs. Paddock, thanking her for what she had done for their daughter, rescuing her from such a sinful life and sending her home to them.

MAY S——.

May was sent from Grand Rapids, Michigan, by the General Overseer, who was holding meetings at that time in that State.

This girl came to a meeting, listened to our beloved Overseer, was convicted of sin, and asked the way to lead a better life.

She had been educated in a Roman Catholic convent with view to taking the veil, but fell, and went lower and lower in sin.

In the meantime her parents had moved and she could not find them.

Letters were written, the parents were found to be living in Georgia. After keeping the girl until she had received the teachings of Zion, she was sent to her parents.

Letters received since acknowledged thankfully the good done their daughter, and May is praising God for having been rescued and sent to her parents at a time when her help was so much needed in their old age.

HATTIE H——.

She entered the Home June 8th; a colored girl, who had wandered from home, fallen into sin, and was about to become a mother.

She was rescued by one of Zion's Seventies and brought to Zion Home of Hope.

Zion returned her to her friends, who gladly received her. She has returned to the city and is living a good life, earning her living, and praying her Master to provide for the child. She does not forget Deaconess Paddock's kindness, but calls and visits her.

CARRIE Z——.

Carrie entered the Home May 23d, having been induced to leave a house of ill-fame by Evangelist Mary A. Reed.

She had been living in sin for seventeen years, during which time she had scarcely spent a sober day.

She came into Zion Home of Hope determined, with God's help, to live a better life, and God, through the prayers of Deaconess Paddock, took the appetite for drink away from her.

She was healed of inflammatory rheumatism.

She has been baptized and received into the Church, and loves to go with Zion's Seventies among her former companions, pleading with them in Jesus' Name to leave the old life.

MRS. AMELIA L——.

Mrs. L——, brought in May 18th, by Zion's Seventies, had forsaken husband and children and fallen deep in sin.

She was kept, clothed, and cared for for three months, received teachings and sent back home to her husband and children, where she now is living a clean life.

ANNIE B——.

While on Zion's Seventy work Miss Bell and Miss Ella Herschberger found this poor sister and brought her to the Home of Hope on December 23, 1899.

This is her testimony:

"I lived a sinful, wicked life for several years. Zion's Seventies found me and brought me to Zion Home of Hope.

"I thank God for Zion's Seventies, also for this Home.

"I have been taken care of, clothed, fed, and taught that God is not only my Saviour, but my Healer and Keeper.

"I have found true friends in Deaconess Paddock and Mrs. Cosgrove, and thank them for what they have done for me."

Another Good Work Closely Allied to the Work in the Home of Hope.

While Zion believes in reaching the fallen, she fully believes that prevention is better than cure.

One great object in building Zion City is that a generation may be trained and brought up where there shall not be a constant association with printed, pictured and practiced vice; where bill-boards of the city shall not be covered with obscene advertisements; where the doors of such institutions as the saloons, drug stores, and the house of the harlot and the dances shall never be opened; where many other temptations to the young will never be known.

Yet in Chicago, now and after the building of Zion City, the work of Zion must be to prevent the young, as far as possible, from falling.

In order to accomplish this, there must be homes where working girls unemployed can rest and be cared for until they shall again find an employer.

This, in a measure, has been done by Mrs. M. C. Moody, in her Home next to Zion Home of Hope. A large number of young girls have found a home with her. Many of them have been given work merely for their board, and others have paid a very low price for their board until suitable work could be found for them.

This, we believe, next to Zion Home of Hope, will become one of the most important institutions in Zion. It has been our privilege and opportunity in Zion Home, in our office as Manager of Zion, to direct many girls to this Home. We have also been enabled, because of our contact with a large number of the members of the Church and other people, to secure

employment for a great many girls in good Christian homes.

We are glad to have those who need employment come to us, that we may help them. Those who have work of any kind for young women, if they will inform us of the fact, will with pleasure be supplied with suitable help.

As to the Future of This Work.

One year is a comparatively short time in which to test any work, but God has shown us grand possibilities which lie before us with the ever-increasing efficiency of the labor of Zion's Seventies who go out into the great harvest field.

With the ever-brightening prospect of a beautiful, clean City, the possibilities of the Home of Hope are almost without limit. With one hundred Zion Tabernacles scattered over the City of Chicago, with Zion's Seventies visiting every street and lane, every house and every inhabited place, carrying the Message of the Everlasting Gospel for those who forsake their sins and repent, it is with no rashness that we predict that within the next five years thousands of poor, unfortunate, motherless, homeless, helpless women shall have been gathered in and gloriously saved in Zion Home of Hope.

May God ever bless the General Overseer, whose heart of love was prompted by the Holy Spirit to take compassion upon the despised harlot. Surely, even now is fulfilled in Zion the blessed words of our Saviour which He uttered to the Pharisees in olden times:

> Verily I say unto you, that the publicans and the harlots go into the Kingdom of God before you. For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye saw it, did not even repent yourselves afterward, that ye might believe him.—Matthew 21:31.

We take pleasure in giving again the glorious testimony of Deaconess Paddock, written very recently and telling of God's continued goodness to her after nearly ten years of joyous service since her miraculous healing. May God bless it to many suffering and dying ones.

WRITTEN TESTIMONY OF DEACONESS JENNIE PADDOCK.

ZION HOME OF HOPE, 18 EAST SIXTEENTH STREET,
CHICAGO, January 30, 1900.

DEAR DR. DOWIE:—I am so glad to have an opportunity of again telling to the world of Jesus, the mighty to save, to heal and to keep.

On the seventh of August, 1890, I was dying with a large fibroid tumor. I had been treated by five of the best physicians, and taken to the hospitals for operations.

Finding that the blood vessels had grown through the tumor, and that the tumor had grown to the spine, they could not remove it.

After suffering untold agonies for months, under the hands of cruel physicians, I was sent home, to 611 Thirteenth Street, to die.

Mortification having set in, all preparations were made for my funeral, as two hours was the limit of my life, according to the doctors. The nurses came to bid me the last farewell, and my family and friends were watching for my departure.

At this time God put it into the heart of dear Sister Barnes, who had read some of Dr. Dowie's works before he came to this city, to come and tell me about him. Our dear General Overseer was at that time opening a mission at Western Springs, Illinois, and Sister Barnes took to him a request for prayer for a dying lady. That beautiful, simple, but always effectual prayer of his was sent to the throne and heard, for I was instantly healed.

The next morning I was able to walk and ate heartily, although I had not been able to eat for weeks, being reduced to almost a skeleton. The tumor had almost disappeared.

A week from that day we moved and I helped pack my goods.

I have been in perfect health ever since.

Now God has enabled me to take in charge, by appointment of the General Overseer, Zion Home of Hope for Erring Women, which has brought blessings to so many wandering souls so deep down in sin.

We have also undergone persecutions, which were enabled to bear for Jesus' sake.

I was arrested on September 23, 1899, by a weak-minded creature who had disobediently left the Home. I, with two of the women in the house, was taken to a patrol box and kept standing in a pouring rain for three-quaters of an hour waiting for a patrol wagon. When it arrived, there were two rough policemen who ordered me to "climb in."

We were driven to the station, and although our bondsmen were waiting, no judge could be found at once, and we were put into a filthy cell.

I was put under bonds for $300.

The next morning I appeared at the station for trial. We were kept waiting in the tobacco-filled room for two hours, and when my case was called I was discharged, as no charge could be found against me.

I was ill from the filth for three days after.

I was again arrested on January 23, 1900, by one of the girls, charged with putting a mother and child out on the street at night.

The girl had entered the Home before the baby was born, and had been clothed and cared for without charge for six months. She left of her own accord, although we begged her to remain.

The girls, finding her determined to go, gave her money to procure a night's lodging. She took the money, got a warrant for me, and published the lies the newspapers have recently printed.

The reporters told her they "were very glad to get the reports and they would publish any others she would bring, even if she had no money."

I praise God I am able to stand persecution for Christ's sake.

I am a happy, well woman today, owing my life to Dr. Dowie under God.

Pray for me that God will give me more strength and wisdom to carry on this blessed work. (MRS.) JENNIE PADDOCK.

NOTES FROM ZION HOME.

SAMUEL STEVENSON, Beeston, Nottingham, England, said: "I am glad to be in Zion, where I have longed to be for some time. I have been a Zion man for a number of years, but I did not know it. We have a great deal to learn in England in regard to Divine Healing, and eating of pork, smoking, and that kind of thing. For seven or eight years I have been alone in my theology. God had shown me that all those things were wrong before I knew Dr. Dowie, and I acted upon my convictions and told my expereince.

"Five years ago God sent me LEAVES OF HEALING through a dear woman of God, and since then I have read it. Now I am in Zion, and am very glad. I have Zion in my heart and I have come to praise the Lord in Zion. The week I have spent here has been a very happy one. The Lord promised me on shipboard that he would bless me out of Zion, and I was blessed the first morning I came here."

A. J. CARLSON, Ravelstoke, British Columbia, said: "I thank God for the wonderful blessings I have received since I came to Zion. I had been the chief of sinners, but I thank God the blood of Jesus Christ has cleansed me from all sin. I was baptized about a month ago, and that night I received a wonderful blessing in spirit, soul, and body. I had rheumatism very badly and was using an electric belt. My rheumatism went away that night. I ask you to pray for me that God will be with me."

Leaves of Healing a Good Tonic for Spirit, Soul and Body.

WALTON, INDIANA.

DEAR DR. DOWIE:—I praise the Lord for the privilege of giving my testimony. I give it with the prayer that it may prove a blessing to all who read it.

Three years ago I was demented, and obliged to be treated at a hospital.

After being told of Zion by a neighbor who was healed through Zion's prayers, I gave myself entirely to the Lord, and instead of disease I received health, peace, strength, and salvation. I praise the Lord that He answered prayer.

I have been reading LEAVES OF HEALING, and it strengthens me very much.

Brother Stokes taught us about Divine Healing. I praise the Lord for His teaching. Do not let it perish.

Yours in Prayer, MRS. JOHN PLANK.

AND THE ransomed of Jehovah shall return, and come with singing unto Zion; and everlasting joy shall be upon their heads: they shall obtain gladness and joy, and sorrow and sighing shall flee away.—Isaiah 51:11.



JESUS said: Ye will not come to Me, that ye may have life.—John 5:40.

ZION LITERATURE calls the people to come to Jesus, the Great Physician, that they may have life.

It is in vain that you seek it in drugs, which flow as a poison stream from the shop of the Sorcerer. Why will you look for it at the hand of the physician who is *practicing* on the sick, if perchance he may hit the mark, as a marksman with a target? May God deliver the people from the practicing physician. Few of them have the candor of one with whom we are acquainted, who, when asked what was the matter with one of his patients, who died, replied that *he had not the remotest idea.*

Those who employ them have need of much patience during the practicing, and they are rightly entitled to the name, patients.

O, turn unto Christ, and by repentance and faith in Him get His life in your spirit and soul and body, that you may be saved and healed.

There is no life in drugs. There is death. When used they only give the system oppressed by sickness something more to throw off in addition to the disease.

God has healed the sick in many instances, in spite of the drugs taken. But the Light has come; and "now commandeth He men everywhere to repent" of this sin and to come to Him for life.

A Native Physician in Japan Burns His Medicine Books and Instruments.

We quote from a letter to the Rev. John Alex. Inouye, an Elder in the Christian Catholic Church and a student in Zion College, in which the writer says:

Although I was converted over ten years ago, I was not satisfied with the doctrine which I then received. My faith became cooler and cooler.

Then a missionary in Japan gave me your book about the Christian Catholic Church and Dr. Dowie, its founder under God.

I am satisfied with the Full Gospel through reading that book.

As soon as I understood the Full Gospel, I determined to follow Dr. Dowie's teaching.

I was in the practice of medicine and was also a swine-feeder. I gave up both. I not only gave up my profession, but I burned up all of my medical books and the instruments.

I want to work for Zion. Pray for me that I may get this, my desire.

Another Japanese gentleman writes Mr. Inouye:

I received your precious book about Zion. I am so thankful for it. I think it may open my fourteen million people's eyes to the false statements about Dr. Dowie. It is very helpful for me to know what you tell me about Jesus.

Saved Through Reading Leaves of Healing.

W. J. Crull, of Spring Ridge, Victoria, British Columbia, writes:

It is through reading LEAVES OF HEALING that I have been saved and blessed. I have given up tobacco and I am trusting God to keep me and my family.

Rev. Eugene Brooks, Evangelist-in-Charge at Victoria, writes:

I have this brother's Masonic outfit hanging on Zion's walls. He was saved through reading LEAVES OF HEALING before a Zion Elder went to Victoria.

Healed of Tumor and Other Diseases After Twenty-five Years' Suffering.

WAYNE, NEBRASKA, December 28, 1899.

DEAR DR. DOWIE,—I was healed two years ago last March, in answer to your prayers and my own, of a tumor and other diseases.

Since then I have not taken any medicine, although several times attacked quite severely with different diseases.

Jesus has always delivered me from the power of Satan.

I enjoy reading LEAVES OF HEALING very much, and give it to others, praying that God will use it to help them as it has me.

I found *Divine Healing* on almost every page of my Bible after LEAVES had turned my mind to seek God's Way of Healing.

I had suffered for over twenty-five years, and now it seems He has just turned back those last years and lets me go right on as if they had never been. I feel twenty-five years younger in mind as well as body.

I cannot praise Him enough. I want to spend all of the strength He has given me in His service.

Your Sister in Christ, (MRS.) ALMIRA LAMBERT.

And it shall come to pass that, before they call, I will answer; and while they are yet speaking, I will hear.—Isaiah 65:24.

SMITHVILLE, OHIO, October 17, 1899.

DR. DOWIE,

Dear Brother in Christ:—Your very kind letter of the 6th, stating that you had honored my request for prayer for the healing of my granulated sore eye, was duly received.

I thank you very kindly indeed.

God bless you. I also very gratefully thank our Heavenly Father in Jesus' Name. He answered before you called. My eye was healed during the night before my letter reached Chicago.

Very respectfully, JONAS YODER.

Little Boy Knew Where to Find the Best Physician.

We give an extract from the letter of a lady in Ohio, who writes:

I will tell you what God did for us last week.

My boy, thirteen years old, took very sick with a high fever, a week ago Sunday night. On Monday he got worse and was out of his head. He would pull at the bedclothes. He would not eat anything.

I wanted to see how his faith was, so I asked him if we must send for a doctor or if he would trust God to heal him.

He said he did not want a doctor, but God would heal him.

That night at bedtime he was still very ill. I talked with him and he repented of something he had done. Then we prayed, and in less than ten minutes he was almost wringing wet with perspiration.

The next day he was well.

Dear reader, are you telling others to come to Jesus that they may have life—that abundant life which He came to bring to the world? Are you telling them that He died that they might be made whole in spirit, soul and body? Zion Literature Mission needs your help to send this Message over the world. Will you not help us in His Name who is ready to receive all who will come to Him for life?

Zion Literature Sent Out From a Free Distribution Fund Provided by Zion's Guests and the Friends of Zion. Report for Week Ending January 27, 1900.

1500 Rolls to.....England.
1205 Rolls to.....United States.
1275 Rolls to.....Sailors.
1025 Rolls to.....Ireland.
792 Rolls to.....Homes of the world.
384 Rolls to.....China.

Total number of rolls for the week, 6396.

He sendeth His word and healeth them.

LEAVES OF HEALING

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

A WEEKLY PAPER FOR THE EXTENSION OF THE KINGDOM OF GOD
EDITED BY THE REV. JOHN ALEX. DOWIE.

Entered at the Postoffice, Chicago, Illinois, as Second Class Matter.

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

For foreign subscriptions add one dollar per year for postage.
Subscribers desiring a change of address, should give present address, as well as that to which they desire LEAVES OF HEALING sent in the future.
Make all Bank Drafts, Express Money Orders or Postoffice Money Orders payable to the order of JOHN ALEX. DOWIE, 1207 Michigan Avenue, Chicago, Ill., U. S. A.
"Station L. Long Distance Telephone South 698. Cable Address "Zion, Chicago."
All communications upon business must be addressed to
MANAGER ZION PUBLISHING HOUSE,
1207 Michigan Avenue, Chicago, U. S. A.

CHICAGO, ILLINOIS, FEBRUARY 3, 1900.

TABLE OF CONTENTS.

Leaves of Healing, Saturday, February 3, 1900.

ZION HOME OF HOPE FOR ERRING WOMEN—
Account of Its First Year's Work, by Dr. J. G. Speicher, M. D., 449-451
Illustration—Home of Hope, 449
Portrait of Deaconess Jennie Paddock, 451
Testimonies of Rescued Women and Others, 451-454
Testimony of Deaconess Jennie Paddock, 454
CAUTION—
Zion's Mission to the Fallen, 457
ZION LITERATURE MISSION, 455
EDITORIAL NOTES—
The General Overseer's Return to Headquarters, 456
Despair of the Chicago *Record*, 457
Rapid Purchase of Stock in Zion Land and Investment Association, 457
Necessity for Early Purchase of Stock, 457-458
Industries for Zion City, 458
Scriptural Ground for the Production of the Beautiful, 458
Concerning Fourth Anniversary, 458-459
Practical Effects of Zion's Teaching, 459-460
Concerning Statistics of the Churches for 1899, 460-461
Causes for Decadence of the Methodist Episcopal Church, 461
Concerning Approaching Quadriennial Conference of the Methodist Episcopal Church in Chicago, 461-462
Zion's Seventies Going Forward, 462
This Issue of LEAVES OF HEALING, 462-463
Zion's Messengers in San Francisco, 463
ZION'S BIBLE CLASS, 463
CAUTION—
Zion's Mission to the Afflicted, 464
A VOICE TO ZION AND GOD'S PEOPLE IN EVERY LAND, 465
Central Zion Tabernacle—
Prelude—The Bad Dreams of the Chicago Press, 466-467
Sermon—In All Their Afflictions He Was Afflicted, 467-472
South Side Zion Tabernacle—
Sermon—In His Love and in His Pity He Redeemed Them, 472-473
Central Zion Tabernacle
Testimony Meeting, 473-475
NOTES FROM ZION'S HARVEST FIELD, 476-477
CHEERING WORDS FROM ZION'S GUESTS, 478
ANNOUNCEMENT OF THE FOURTH ANNIVERSARY OF THE CHRISTIAN CATHOLIC CHURCH IN ZION, 479
BAPTISMS, 480

EDITORIAL NOTES.

"THEY SHALL INQUIRE CONCERNING ZION WITH THEIR FACES THITHERWARD."

THE BEAUTIFUL prophecy of which these words are a part is finding fulfilment.

IN THOSE days, and in that time,
Saith the Lord,
The children of Israel shall come,
They and the children of Judah together;
They shall go on their way weeping,
And shall seek the Lord their God.
They shall inquire concerning Zion
With their faces thitherward, saying,
Come ye, and join yourselves to the Lord
In an everlasting covenant
That shall not be forgotten.

WE HAVE returned with great joy to our work at Headquarters.

In Central Zion Tabernacle last Lord's Day afternoon, despite the fact that the weather was intensely cold, zero and sometimes below, we found thousands awaiting us, and a most delightful reception.

FROM OUR early morning consecration meeting at 6:30 in Zion Hall of Seventies, when over one hundred and fifty came out in the dim dawn of that cold day, we had one unceasing flow of Divine blessing. When we returned from our last service of the day in the South Side Zion Tabernacle, at 11 o'clock P. M., we were so happy and well that we kept on working until 2 o'clock on Monday morning in Zion Home, thus being continuously about the King's business for twenty-one and a half hours.

AND THIS is our reply once more to the lie which still continues circulating all over the world, as we see from our exchanges and from the clippings sent to us, namely: That we were stricken with dumbness, paralysis, and even with the hand of death.

IT IS AMUSING and amazing to read the comments upon our supposed sickness and impending death, and especially upon the bogus stories which have come from the Chicago press liars, that we were rendered suddenly voiceless on the night that we were said to have attacked the late Dwight L. Moody.

MONDAY MORNING of this week found us happily at work at the time when business men get to their offices. On that day we were not only able to attend to all of our office business, but to speak for a considerable length of time to the guests in Zion Home and pray with them, and have the joy of seeing many of them blessed; to deliver our Lecture on Prayer to Zion College in the afternoon; to spend several hours thereafter in consultation with our chief officers in Zion Land and Investment Association and Zion City Bank, and then in the evening to preside over a great gathering of Zion's Seventies in their beautiful Hall, five hundred and sixty being recorded on the Roll of Seventies that evening and assigned two-and-two to their various districts throughout the city.

And the next day was like unto it, closing with a Conference of the members of the Christian Catholic Church in the Central Zion Tabernacle, at which there were about a thousand officers and members present, although the weather was still below zero.

And so the days of happy service have rolled on and bring us again to the end of the week, praising God for an increasing vigor of spirit, soul, and body.

AND YET the lie goes on its tortuous, slimy way in all the mire and dirt of the newspaper press, hissing out—

"Dowie's dumb!"

"Dowie's sick!"

"Dowie's dead!"

"Zion will never be built!"

"The Christian Catholic Church is gone!"

"Doweism dies with Dowie!"

"Zion is no more!"

And much more to the same effect.

No doubt there will be many persons throughout the world who will not know for months, if ever, that *all* the press statements were shameful fabrications.

IT WAS amusing to read the despair of the Chicago *Record* in its attempt to report the magnificent reception accorded to us in Central Zion Tabernacle last Lord's Day afternoon, and the enthusiasm and unity of the thousands of our people present. The people of Chicago generally have been deriding that paper for its series of lies, and the report to which we refer is the production of its despair. It is as follows:

DOWIE'S RESPONSIVE SERVICE.

MUTUAL-ADMIRATION REUNION BETWEEN ALLEGED HEALER AND HIS FLOCK.

John Alexander Dowie appeared in Zion Tabernacle, Sixteenth Street and Michigan Avenue, yesterday afternoon. This is a synopsis of what he said:

Dowie (waving his arms)—"God answers my prayers, don't He?"

Audience (wildly)—"Yes."

Dowie (smiles significantly and waves his arms)—"A good many men have died, haven't they?"

Audience (wildly)—"Yes."

Dowie (still waving his arms)—"God's power is just the same as it used to be. Sing that."

Audience (singing)—"God's power is just the same as it used to be. Whatever God promises He is able to perform, for His power is just the same as it used to be."

Dowie (waving his arms)—"Know that, you miserable newspaper men!" (Audience cheers.)

Dowie (hissing)—"Editors—hounds—press—kill me—devils—victory!" (Audience cheers.) "Freemasons!" (Audience cheers.)

Dowie (still hissing)—"God smite that accursed system of Freemasons!" (Audience cheers.)

This continued for two hours.

THIS LYING SHEET did not attempt to explain to its readers how we could have had the strength to continue for two hours in this "mutual-admiration reunion" if we were, as they had alleged, dumb, paralyzed and dying.

WE WILL SIMPLY call to the attention of our readers this fact, that the proceedings and discourse which the paper thus professes to give a synopsis of is given in full in this issue, and will be found on pages 467 to 471. No better illustration of the falsehoods of the press, when it professes to give reports of our meetings, could be found than this. The friends will therefore preserve this report of the *Record*, as well as the report of our sermon, so that in future they may be able to get some idea of what we say when the *Record* goes on in this drunken way.

WE ARE becoming increasingly convinced that the Devil is no longer even clever; that he is getting old and foolish, and is drunk most of the time, as is evidenced by the *Record's* proceedings.

Alas! alas! for the Associated Liars of the Press, especially for these twin little vipers, the *Record* and the *Daily News*. The others have, after their Bad Dreams and their exposure, had at least the sense to keep silent; but even this bit of worldly wisdom is lacking in the *Record* and *Daily News*, which boast the largest circulations in Chicago.

WE OWE IT, however, to even our enemies to say that some of them have published paragraphs saying that we were well and had spoken to a large audience in our own Tabernacle. They thus declared that their previous statements which they had sent all over the world had been false, but of course they made no such admission. It is uttterly beneath their diabolical dignity to confess a mistake, and we think they are right, for we do not believe that they ever make any mistakes. It is our profound conviction that they always lie on purpose.

FAR AND WIDE, o'er all the earth, we want to make it known again and again that not one single line proceeding from any portion of the public press of Chicago is to be relied upon unless it is confirmed by statements in these columns. We again desire our friends to make a deep mental record of this, and to let the fact be known to the fullest extent of their power. It is only in this way that we can counteract the innumerable falsehoods that have been, are being, and will be manufactured in Chicago.

THIS IS, however, to be said for the press: They have evidently a very profound conviction that the investment made in land for Zion City is a magnificent one. When, the other day, we paid by our agent a very large sum of money on account of the purchases, they unanimously conceded the fact that Zion City was, as one of them put it, "a certainty," and as another put it, "a go."

EVERY DAY subscriptions to stock are pouring in, and we warn our friends far and near that there is danger of their being left behind in the most advantageous selections of land by and by, if they do not quickly subscribe for the stock.

We earnestly desire that the priority of selection which is given to stockholders in the order of their stock will not be lost sight of by those who are members of the Christian Catholic Church in Zion, so that they may get that great advantage which, of course, can only be held open for a limited time.

AT THE special Conference of about a thousand members, on Tuesday night, we made this matter very plain, and we were delighted next day, severely cold as the weather was, to learn from our officers that the Institutions had been thronged with business. But still there are many who do not realize that in order to secure the advantages of priority of selection when the land is ready for selection, that they must invest in the stock *now*, or, at least, *very soon*.

We should greatly grieve to see the stock subscribed for by persons who were not in the fullest sympathy with Zion, for, although we could and would prevent their interfering with the principles upon which the City is founded, yet it would be painful to see and know that our people would be compelled to pay higher prices for the land through middlemen than they could now get it for by making an immediate investment.

We place this matter right here in the middle of our Notes, although it is out of its proper department, because we wish to impress upon our friends everywhere that there is no time for delay. Although it will be some time before the land can possibly be all purchased outright and surveyed, plotted, graded, and prepared for sale, yet that work will proceed as rapidly as possible. There is every indication that the stock will be subscribed in such quantities as will, within a very few months, perhaps weeks, we think, compel us to close the

subscription. We could get the money very quickly if we offered the stock to *the world:* for, as the Chicago *Journal*, one of our critics, said recently, "*If Dr. Dowie would float a few millions of stock, there are a good many shrewd investors who would take a little Zion preferred.*"

WE ARE NOW engaged in planning for great industries upon the soil, and have already made arrangements for the investment of some hundreds of thousands of dollars in various factories. These will, under the protective tariff, manufacture articles such as Nottingham lace, which it has not been possible heretofore to manufacture in this country, notwithstanding the heavy protective duties which have been enacted.

This has not been because it would not be profitable, but because it has been extremely difficult to find any of the great manufacturers of lace in Nottingham, England, willing to transfer their capital and talent to this country. We have, however, found one of the highest eminence and skill in this manufacture, who is wholly a Zion man and a member of this Church, and who is now successfully carrying on the manufacture in England.

DURING the fourth anniversary week there will be an hour or two each day given for the display of hundreds of beautiful laces manufactured by this brother, Mr. Samuel Stevenson, in his own manufactory in Beeston, Nottingham, England. We are sure that our friends who then come to the city will be delighted to see the beautiful fabrics which will be exhibited.

SOME OF OUR dear friends, perhaps, are asking how we can reconcile this attention which we are giving to lace with the Holy Scriptures. We are quite sure that they have only to read the Forty-fifth Psalm, a "Song of Loves," as it is called, to see that our heart is overflowing with a goodly matter:

My heart overfloweth with a goodly matter:
I speak of the things which I have made touching the King:
(Or, as the margin reads: "I speak; my work is for a King;")
My tongue is the pen of a ready writer.

Then, as our readers will know when they turn to the Psalm, the description of Christ and the glorious Church continues until we reach the beautiful words in the thirteenth and fourteenth verses, which we shall venture to apply to Zion as the King's Daughter:

The King's Daughter within the palace is all glorious:
Her clothing is inwrought with gold.
She shall be led unto the King
In broidered work:
The virgins her companions that follow her
Shall be brought unto thee.

WE HAVE always delighted in the beautiful, and have never had any sympathy with those who would go through the gardens with a tar brush and paint all the flowers black, simply because they chose to dress themselves always in black and white, as some of us unfortunately do.

We have always rejoiced in color, and we praise God that the Bow of Promise in the heavens is the most glorious combination of all the colors, and gladdens the eye as well as the heart of all who look upon the Rainbow in the sky.

We have ever rejoiced that the streets of the Zion above were paved with gold, that its walls were jasper, that its gates were pearls, and that its foundations of one thousand five hundred miles square (twelve thousand furlongs) were twelve in number, and each of them brilliantly beautiful precious stones.

We have ever rejoiced that God had made everything beautiful in its season, and have seen no reason why the Church of God should go about in garments of mourning as if she were a widow bereft of all her children, and as if Christ, her Royal Husband, were dead.

We believe with all our heart that the Church is Christ's most beautiful Bride, and that the time has come when she should arise and shine and go forth, as God prophesied she should at this time with the beauty of God upon her.

Awake, awake,
Put on thy strength, O Zion;
Put on thy beautiful garments,
O Jerusalem, the Holy City.

WHEREFORE should Zion City come forth in mourning and in garments of the night, indicative of sickness, sorrow, and death?

The beautiful Zion which by the grace of God we shall build near to Chicago *must* be radiant with the spiritual beauty of a Full Salvation for Spirit, Soul, and Body, with the Highways of Holiness, and the ransomed of the Lord *must* come to Zion with Songs and Everlasting Joy upon their heads. They *must* obtain Joy and Gladness. They *must* put on the Beautiful Garments, and that City *must* be the most beautiful and attractive spot not only in America, but in all the earth. True Religion must control the Chariots of Music and Art as well as of Spiritual Power; and it must be radiant with the Glory of God within and without.

WE CALL the attention of our friends to the announcement made on page 479 concerning the rates which we have obtained from the railways, from February 17th to 23d, and we hope that they will pay particular attention to the instructions therein given.

WE DESIRE each Branch of the Christian Catholic Church and Gathering of the Friends of Zion to be generous towards the Elders and Conductors, and make a special offering for their expenses, providing them with round-trip tickets to and from Zion. We also hope that very large numbers of the members will avail themselves of this opportunity of coming to these great Anniversary Assemblies in Zion and sharing the spiritual power and blessing which always comes in these Conferences and Gatherings.

THE PRINCIPAL traffic and passenger officials of the Chicago and Northwestern Railway are acting thus far in a very generous spirit towards Zion.

The Special Excursion to the site of Zion City will occupy the greater part of the day on February 22d, Washington's Birthday. It will leave the city depot of the Chicago and Northwestern Railway, Wells Street, at 10 or 10:30 A. M., and will go through without a stop to the site, forty-two miles distant. The round-trip ticket will be fifty cents, less than two-thirds of a cent per mile.

Already nearly a thousand persons have signified their desire to go, and doubtless many more will take the opportunity of this public holiday, even in the winter weather, to see the site of the beautiful Coming City.

THE FIRST ASSEMBLY OF THE ANNIVERSARY CELEBRATION will take place in the evening in Central Zion Tabernacle, and the Refectory there will be opened for refreshment of the friends from five to seven o'clock.

THE ANNIVERSARY PROGRAMME will be published in our issue of next week, God willing.

THE STORY OF ZION, which appeared in the first number of this volume, will be repeated in that number and brought down to date and embellished with a large number of additional

photo-engravings, including those published in Number 11 of this volume, and several recent photographs of winter views taken of the site from various points.

All who desire additional copies of this forthcoming issue will please to send in their orders very early, to prevent disappointment.

OUR WITNESS in Zion against sin continues, by the Grace of God, to "bring forth fruits unto repentance" even after many days. A sermon which we preached in Central Zion Tabernacle last July bore fruits which are described in the following article from the St. Paul *Daily Globe* of January 16, 1900. Here follows the article:

SLEEPING, NOT DEAD.

FAITH IN HUMAN NATURE AWAKENED IN ONE COUNTY OFFICER.

WOMAN SENDS A BIG CHECK

IN PAYMENT OF SEVEN YEARS' BACK TAXES ON PERSONAL PROPERTY WHICH HAD ESCAPED THE VIGILANCE OF THE ASSESSORS—OFFICIALS PRONOUNCE THE CASE ONE IN ONE HUNDRED AND FIFTY THOUSAND.

The officials of the County Auditor's office were astonished yesterday by the receipt of a letter from a lady living at Hamline, enclosing a check for $563, as a contribution to the "conscience fund," which was started a short time ago by a remittance of $137.80, also from a resident of Hamline.

In her letter the writer stated that the check was for the taxes for the years 1893 to 1899, inclusive, on personal property belonging to her which had escaped the argus-eyed assessors. For a time she had rejoiced in her immunity from taxation, but recently it had been borne upon her that she could not be "true to her God without making restitution."

"It is one of the most remarkable cases on record," said Deputy County Auditor Harry Griswold yesterday. "It comes to renew our faith in humanity, which was sadly wavering in respect to personal property taxes. So many people glory in the fact that they pay no personal property taxes that the person who remitted the $563 may be justly termed one in one hundred and fifty thousand, or whatever the population of St. Paul may be."

This clipping was sent to us by a member of our Church, with the accompanying letter, which we give herewith:

———, ———, January 25, 1900.

REV. DR. J. A. DOWIE, Zion, Chicago, Illinois.

My Dear Brother in Christ:—At the risk of being considered obtrusive, and after some consideration, I have decided to mail you the enclosed clipping from the St. Paul *Daily Globe* of January 16, 1900.

The lady referred to is my dear wife, and at the bottom of this and underneath all is your sermon delivered on the afternoon of July 9, 1899: "Underneath the surface is the Rock, and if you will only dig deep enough you will reach it."

We were both of us present and afterwards commenced digging out the "muck."

Whew! What a stench! But, undaunted, we kept on digging. We were anxious to reach the Rock.

There was much to straighten out, and as fast as it was revealed we acted, sometimes slowly, but we kept right on.

Back tithes had to be met.

This question of taxation had to be met and settled by full restoration. Thank God, we had the grace supplied which enabled us to Go Forward.

There is no false sentiment in your preaching. When one attends your services a few times, with an obedient spirit, he will understand very thoroughly what is expected of a Christian.

No impurity is tolerated in Zion. We must dig deep and get out the muck in order to get upon the Rock.

I thought it possible you would like to know and understand that your labor is not in vain.

Yours in Jesus, ——— ———.

THIS STORY could be repeated by many hundreds in Zion, and we are glad that God uses us not only in the restoration to private persons, but in the restoration to public bodies of money fraudulently obtained or fraudulently detained.

A very large number of cases have occurred within the last few years in which money has been restored to railroads, and many kind letters have been sent to us by railroad officials concerning money which the members of this Church have sent to them.

The following letter is from the Wheeling and Lake Erie Railroad Company. We omit the name of the person to whom it was addressed:

WHEELING AND LAKE ERIE RAILROAD COMPANY.

CLEVELAND, OHIO, December 2, 1899.

DEAR SIR:—Your letter of the 28th, with enclosure of —— in payment of fare from ——— to ———, received, and I take great pleasure in acknowledging receipt of same.

We accept the above in the same spirit in which it was sent.

I would also like to say that in receiving such a letter it is a very novel experience in the life of a railroad man, and is the first case in the life of this road. Our treasurer has been forced to open an entirely new account in order to take care of this remittance.

I trust that the religion you have experienced may continue with you until you reach the goal which should be the ambition of us all.

Again thanking you, I remain

Yours truly,

E. B. COOLEDGE,
General Passenger Agent.

Although the amount involved in this case was not very large, yet the principle is one that is established in Zion, and in many cases very large sums have been returned to the railroads of which they were defrauded in various ways by persons who have been converted in Zion.

IN CONNECTION with this matter, we will say that we have been frequently asked to pray for the restoration of money of which persons have been defrauded, and very large numbers of answers have been graciously given by God.

The following indicates how one was recently answered:

CHICAGO, January 29, 1900.

DEAR GENERAL OVERSEER:—I have no desire to bother you with my business affairs, but as you were so kind as to write to me in reference to my prayer request dated December 29, 1899, please let me tell you the result of your prayers.

Five persons were referred to. Three of them have settled their accounts. One I was not able to locate, and I enclose the letter I received from the other one. She is honest, and God will enable her to pay the $—— due me in due time.

May God keep you and Mrs. Dowie until Jesus comes.

Yours in Christ, ——— ———.

IN ANOTHER direction our witness during the Holy War has been productive of very striking results. It will be remembered that for nearly three months our preaching was from Malachi 3:5:

And I will come near to you in judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers; and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not Me, saith the Lord of hosts.

In all these points great blessing has followed the plain speaking, and in cases where we have been frequently criticised for our language; especially in the very cases where false refinement has objected to our words, as in our witnessing against the adulterers.

IN AN IMPORTANT CITY in a certain State the question was submitted to us concerning a marriage which had been effected contrary to the law of God. We wrote as follows:

January 17, 1900.

BELOVED SISTER IN CHRIST:—There is only one reply possible to your letter, and it gives me very much pain to make it; but the law of God and the words of our Lord Jesus Christ in the gospels admit of no second thought.

You would have been justified in obtaining a legal separation on the ground of non-support, but God does not permit divorce on such a ground, and therefore your marriage is not one that God or this Church can recognize.

I grieve to say this, because of the sorrow it must bring, and yet that sorrow will be turned into joy when you do right.

I sympathize with Mr. —— in this matter: for if you and he are determined to do right, then there is only one thing that can be done—you must not live as husband and wife.

This brought the following reply:

————, ————, January 22, 1900.

DEAR DOCTOR DOWIE:—Your very kind and sympathizing letter of January 17th, inst., received.

When Mrs. —— had me write to you first for her—and I will say myself as well—we said in that letter that we *shall obey*, realizing then that it might mean our separating from each other, but to be joined in God's love and called His children for making the sacrifice; and that, as you write, "The sorrow will be turned into joy for us doing right."

We have prayed over this matter and have asked our Father in Heaven to guide us through all the pain and sorrow it gives us and her two dear children—who are Christians—and to make the burden light and lead us into the light as it is in Jesus.

So many thoughts have passed through my brain since receiving your letter relative to this subject that I wish to ask you a few questions in regard to how and where we shall live.

Is our living together as husband and wife a hindrance to Mrs. ——'s healing? (Our answer—Yes.)

Can we live in the same house, but in different apartments, and not be adulterers? (Yes; but it is dangerous, and you should not do it.)

If separated, can I help provide her with the necessities of her maintenance? (Yes; and it is your duty.)

Can she or does she still bear my name after separating? (Her previous name—not yours—should be borne by her.)

Can we be received as members of the Christian Catholic Church after separating? (Yes; I will gladly receive you both.)

I have been a K. of P., Maccabee, A. P. A., P. O. S. of A., Blue Lodge Mason, and Chapter Mason, I. E., R. A. M. But, thank God, I have not been in the lodge rooms for more than two years, and if Zion wants me and my Masonic apron and life membership certificate, they are hers to be put on the walls either here in ———— or Chicago. And if Zion does not permit me to become one of hers, I shall never return to the Secret Orders, but live and serve my Master. (Send on the whole outfit and we will nail them on the walls of Central Zion Tabernacle.)

Please pray for us and guide us in these matters, as we want to be the children of the Heavenly King and help win souls to Christ.

Yours in His service, —. —. ————.

To this letter we have not had time to reply, but now give the answers as above, within parentheses, hoping they may be a guide to others. May God comfort and bless them, and their children, and lead them all into the King's Highway of Holiness.

The following letter, just received, will show that God is leading them into the Path of Divine Purity and Peace. They will doubtless obey the directions now given:

January 29, 1900.

DEAR DR. DOWIE:—I wrote to you a few days ago, asking some questions about our living together, etc., but have not heard from you in reply to same.

Mrs. ———— and I have lived in separate rooms, but under the same roof, since we decided to obey God and follow our dear Saviour's teachings.

We have been waiting to get your reply before making any move to separate from each other in this matter between God, you and ourselves.

God knows my heart and God knows I have fully repented of my sins. Yet I feel there are some things I want to have adjusted in my mind before I have the knowledge of the Holy Spirit dwelling in me. I am willing to make any sacrifice God calls me to do and wishes me to do through Jesus Christ's Name here on earth. But I owe money to some and feel I cannot become fully consecrated until I have paid every penny. I do intend to just as soon as I have it to pay with, God knows.

I once sold a friend's goods that had been put into my hands to sell, for $100. He allowed me $20 as a commission, but I kept the whole amount, until he came in one day and asked me about it and I told him I had sold the goods and spent the money, but promised to pay him back as best I could. About a week after I sent him $20, and that is all he has received; but I intend to pay him up in full for all he asks, just as soon as I get the money to do so.

My father was opposed to Dr. Dowie, but after reading some of your sermons in the LEAVES and some tracts, he has changed front and is going to subscribe for the LEAVES. . . . I ask you to pray for his healing. I am going to take him over to hear Elder —— tomorrow evening.

Dear Doctor Dowie, I want you to pray for my dear mother, sisters, and brothers, that they may be brought to Zion and accept Christ as their Saviour, Healer, and Sanctifier; and pray for my family, who are waiting earnestly and prayerfully to hear from you in regard to our living; and as Christ commands we shall obey.

May God keep you, and your dear wife and children, and all Zion, is my prayer. Yours in Christ, —, —, ————.

WE REJOICE that this is but one of many such letters from the North, South, East, and West, throughout this land and from foreign lands, and it is our happy privilege to realize that God is enabling us to thus awaken the consciences of multitudes throughout the world who have been at ease in the churches and in the world, until our witness as God's Messenger has reached their hearts and transformed their lives, even at the terrible price which they very often have to pay for it. The happy results of Obedience to God in this and all other matters are very great. The immediate pain is unspeakable. Yet, although "Weeping may endure for a Night, Joy cometh in the Morning." God's Morning comes to all who obey Him.

THE GOSPEL of the Kingdom of God must ever remain the same: the Gospel of Righteousness and Peace and Joy; but there cannot be any Divine peace or joy until righteousness reigns in the hearts and lives of God's people.

IT IS NOT only the imputed righteousness that brings peace and joy. Righteousness must be imparted.

It is good to rest in the righteousness of Christ and to rejoice in the righteousness which is of God by faith, but it is also good to remember the Word:

My little children, let no man lead you astray:
He that doeth righteousness is righteous, even as God is righteous.

And also the words:

In this the children of God are manifest, and the children of the Devil:
Whosoever doeth not righteousness is not of God.

WE PROCLAIM "Righteousness in the Great Congregation," and we rejoice that we can say—

I have not refrained my lips, O Lord, thou knowest.

And still more it is our joy to know that this declaration of Righteousness is being blessed to earth's remotest bounds.

Were we to attempt to tell one-half of the story we could fill, frequently, every page of LEAVES OF HEALING.

THERE IS a great leakage in the churches.

And our enemy, *The Independent*, of New York, albeit that we have, as we believe, rightfully refused to give them our figures because of their publication of wicked falsehoods concerning Zion, has once more presented to the world the statistics of the Churches for 1899, as given by their representatives.

WE HAVE NOT yet been able to read fully or analyze the whole of the figures given in the forty-page article entitled, "The Churches in 1899," which appears in *The Independent* of January 4th, but we feel it right, in view of the assembling this year of the General Conference of the Methodist Episcopal Church in this City of Chicago, to call attention to the facts presented, first, in the article of Dr. Carroll, pages 37-39, and in the figures given on page 63.

THE METHODIST EPISCOPAL CHURCH, or, as we call it, the Masonic Episcopal Church, has been bitterly opposing Zion throughout the whole of the year, and Zion has fought many battles with its leaders and captured many prisoners.

THE FIGURES to which we have referred show that the Methodist Episcopal Church has increased its number of churches during 1899 by no less than 462, while during the same period it admits the loss of 35 ministers and 3747 members.

IS NOT THIS terrible, that hundreds of new buildings have been erected, larger sums of money than ever have been collected, and the miserable one-sixth of one per cent gain of last year has not only not been maintained, but that thousands of members and nearly two scores of ministers have been lost.

DR. CARROLL'S article upon his own Church says: "The financial condition of the Church is very satisfactory, as is further indicated by the success which has already attended the appeal for $20,000,000 as a Twentieth Century thanksgiving fund. There can be but little doubt that the whole fund will be raised before the expiration of the three years' limit. But," he adds, "in the midst of its financial and general prosperity, the Church is called to consider the indubitable and uncomfortable fact that *there is not only no increase in the membership, but an actual loss*, at least for the first half of the year."

He adds, "The statistics of the spring conferences, which constitute less than half the Church numerically, show *a net loss of nearly 24,000 communicants*. Of this loss 22,795 is discovered to be in the column of probationers. The presumption is that probationers are received into the Church as full members at the expiration of the term of six months. If the probationers became members, then *their places were not filled by new probationers*, but there was a net loss of members also of 1223. The cause of this loss is *unknown and unknowable*, according to the present method of securing statistics. Apparently the number of conversions is diminished. Why that is, if it is, *who can tell?*"

WE THINK Zion can tell. We think that Zion has been telling all the year, notwithstanding the plentiful abuse that has been heaped upon us in the press and in the Methodist Church.

We will now give Dr. Carroll and *The Independent*, and all concerned, a few figures from Zion's point of view.

Listen! We have absolutely captured, to our own certain knowledge, no less than 10 of these 35 ministers, and we think that we have captured a number of Methodists equal to that of the number reported as having been lost; for Zion has been added to by many, many thousands from all the denominations; but especially from the M. E. Church.

WHILE the Masonic Episcopal Church has been rejoicing, therefore, in its increase of number of buildings, and larger collections of money, and yet being compelled to confess its loss of ministers and members, Zion, on the other hand, is able to rejoice in 300 per cent growth of its membership, from 14,000 to 42,000; an increase of its Tabernacles and meeting places by several hundreds; an increase in its ordained officers from 20 to 120; and the financial increase has been so great that we have been enabled to establish Zion on every Continent of the earth and on many Islands of the Sea, and to lay the foundations of Zion City, into which we have already put $100,000 cash, and in connection with which we expect to spend millions of dollars.

AS GOD'S MESSENGER, we boldly tell the Methodist Episcopal Church—

"Ill fares the *Church*, to hastening ills a prey,
Where wealth accumulates, but men decay."

And we declare that the reason for their loss of membership and their want of conversions is that their ministers and membership alike have been decaying—

First. By their alliance with the World, the Flesh and the Devil, especially in connection with the worship of Baal in the Masonic Lodges, where the Name of Jesus Christ is rejected and the abominable lie of the resurrection of the mythical Hiram Abiff by King Solomon takes the place of the Real Resurrection of Jesus Christ by the Holy Ghost.

Second. By their rejection of the Gospel of Divine Healing through faith in Jesus Christ as a part of that Everlasting Gospel of the Kingdom of God which covers the redemption of Spirit, Soul, and Body.

Third. By their wicked and cruel and malicious and absolutely unfounded attacks upon ourselves and upon Zion, by several of their Bishops and Presiding Elders and many of their leading members, and by their denominational papers, who have expressed their hatred for us and Zion in the most bitter terms.

Fourth. By their manifest hypocrisy as a Church in pretending to preach repentance, faith and obedience, while they cover up the sins of the people, permit their ministers to destroy the Faith, and refuse obedience to God's Message and to God's Ordinance of Triune Baptism.

THESE BEING the facts, we therefore sum up the indictment against this Church, *as an organization*, and declare that its spiritual decay is the consequence of its affiliation with the Powers of Darkness and its hatred of the Light.

AS FOR the poor Methodist Episcopal Church South, it continues still to go from bad to worse.

Dr. E. E. Hoss, who writes the article concerning this portion of the Methodist Episcopal Church, boldly boasts of increased financial power, and has the audacity to declare that the Church which he represents is not suffering from "a serious or radical loss of spiritual life or aggressive vigor," when the facts are that on page 63 it is shown that, notwithstanding the increase during the year of 22 ministers and 155 churches, it has suffered a loss in membership of 2073.

If the Church that increased in ministers and church buildings in this way is not suffering a loss of "spiritual life or aggressive vigor" when it confesses to a loss of thousands of members, then we humbly ask Dr. Hoss, *What is the meaning of this loss?*

WE CAN TELL Dr. Hoss that we have all over the South added to Zion considerable numbers of members of his Church, and that the lady stenographer to whom we are dictating these lines is only one out of nine who have come into Zion in the little town from which she comes, Tupelo, Mississippi. If he desires, we can give him the names of these persons, and of many others who have come into Zion because of the wretched condition of the Methodist Episcopal Church South.

DR. CARROLL says that "Great interest is felt in the approaching conference at Chicago."

We desire to assure him that he is absolutely correct, and that there is no place where greater interest is felt in Chicago in the approaching conference than in Zion.

We shall give the General Conference a warm welcome.

In fact, even now, we feel like playing the tune that is so often heard in processions in this city, "There'll be a hot time in the old town tonight."

We intend to make it exceedingly warm for the General Conference when it comes to Chicago. We shall not spare the miserable men who are leading this Church downward into an abyss of spiritual darkness, decay and death from which there cannot be any resurrection. The only hope for the people and for the true ministers of that Church is to get out of it, for *as an organization* it is controlled by men who have gone to the Devil. This is our solemn conviction and our continuous experience, and the experience of the many thousands in Zion who have come out of this apostate Church.

YOU ARE perfectly correct, Dr. Carroll—"Great interest is felt in the approaching conference at Chicago." And may it be a time of great heart-searching for the true men yet remaining in that once glorious Church which John Wesley established, but which has departed so completely *as an organization* from all his inspired direction.

Is THIS miserable simulacrum of a Church, rejoicing in the obesity of its financial prosperity, and utterly indifferent to its manifest spiritual decay, the Church which John Wesley founded? No. It is a shadow, an unreal likeness of that glorious thing. It is a phantom, a vague and unreal representation of that splendid Movement which proclaimed a Living God, a Living Faith, a Living Gospel, and produced Living Christians who did not draw their inspiration from the stinking bones of Hiram Abiff, or from oyster suppers and bazaars, or affiliation with the World, the Flesh, and the Devil in any form.

IN THE Century Dictionary under the heading of *Simulacrum* there is a very interesting quotation from E. D. Copes' "Origin of the Fittest," page 407, which says, "The sensation of persons who have suffered amputation shows that their sensorium retains a picture or map of the body so far as regards the location of its sensitive regions. This simulacrum is invaded by consciousness whenever the proper stimulus is applied."

WILL DR. CARROLL and Dr. Hoss permit us to say, that the Methodist or Masonic Episcopal Church, as it now is, has suffered amputation, or as Dr. Buckley puts it, "aberration of judgment," consequent upon the injuries received from Mah-hah-bone, otherwise Baal, the sun-god, who controls the Masonic Idolatrous and Anti-Christian Lodges to which so many leading Bishops, Elders, etc., of their Church belong?

We hope that the *stimulus* which Zion now applies will restore *consciousness* of their sin, and although unfortunately we cannot restore the limbs that have been amputated, we may be able to recall the M. E. Church to a sense of the loss which they have sustained and of its causes.

WE SAY these things without bitterness of spirit against any person, for we have no personal antagonism in this matter.

It has been our privilege throughout our life to find thousands, and tens and hundreds of thousands, of friends in many lands among the people called Methodists, and we have thousands now in the fellowship of the Christian Catholic Church in Zion who were saved in that communion, and who came out of it in order to retain their communion with God.

Our one desire is, no matter what their leaders say, that the people, yea, the ministers in this communion, shall find deliverance and be made a blessing to humanity. But we are profoundly convinced that it is impossible for them to find that deliverance within that Church.

It is an old goat-skin which can no longer contain the new wine, for the bottles burst in every case when the new wine goes in. It is an old coat that can no longer be patched, for every attempt to do it makes the rent worse.

It is as the Jewish Church was, and as the Roman Catholic and the Greek and many of the other apostate churches are, an *organization* which must be destroyed if the people are to be saved.

Our Lord Jesus Christ saw it was absolutely impossible to save the people unless He destroyed the *organization* then existing, hence He destroyed it, and destroyed it utterly, and replaced it with one which was the scoff and scorn of both Jew and Gentile, a stone of stumbling to the Jew and an offense to the Greek.

History once more repeats itself, and the time has come for every Apostasy to go and the true Church of God in Zion to appear.

YES, IT IS TRUE; "Great interest is felt in the approaching Conference at Chicago." And Zion hopes to show it. We heartily invite the attendance of its members to the Special Discourses which we shall deliver at that time on THE DEGRADATION, DECAY AND DOOM OF METHODISM.

BUT ZION'S principal joy is to Go Forward, seeking the perishing in every street of the city, and carrying the Gospel of Everlasting Peace into every home.

OVERSEER PIPER and the Elders, Evangelists, Deacons, and Deaconesses now resident in the city are all coöperating splendidly with Deacon Abraham F. Lee, who is the Recorder of the Seventies, in perfecting the organization of this splendid battalion of Christian workers, which will soon be, we trust, one thousand strong.

Two-and-two the Seventies are going forth.

Probably 400,000 persons have been already directly reached by their ministrations, and by the Grace of God they are determined to carry Christ's Message of Peace to every home of the two millions of people in Chicago.

As we have already said, a splendid gathering was held Monday night in Zion Hall of Seventies to perfect the redistribution of these Messengers from Zion, and it was a season of great delight.

NEXT MONDAY evening, God willing, we shall hold a special gathering in Central Zion Tabernacle and deliver the Charge to the Seventies not only present, but to those in all the Branches of the Christian Catholic Church in Zion throughout this and other lands.

We expect not only large numbers to be present, but that God will manifest Himself by bestowing special power and blessing upon these Seventies, *through the laying on of hands* on that evening.

This we have determined to do, after much consideration.

While we will not consider that act as one of separation for these Seventies for the office of Ministry in the Church as in the case of Elders, Evangelists, Deacons, and Deaconesses, yet we feel that the time has come that we should ordain them as Lay Messengers of the Church and from the Church to the millions of this land.

There will be, also, in connection with the Conferences and Services of Anniversary Week, a Special Service for the Laying on of Hands upon the Seventies who will then be present from many parts of this country.

We are assured in our hearts that God will give special grace in this solemn invocation, that the Holy Ghost may flow through us to these noble workers from all classes of our Church, so that they may be better fitted to perform their Divinely-appointed work in saying through every street and lane and to every house to which they come, "Peace Be to This House."

OUR INTRODUCTORY pages this week contain the very excellent report of the First Year's Work of Zion Home of Hope, written by Elder J. G. Speicher, M. D., and by Deaconess Paddock, who is the Deaconess-in-Charge.

This beautiful work is one that is full of trial, and our beloved Deaconess has suffered much from two or three women who have endeavored to bring much disgrace upon the Deaconess of the Home, because godly discipline was exercised when they were unruly.

The attempts of the enemy, however, have all failed, and the shameful paragraphs which have appeared in the papers accusing the Deaconess of cruel treatment, upon the unsupported testimony of wicked women, have all fallen to the ground and all prosecutions have been abandoned, in several cases the accusers failing to appear.

The wicked so-called "Justices of the Peace," who profit so largely by the bail bond fees of these wretched women, are doubtless beginning to get alarmed that their "craft is in danger."

Not only have many of these women been saved, but the direct result of our Zion Seventies' work has been the breaking up of very large numbers of wicked places which harbor them

---

SINCE THE departure of Zion's Messengers to Asia and Australasia, we have received further communications from both Overseer Wilhide and Elder Viking, and further accounts of widespread blessing in San Francisco. Nine additional baptisms took place, which are recorded on the last page of this issue, and by our direction Overseer Wilhide ordained Mr. Alexander Granger to be a Deacon in the Christian Catholic Church in Zion, in charge of the Branch in San Francisco.

A meeting of the Branch Church was held, and a very delightful season spent in its definite formation.

Great pressure is being brought to bear upon us to send an Elder to that city, which we cannot do for the present; but we have it in our heart and as soon as possible we shall send an Elder there.

Meanwhile we commend the new Branch to the earnest prayers of Zion everywhere.

WE MAY add that Mr. Alexander Granger met us first at Timaru, New Zealand, and within a month of our coming to this country, followed us and became our secretary for the two years during which we were on the Pacific Coast. He was a faithful member of the International Divine Healing Association during the whole of its existence, and has been a member of the Christian Catholic Church since its formation. His father and mother and brothers and sisters in New Zealand are also members of this Church.

WE REJOICE that the good seed sown in the years gone by on the Pacific Coast has been found to be bearing fruit, and that large numbers of persons are deeply interested in Zion and are ready to come in, besides those that have already entered.

Let our readers continue to follow with their prayers our Zion Messengers to the Sunny South and the Cloudy Orient.

THE EXCELLENT cartoons of our artist, Mr. Charles Champe, in this issue, deal with the principal features in the paper, namely, the Rescue of Fallen Women and the Raising of the Sick. In both cases Zion is withstood by a mocking and apostate Church as well as by an evil world, and our artist has very effectively, as in all his cartoons, presented these facts.

ZION Goes Forward, Conquering and to Conquer in Jesus' Name.

"THIS IS the Word of the Lord unto Zerubbabel, saying:
Not by might, nor by power,
But by My Spirit,
Saith the Lord of Hosts."

BRETHREN, PRAY FOR US.

THE FIRST DOOR for a Christian to enter is the Door of Repentance. If he has gotten into the Church without going through this door, he is not a member of the Body of Christ, the true Church. He is only a member of the outward Church. Your sins are going to be uncovered and made right, now or on the Day of Judgment. We must obey God and do what He tells us before He can bless us.

The second door that we enter is the Door of Faith. The third door is Obedience. Then we see Christ more clearly than before.—Extract from Notes of Teaching of General Overseer in Assembly Room of Zion Home, preserved by a Deaconess.

ZION'S BIBLE CLASS.

CONDUCTED BY DEACON DANIEL SLOAN.

BIBLE LESSON FOR FRIDAY, FEBRUARY 16th, 8 P. M.

The Forgiving Mercy of God.

1. *God is just in forgiving sins.*—Rom. 3:24-26.
Has not Christ paid the debt?
Can two parties pay the same debt twice?
Has Christ's righteousness been questioned of God?
2. *God is faithful in forgiving sins.*—1 Tim. 1:13-15.
Does God ever leave one forever in sin?
Would Christ be true to His mission and not save?
Is not God ever faithful, even to horrible sinners?
3. *God is merciful in forgiving sins.*—Acts 26:13-23.
Is not God ever waiting for His mercy to be appropriated?
Must not men's eyes be opened to see His mercy?
Does not the power of Satan shut out the goodness of God?
4. *God is gracious in forgiving sins.*—Eph. 2:4-9.
How much mercy has God to show?
How strong is the love of God toward us?
Do we gain all of God's favor in this life?
5. *God is righteous in forgiving sins.*—Rom. 3:19-25.
Can God forgive a man who clings to unrighteousness?
Can a man who is full of his own righteousness get forgiveness?
Is not the righteousness of Christ the basis of forgiveness?
6. *God is glorified in forgiving sins.*—Acts 5:29-32.
How great is the praise of God's created works?
What praise ascends to God for His redeeming grace?
Is our station higher by redemption than it was by creation?
7. *God is praised in forgiving sins.*—Col. 1:12-18.
Can we ever cease praising God for forgiveness?
Will not our praise in heaven be unbounded?
Do we yet realize all we have been saved from?

The Lord Our God is a Forgiving God.

BIBLE LESSON FOR SUNDAY, FEBRUARY 18th, 1:30 P. M.

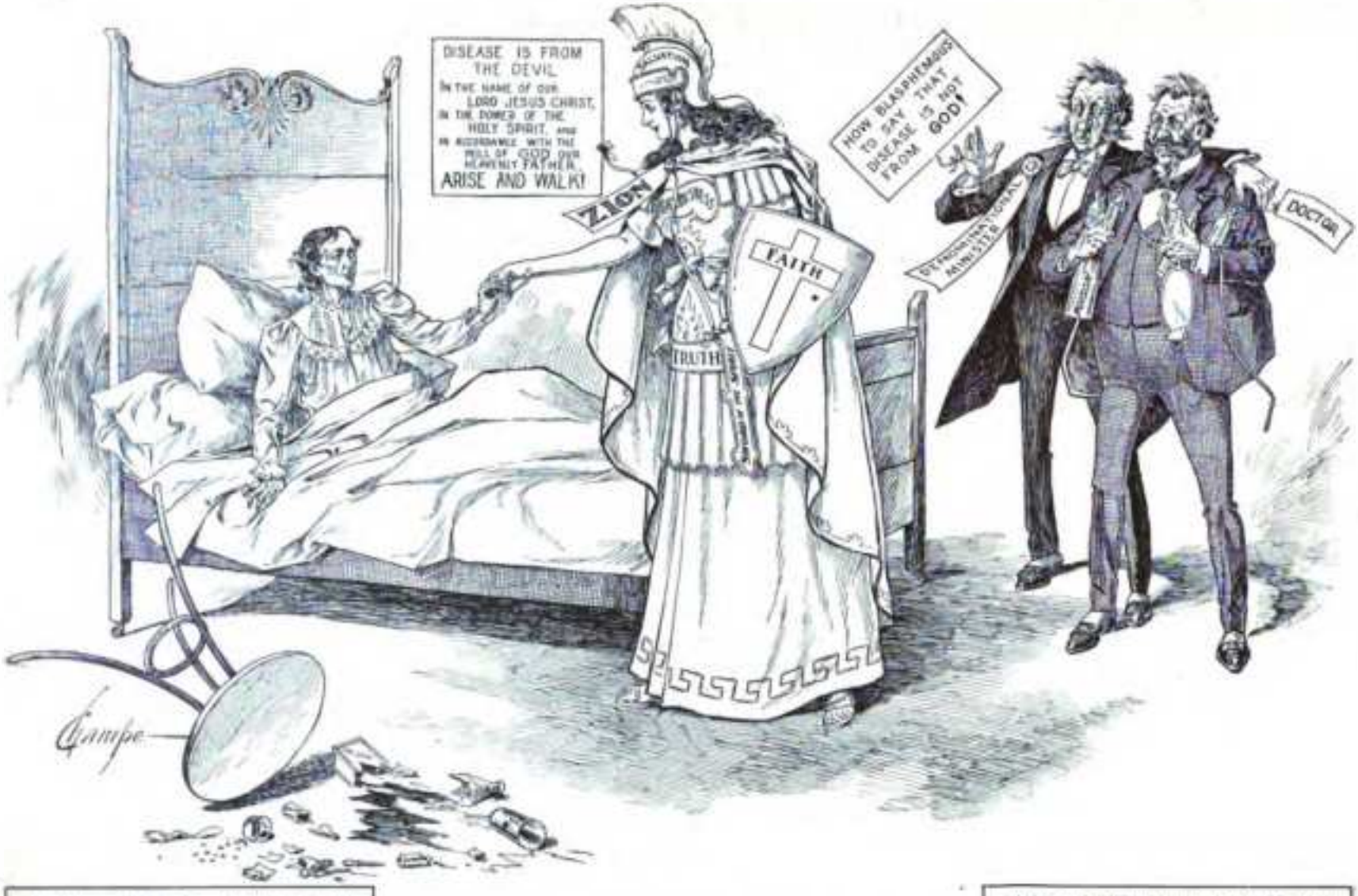
The Forgiveness of Sins—How Obtained.

1. *The basis of it.*—Eph. 1:1-8.
If one does not believe in the Atoning Blood, can he be forgiven?
If forgiven, is not one in holy relation with God?
Do not holy relations with God unlock the riches of His grace?
2. *The possibilities of it.*—Acts 2:38-40.
Is forgiveness for some and not for others?
Is forgiveness not possible to all who repent?
If one repents will not God ever give him faith?
3. *The conditions of it.*—1 John 1:7-9.
Must not a person confess sin to be forgiven?
If a person confesses with humility, does he not forsake sin?
When a person confesses sin, does he ever justify self?
4. *The scope of it.*—Matt. 6:14, 15.
If there is reserve in forgiveness to others, is one really forgiven?
Can forgiveness dwell in the heart with grudge in it?
How much does God forgive when one only partially forgives?
5. *The spirit of it.*—Psa. 103:10-14.
What is it which prompts God to forgive?
Is not God loath that any one should suffer for sin?
Does He not know the frailties that prompt us to sin?
6. *The effects of it.*—Psa. 103:1-5.
How much of a blessing is forgiveness?
What does forgiveness of sin lead to?
What blessings does it open to one?
7. *The continuance of it.*—2 Cor. 5:14-18.
Cannot one ever enjoy the blessings of forgiveness?
Is not the ardor of the first love ever an entrancing one?
Do not daily mercies keep one alive to daily gratitude?

God's Holy People are a Forgiven People.

Study Zion's Bible Class Lesson Daily. At family prayers let each member read a division of a lesson, the leader afterward asking the questions noted, receiving the answer in Scripture language with the particular verses used. An unfinished lesson can be continued at the next prayer season. **Arrange in your home regularly some evening or Sunday afternoon a meeting,** inviting in a few neighbors and friends, and with them study the lesson according to the plan above suggested, and recount to them the work God is doing in Zion. **Above all, read carefully when all alone the scripture cited in each lesson,** marking a line around the same in your Bible, praying ever that God may bless the Word read to your own heart and life and enable you to speak it faithfully to others to their own good or admonition. **Ever obey God and His Word will come with increasing light.**

Reply at once if you are using Zion's Bible Class Studies in a regular Zion Gathering anywhere and are trying through their use to help others to "A HOLIER LIFE FOR GOD." **Write Deacon Sloan** how long and where you have been doing this work, that he may by prayer, special helps and counsel come closer to you in your own life and comprehension of the Truth, and be, perhaps, of inspiration and assistance, possibly by an occasional personal letter to all who, as Bible Workers in Zion, are striving for the faith once delivered. **Add your name to the list.**



"And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, it shall be forgiven him.

"Confess your faults one to another, and pray one for another, that ye may be healed. The supplication of a righteous man availeth much in its working."—James 5:15, 16.

ZION'S MISSION TO THE AFFLICTED.

"And the word of the Lord came unto me, saying, Son of man, prophesy against the shepherds of Israel."

"The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with force and with rigour have ye ruled over them."—Ezekiel 34:1, 2, 4.

A VOICE TO ZION AND GOD'S PEOPLE IN EVERY LAND.

O thou that tellest Good Tidings to Zion, Get thee up into the High Mountain Lift up thy Voice with strength: Lift it up, be not afraid: Say unto the cities of Judah, Behold your God! Isaiah XL:9.

IN ALL THEIR AFFLICTION HE WAS AFFLICTED.

Report of Meeting held in Central Zion Tabernacle, Lord's Day Afternoon, January 28, 1900. Prelude: Bad Dreams of the Chicago Press. Sermon: In all Their Affliction He Was Afflicted.

Report of Meeting held in South Side Zion Tabernacle, Lord's Day Evening, January 28, 1900. Sermon: In His Love and in His Pity He Redeemed Them

Report of Meeting held in Central Zion Tabernacle, Lord's Day Morning, January 28, 1900. Testimony Meeting Led by Elder Jennie Dowie. Testimony of Asa Curtiss concerning Abduction and Murder of Morgan by Freemasons, and other Testimonies.

REPORTED BY S. AND E. W. AND A. W. H.

AFTER nearly three weeks' absence, resting, planning, praying and working at Ben MacDhui, White Lake, Michigan, the General Overseer again appeared upon the platform of Central Zion Tabernacle, on the afternoon of Lord's Day, January 28, 1900.

Zion was present in thousands to welcome her General Overseer and to rejoice with him in the utter confusion of his lying enemies.

Many solicitous friends, not members of Zion, and many drawn by the wide publicity to which the stupid press had given their falsehoods, were also in the audience, which filled the Tabernacle.

As the General Overseer came upon the platform with quick, elastic step, and in a clear, strong, resonant voice invoked God's blessing upon the assembled multitudes and upon the services of the afternoon, many curious eyes regarded him, to note, if possible, any vestige of the diseases from which his enemies in the press said he was suffering.



But they looked in vain.

They saw a man manifestly overflowing with bodily health and strength, mental vigor and spiritual energy. His appearance, his strong, steady voice, his manner, were not those of a convalescent sick man.

As hour after hour of that afternoon and evening wore away, and the General Overseer, with unabated energy, continued his preaching and teaching, many hitherto indifferent ones joined him in an utter contempt for his maligners.

The beautiful truth of the Word of God, "In all their affliction He was afflicted," eloquently set forth by His Messenger, awoke tenderness in many rebellious hearts. Many, many eyes were in tears as the touching story of Albion Wyman was graphically told.

Many saw for the first time the falsity of the teaching that God was the Afflictor, and, with hearts overflowing, turned to their new-found Father of Love and Pity with words of repentance and consecration in their hearts, and upon their lips.

Central Zion Tabernacle, Lord's Day Afternoon, January 28, 1900.

The General Overseer opened the services with the

INVOCATION.

God be merciful unto us, and bless us, and cause Thy face to shine upon us that Thy way may be known upon earth; Thy saving health among all nations, for the sake of Jesus. Amen.

I thank God that I am able to be with you today. I am glad that you can see that I am neither dumb, nor paralyzed, nor dead. (Laughter and applause.)

I am very glad to realize within my spirit that I am alive.

I realize something better than a mere physical existence; for the Spirit of Life through Christ Jesus has made me free from many things, which sin and disease and the powers of the Devil and hell are fastening upon the people.

I know you will rejoice with me when I say that I have not been ill for one single minute. (Applause.)

I never lost my voice for a single minute. I thank you all for the kind way in which you received my Voice in my graphophone address to you last Lord's Day when you could not find me. (Applause.)

The congregation then united in singing Hymn No. 116:

There's a royal banner given for display
To the soldiers of the King;
As an ensign fair we lift it up today,
While as ransomed ones we sing.

The General Overseer then said:

Let us read in the Inspired Word of God in the Book of the Prophet Isaiah in the sixty-second and a part of the sixty-third chapter. The reading of this wonderful prophecy was most impressive. The audience listened with closest attention to the inspired Word.

Prayer was then offered.

PRELUDE—THE BAD DREAMS OF THE CHICAGO PRESS.

Dr. Dowie then spoke as follows:

I have always, throughout the whole of my Christian life, and especially since I have been a teacher and preacher, found great comfort in the thought that God Himself enjoyed a hearty laugh.

There are some who think that a Christian should never laugh. They think it is written somewhere in the Bible, especially when you go into a Church or Tabernacle, "Thou shalt not laugh."

I never read it. Did you?

Voices—"No."

Dr. Dowie—But I read these words:

He that sitteth in the heavens shall laugh; the Lord shall have them in derision.

God help us to laugh at the *Record!* (Laughter and applause.)

God help us to deride the *Daily News!*

God help us to cover the *Tribune* with contempt! (Amen.)

And to laugh the *Inter Ocean* into the depths of a sea of oblivion!

As for the *Chronicle*, may God have mercy upon it. "Brother" *Chronicle* does not know where he is.

As for the *Times-Herald*, it started well. In his opening article, the editor called upon us to know that its motto was in the words of St. Paul: "Whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." I wish Mr. Kohlsaat would live up to that and banish the advertisements of fortune-tellers and spiritualists and other thieves from his columns.

The Ethiopian cannot change his skin and the leopard cannot change his spots. Neither can Mr. Kohlsaat make the *Times-Herald* what I believe he honestly desired it to be without an entirely new staff of writers and managers.

I never forget that Mr. Kohlsaat, when in control of the *Inter Ocean*, first broke through the press boycott, and gave the facts concerning Zion when we were at Zion Tabernacle No. 1, in 1894, and again in the year of persecution, 1895. But the *Times-Herald* has been often silent when it should have spoken, and has not lived up to its motto.

As for the *Inter Ocean*, its conduct toward Zion is unspeakably wicked and vile, and its recent attacks upon Mr. Kohlsaat have been so shameful that its editor has been arrested and is now before the Court for criminal libel. My sympathies in that matter are wholly with Mr. Kohlsaat. He is by far the cleanest man personally on the Chicago press. But who can tell how bad are the worst?

As for the *Record* and the *Daily News* and the others, I think it is my turn now.

Cause of the Reporters' Bad Dreams.

Somebody said to me the other day, "Why is it that they lie so abominably, Doctor?"

"I will tell you," I said. "I have figured it out this way: Since 1893 I have become such an absorbing topic of interest and attention to the daily press that when I went away they missed me so much that they dreamed about me. Then they wrote up their dreams."

Last year I kept them busily engaged in Zion's Holy War for three months, during which time they never imagined we we were buying real estate for Zion. (Laughter.)

Ah! Wheelock, you sinner! (Laughter.) (Dr. Dowie here indicated Mr. E. D. Wheelock, Zion's purchasing agent.)

Did we not get around them nicely? (Laughter and applause.) They never imagined that we were engaged in real estate transactions for Zion (laughter) when we were witnessing against *Kashaph* the sorcerer, and the adulterer, and the false swearer, and those that oppress the hireling in his wages, the widow and the fatherless, and that leave God Almighty out; and especially in that addition to these Witnessings when we went for the Ungodly and Unclean and Criminal Press.

They thought that we were so busy that we would not have time for anything else. They were mistaken. God Almighty has time for everything, has He not?

Voices—"Yes."

Dr. Dowie—And so have His people. God is in all kinds of business, and so are His people.

Mr. Chicago Record, where are you, you miserable skunk? (Laughter.) Do any of you smell him? You will always be able to smell a reporter, nine cases out of ten, because he stinks of alcohol and nicotine.

"Roses, violets, they're but toys
For the smaller sort of boys;
Tobacco! thou art the only manly scent,
Stinking'st of the stinking kind,
Filth of the mouth and fog of the mind."

When a man fills up with nicotine, with the filth of the mouth and fog of the mind, and adds to it brandy and whisky and beer; when he is chock full of lies and of the Devil, can you wonder that he has Bad Dreams at night? (Laughter.)

Can you wonder that the Devil deceives him?

The Wish That I Were Dead or Dumb was Father to That Thought.

They thought they were good dreams. They "dreamed they dwelt in marble halls," and that Dowie was dead. (Laughter.) They dreamed that his voice was silenced and no longer would he be able to irritate them and tell them their transgressions. They thought he would no more be able to say that every last sinner in the press should be behind prison bars; that if it was right to put the soothsayer there, and the thief, it was also right to put the newspaper proprietor there who advertised and profited by them. (Applause.)

They dreamed that I was dead. (Laughter.)

They dreamed that they had seen me sickening on this platform, and leave it voiceless, dumb, and, in short, that I had met my "Waterloo." (Laughter.)

As they dreamed it, they got a man from Waterloo, Iowa, to send down a telegram to their daily *Record* of lies saying that Dr. Speicher had reported that I was paralyzed and my recovery was doubtful. (Laughter.)

They have a morning scavenger and an evening scavenger in the same office—the *Record* and the *Daily News*. They are both under the same proprietary. He belongs to one of these infernal churches which has gone to the Devil long ago.

They had very seriously suggested to the rabble and the anarchists, to the doctors and the druggists, and the devils generally, that no law could reach me, and therefore they would have to reach me in some other way.

Did they not point the way to violence? Did they not stir up that violence?

Audience—"Yes."

Dr. Dowie—Every one of the men at the head of these newspapers is defending the mythical stinking bones of Hiram Abiff, telling the lie of his resurrection by means of King Solomon, and establishing lodges with crosses, not one of which has anything to do with Jesus Christ and His cross; for they cannot deny the statement so often made from this platform that a Masonic Lodge, from its first degree to its thirty-third, does not permit the Name of Jesus Christ to be once mentioned within it.

They dreamed a dream that I was dead, and they told it. The press has caught it up and upon the wings of the wires of the Associated Press liars it has sped from city to city and land to land, until I have been receiving many messages by wire and by letter asking if I were dead or not. (Laughter.)

One dear brother in Canada besought us to go to the long-distance telephone and let him hear our voice, and so on.

Was not the wish father to the thought?

Was not the statement that they made, the expression of their desire that it should be a fact?

Voices—"Yes."

Dr. Dowie—Let me tell the press:

I Shall Never Die.

When it pleases God to permit the vanishing breath to pass out of this body, will that be the last of John Alexander Dowie on earth?

Voices—"No."

Dr. Dowie—Shall he live in your hearts, in your lives, and in the lives of hundreds and thousands?

Voices—"Yes."

Dr. Dowie—If they could accomplish their diabolical desires and by violence take my life, it would only prove once more the truth of the words that the "blood of the martyrs" has been always "the seed of the Church."

But I will live on earth as long as these little short legs will carry this large body. (Laughter and applause.)

I propose to have a good deal more fun with the Devil before I am through.

I have had lots of fun in my life when fighting the good fight of faith.

During the year of persecution I had fun all the year, and it cost me $20,000 and arrests on a hundred warrants before final victory came.

Fate of Editors Who Attacked Zion.

There is not one editor who attacked us in 1894 who has an editorial chair in Chicago today. They are all dead with two exceptions—one is a tax collector and the other recently came out of the State Penitentiary, where he has spent two years for his crimes.

Elijah was a man of like passions with ourselves, and he prayed that it might not rain, and it did not rain for three years and six months. Again he prayed that it might rain, and it did rain.

God has a kindly way of answering my prayers, has he not?

Voices—"Yes."

Dr. Dowie—And when I say a man shall die, he usually dies, does he not?

Voices—"Yes."

Dr. Dowie—That will do for the present, ye generation of vipers who have been sowing the world with falsehoods concerning me for these many years. That will do until some time later. Mr. Editors, that is all just now. I have no more time for you at present. If you say much more, I shall have something to say to God about you, and I know He will answer me, because I believe in that same God who stood by the prophet when he called for God to answer by fire, and He answered. The priests of Baal were taken down at Elijah's command to the brook, and they were cut to pieces before God; not one of them escaped. The people knew that God was God, and Elijah is just the same today, thank God. (Amen.) And the Sword of the Spirit which I wield today is a sharper sword than that which cut the priests of Baal to pieces in Elijah's time.

It does not matter what the papers say, the power of God is just the same today.

Elder Graves, at the General Overseer's request, then sang, the congregation joining in the chorus:

The power of God is just the same today,
It does not matter what the papers say;
Whatever God has promised He is able to perform,
And the power of God is just the same today.

I Am Stronger Than Ever.

I believe I can say from the depths of my heart today that psychically and physically and spiritually I am a stronger man than I have ever been in my life. (Amen.)

The design of Zion's enemies was to sow in the public mind, especially in the minds of Christians and of our own widely scattered people, that I was a decrepit, weak, broken-down, and dying man, and could not carry out the plans I had in hand.

That vile conspiracy has failed.

Yet remember that whatever little treasure I have is in an earthen vessel. The excellency of the power is of God, and not of myself. I have no strength of my own, and no life of my own to boast of, but I have waited upon the Lord, and He has said, "They that wait upon the Lord shall *change* their strength."

They shall go from strength to strength.

They shall change the human into the Divine; the natural into a spiritual and a supernatural. I desire you to pray that I may continue strong until my work is done and Zion City is fully established.

You will pray for that, will you not?

Voices—"Yes."

Dr. Dowie—Surely, He has not brought Zion to this place and brought to birth this great conception which He put in our hearts, to let it fail of accomplishment.

If I am necessary for the bringing forth of this City and the establishment of this work, pray that I shall live, and pray that I shall be protected, because there were never more children of the Devil who wanted my life than there are today.

The Freemasons Would Like to Kill Me.

The General Overseer then had Asa Curtiss, of Wheeler, Indiana, give a very brief repetition of his testimony concern-the murder of Captain Morgan by the Masons.

He then continued: Hear me, all you Masons, at the head of Banks, and Railroads, and Newspapers, and all kinds of combines. There is one man in Chicago who, by the Grace of God, does not fear the whole outfit. (Applause.) I believe that God will lead Zion to victory. (Amen.)

The tithes and offerings were then received.

IN ALL THEIR AFFLICTION HE WAS AFFLICTED.

The General Overseer then delivered the following discourse:

INVOCATION.

Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, be profitable unto this people, and unto all to whom these words shall come, in this and every land, in this and all the coming time, till Jesus come, for His sake, who is our Lord, our Strength, and our Redeemer. Amen.

In the sixty-third chapter of the Prophet Isaiah, and at the ninth verse, are these words:

TEXT.

In all their afflictions, He was afflicted, and the Angel of His Presence saved them. In His love and in His pity He redeemed them, and He bare them and carried them all the days of old.

Teaching as to the Origin of Human Suffering Distinguishes True From Apostate Churches.

Among the things which clearly and sharply define a true Church and an apostate Church, are their respective teachings as to the origin of human affliction. They differ as to the cause of the miseries which agonize humanity, and make this world a valley of weeping, a place of graves, so that a mother shrinks from maternity, for she knows that sin and disease and death, that triumvirate from hell, are waiting to devour her offspring.

A true Church which is standing with God, and a Church which has gone to the Devil; how do they each define the origin of these things?

An apostate Church says, "Evil is of God."

The diabolical theology of Hyper-Calvinism tells you that the Great and Holy God from all eternity predestined men and women to be damned, cursed on earth, and burned in endless torture when earth is over.

If I believed in that lie, I should want to fight that God.

I should want to fight a God who would calmly, and through all eternity, foreordain or foresee that humanity should be born into this earth under such conditions that they would inevitably become bad, sinful, diseased, wicked, and not only bad and wicked on earth, but die and be tortured forever.

That God is the god of the Olympus; Jove, Zeus, the old god Thor, or Woden, call him by what name you like, a supreme monster.

Yet it is not long since that it was thundered from the pulpit that such was God's eternal plan.

It was a lie. It was ever a lie.

Do we not stand today in Zion, and say we believe that the theology which says that God predestined that men should be damned forever, beyond possibility of escape, is a lie?

Voices—"Yes."

Dr. Dowie—Those who say No, say No aloud. (No answer.) I desire to know just where I stand in Zion. Those who say No, say No. (No answer.) That false theology has no place in Zion. Thank God that lie is nailed down in Zion; but it is not dead in the churches.

It is the very keystone of apostate teaching. The Roman Catholics tell that a baby which has not been sprinkled by a dirty priest (laughter and applause) is foreordained to eternal damnation!

Do you believe that, Zion?

Answer—"No."

Dr. Dowie—Some of you used to believe it, didn't you?

Voices—"Yes."

Dr. Dowie—You see we have many of them out of Rome. And it is not only Rome.

The Lutheran teaches the same infernal lie.

Did not some of you used to believe it?

Voices—"Yes."

Dr. Dowie—Do you believe it now?

Voices—"No."

Dr. Dowie—That is why they groan about Zion in the Lutheran Church. (Laughter.)

The Lie is Not Dead.

It is alive, but may God help me to break every bone in the back of that serpent. Still, it will wriggle until the sun goes down. But there is no power in it.

The teaching about sin used to be and is now in the churches, that it requires a theological creed to save you from hell; that it requires some holy water from a Lutheran priest, a Roman Catholic priest, or an Episcopalian minister.

Oh, you Episcopal wretches! May God have mercy upon you, perpetually grinding out that prayer, "We have left undone all the things we ought to have done, and done all the things we ought not to have done, and there is no health in us."

It is perfectly true, but are you not ashamed to say it? (Laughter.)

You wretches! I would like to know how many of my clerks would there be on Monday if all last week they had left undone all the things they ought to have done, and done all the things they ought not to have done, and smashed all the typewriters, spoiled all the paper, and spilled all the ink!

God have mercy upon the apostate Episcopalian Church, both in England and elsewhere.

The apostate Church says sin comes from God, but the true Church says:

He that doeth sin is of the Devil, for the Devil sinneth from the beginning. To this end was the Son of God manifested, that He might destroy the works of the Devil.

That is what a true Church says, and the Christian Catholic Church in Zion is a true Church.

Sometimes the apostate Church will say, "Yes, that is true. We believe that sin is of the Devil, but disease comes from God."

Apostate Churches Teach That God is the Author of Disease.

You Methodists, your turn is coming. (Laughter.)

That is what your prayer book says.

You have to say, in effect, when you go to the bedside of the sick:

Forasmuch as it hath pleased Almighty God in His great goodness to lay His afflicting hand upon you; for "Whom the Lord loveth He chasteneth," I therefore beseech you to receive this sickness from His loving hand. (Laughter.)

You liars! That is what you Presbyterians do. That is what you Congregationalists do

You used to believe that because you were told it, did you not?

Voices—"Yes."

Dr. Dowie—God made you sick for your good and His glory. Was that not it?

Voices—"Yes."

Dr. Dowie—That is a lie. That is what an apostate Church says

An Infidel Seeks Prayers For His Dying Son.

A dear old man of God, living in Michigan now, who was with me at the beginning of this work in Chicago, an old lawyer, said to me one day in the early part of 1893:

"Doctor, I have just seen a lawyer who is looked upon as one of the most pronounced infidels in the profession. He has been several times to my office today to know whether you will come and pray with his only son, who is dying."

"Thank God for that, Brother Cowan," I said. "Tell me how he came."

"I have not time," he said, "because he is at the door." And with that he opened the door, and Colonel Wyman, a lawyer still in this city—a tall, fine-looking man—stepped in. He held out his hand, and I shook hands with him. The tears were in his eyes. That hunger for a human life which had its origin in himself, flesh of his flesh and bone of his bone, that he had held to his breast and loved, was in his eyes.

He said: "Dr. Dowie, can you pray my son well? Can you make him well?"

I took him into the lawyer's private room, and I said, "I cannot. I can do nothing."

"Oh," he said, "do not tell me. You are my last hope. My only boy, my only son, is dying. Perhaps he is dead, and I have been looking for you all day. Oh, Doctor, do not tell me that you cannot help."

I said, "I did not say that, but I cannot heal."

"Oh," he said, "I have buried my wife. She was a consumptive. My only boy, when he was only a prattling babe, took the consumption from her down in Mexico. I had carried her all around the country, trying to save her life. She was so dear to me. She was such a lovely wife

"She died, and a minister came in and said that God had killed her; that God had dug out her lungs with long years of agony. He told me that He did it in order to get at me. I said to that minister, 'Get out! You are no minister of consolation. If I sinned, why did not God Almighty hit me, not my wife? She was innocent. She was pure. She was a Christian. Oh, do not tell me that God did that cruel thing.'

"The minister said, 'You are a sinner. You must bow to God's hand. God did it.' I said to him, 'I hate God, then, if God did it, and as for you, Go.'

"I buried her. One day my child was sick with the measles, and soon I found that my boy, my beautiful boy, my only boy, had the dread disease consumption upon him.

"I carried him here and there. I had the doctors of Rush Medical College. I had the doctors of the Hahnemann School. I had the doctors in Colorado, in Mexico, in New York, and in Massachusetts. I had them everywhere. Now I have brought him home, and he is just alive. They have given him up. They say he must die, and I wonder that he still lives. Perhaps he is dead.

The Infidel Hears the Story of Divine Healing and Believes.

"I have a stenographer who used to hear you talk in Melbourne, and she never told me until this morning. When I was dictating my letters, I broke down and wept. I said, 'Mrs. Meade, I cannot dictate any more. I must go home and see whether my boy is living.' She said, 'Stop, Colonel! I am going to tell you your boy can live, if you can find Dr. Dowie. He is in this city, and that boy can live.'

"'Oh,' I said, 'do not talk like that. My boy is beyond all hope, and you know it.'

"She said, 'He is not beyond God.'

"'Oh,' I said, 'do not talk of God.'

"She said, 'I am going to tell you what I saw, what I heard, and what I know. If you will, laugh at me. My fear that you would laugh at me has kept me back from saying it, but now I will tell you,' and she told me in such a way as to make me believe it was true. She had seen those who had been healed when the blood was gushing from the mouth in a final hemorrhage, as it might appear, and they were living and well and had been for a number of years."

I knew the case referred to.

"Now," he said, "where does it begin, Doctor?"

I said, "It begins on your knees, Colonel."

He said, "Then I will get on my knees."

"Now," I said, "pray."

He said, "I do not know how to pray."

I said, "I will pray and then you pray." I said something like this:

Oh God Almighty, here is a man who has been lied to by Presbyterian and Congregationalist and Baptist and Methodist ministers. He has been told that You sow the seeds of consumption in the bodies of humanity. He has been told that You dug out the lungs of his wife. He has been told that You are digging out the lungs of his boy. He has been told that You are a monster with a refinement of cruelty, and that You want to get at him by killing his wife and child. Oh God, it is all a lie.

"Amen!" he said, like an old Methodist. (Laughter.)

Oh God, he is sorry he has been a bad boy. He wants his son to live. He turns to Thee. Oh God, help him for Jesus' sake, and use me in the Power of the Holy Spirit."

"Amen!" he said.

Oh God, I will go out now and see that boy.

"Amen!" he said.

Beautiful Scene at the Bedside of a Dying Boy, Healed Through Jesus' Power.

We started for the Northwestern depot, where we took the train for his home. We found the little boy lying in bed. Great big bed and such a wee little boy, such a wee little white face. No mother. The father sat back in a corner of the room.

I kissed the little man and said, "Did mother ever tell you about Jesus?"

"Yes," he said.

"Did she tell you that Jesus loved the people and went about and made them well?"

"Yes, Doctor."

"That He healed everybody who came to Him?"

The answer was just a whisper out of his little throat, because one lung had gone altogether, and he was breathing in about one-third or one-fourth of the other, which was all in holes. He was running blood from his kidneys, for he had Bright's disease in its last stages.

"Yes."

I said, "Albion, do you think that God is dead?"

"No," he said.

"Do you think that Jesus is dead?"

"Oh no, He arose. He went to heaven."

"And did he not say, Albion, 'Lo, I am with you alway'?"

"I have not seen Him, Doctor, and they have not told me anything about it in the Sunday School I go to."

"No, they do not know anything. But is He with us?"

"Yes."

I said, "Albion, He is just the same today."

He said, "I wish I could see Him."

I said, "You know He sent me. I am not so beautiful as He was. I am not so kind. I am not so good. I am only a poor servant of His, Albion. He sent me, and if you will give your heart to Him, to God your Father, and ask Him to make you a good boy, He has said, 'These signs shall follow them that believe; in My Name they shall lay hands on the sick, and they shall recover,' and He will go through my hands by His Spirit, and you will be well."

"I believe it," he said.

I said, "We will pray." I could hear the sobbing man in the other end of the room, praying.

The little fellow said, after I got through, "I feel kind of well."

Albion Wyman, Once Dying with Consumption, Now a Healthy, Bright Boy.

I went away and Albion arose the next morning and ate breakfast, and the next day got his clothes on. Three days from the time I saw him he was driving out with his father, and seven days after it he was fishing in Lincoln Park.

He is now a graduate of a High School of this city, and when I last saw him a strong, healthy lad. That was in 1893, and this is 1900, and he is alive and well and in Chicago today, thank God.

Have you seen and heard him testify here and elsewhere?

Voices—"Yes."

Dr. Dowie—Have you seen and heard his father?

Voices—"Yes."

Dr. Dowie—Is it true?

Voices—"Yes."

Dr. Dowie—All that heard him and saw him, put up your hands. (Hundreds of hands were raised.)

An apostate Church told that man that God Almighty had dug out his son's lungs. Was it true?

Voices—"No."

Dr. Dowie—I told him that God was sorry for his son; that God loved his son, and that Jesus came to heal his son. Was I right?

Voices—"Yes." (The full testimony of Albion Wyman's miraculous healing is given in LEAVES OF HEALING for September 21, 1894—Volume 1, Number 4, pages 49 and 51. It contains not only his own and father's testimony, but that of Prof. W. M. W. Davison, M. D., Professor of Physiology in the National Homeopathic Medical College of Chicago. The testimony was also repeated in the presence of from four thousand to five thousand persons in the Chicago Auditorium on Sunday, March 15, 1896, which is recorded in LEAVES OF HEALING of March 27, 1896, page 362. The case is known to hundreds of thousands in Chicago.)

Dr. Dowie—Is it true that "In all their afflictions, He was afflicted"?

Voices—"Yes."

Dr. Dowie—Is it true at all times and with all people? Is God sorry for the bad?

Voices—"Yes."

Dr. Dowie—Were the people good when He so loved them that He sent His only begotten Son?

Voices—"No."

Dr. Dowie—Are people good now?

Voices—"No."

Dr. Dowie—Does He love them still?

Voices—"Yes."

Dr. Dowie—Is He the Saviour of all men?

Voices—"Yes."

Dr. Dowie—Has He concluded all under sin that He might have mercy upon some?

Voices—"No, upon all."

Dr. Dowie—"He tasted death for every man" and He came to save and heal some, or all?

Voices—"All."

Dr. Dowie—Will He do what He came to do?

Voices—"Yes."

Dr. Dowie—Will He finish His work?

Voices—"Yes."

A Telegram and the Testimony It Elicited.

At this point Dr. Dowie was handed a message. He said: Bow your heads.

GRAND FORKS, NORTH DAKOTA.

Please pray for Mrs. Mallison. She is very low. JOHN TATE.

Dr. Dowie then prayed:

Father, bless John Tate, and bless them in Grand Forks. Bless Mrs. Mallison, and oh God, if there is any wretched minister there, get him out of the road; if there is any wretched doctor, get him out of the road, and let this woman be left to Thee alone, and trust Thee, and do right. Lord, bless her this moment, for Christ's sake. I ask this in the Name of the Lord Jesus, in the Power of the Holy Spirit, and in accordance with Thy Will, O God, my Father.

Mrs. Tate, of Grand Forks, are you in the house?

A Voice—"Yes, sir."

Dr. Dowie—Just stand up. (The lady, as requested, arose.) Your husband's name is signed to this telegram?

Mrs. Tate—"Yes, sir."

Dr. Dowie—Do you remember of telegraphing down to me once when somebody was sick?

Mrs. Tate—"Yes, sir."

Dr. Dowie—Who was it?

Mrs. Tate—"My son, who was dying."

Dr. Dowie—I prayed here, and what did God do in Grand Forks?

Mrs. Tate—"He raised him up."

Dr. Dowie—Was he a good boy?

Mrs. Tate—"Yes, sir."

Dr. Dowie—And is he alive and well?

Mrs. Tate—"Yes, sir."

Dr. Dowie—God heard me just at the time I got the telegram?

Mrs. Tate—"Yes."

Dr. Dowie—I happened to notice that Mrs. Tate, who is at present a guest in Zion Home, was in the Tabernacle, and, therefore, I have asked these questions. I believe God hears this prayer.

"Oh," some objector says, "the healing is by some powerful magnetism in you."

Had I ever seen your son?

Mrs. Tate—"No, sir."

Dr. Dowie—Did God not only heal him of that particular trouble, but of all others?

Mrs. Tate—"Yes."

A True Church Teaches That God Heals the Sick.

Dr. Dowie—An apostate Church says that God makes people sick, and a true Church says: God has said, "I am the Lord that healeth thee. . . . I am the Lord, I change not. . . . Jesus Christ is the same yesterday, today, and forever." Is He the same Saviour, Healer, Cleanser and Keeper?

Voices—"Yes."

Dr. Dowie—And He said, "Lo, I am with you alway, even unto the end of the world."

What is the matter with the churches?

Voices—"Gone to the Devil."

Dr. Dowie—Jesus said that He came to destroy the works of the Devil. He went about doing good and healing some that were oppressed of the Devil?

Voices—"All."

Dr. Dowie—What did Peter say? "Jesus of Nazareth, how that God anointed Him with the Holy Ghost and with power: who went about doing good and healing all that were oppressed of the Devil; for God was with Him."

Is God with us now?

Voices—"Yes."

Dr. Dowie—Are the people oppressed of the Devil still?

Voices—"Yes."

Dr. Dowie—Were they all oppressed whom Christ healed?

Voices—"Yes."

Dr. Dowie—Does God Almighty do the work today the Devil used to do?

Voices—"No."

Dr. Dowie—An apostate Church which has gone to the Devil says that the prayer of faith shall not save the sick, and that the Lord shall not raise him up; and if he have committed sins they shall not be forgiven him. It says that the way for a man to be healed is to send for the best doctor.

Dwight L. Moody's Fatal Determination to Fight God's Work in Zion.

God forbid that I should speak other than in terms of regret that Dwight L. Moody passed away.

Dwight L. Moody became sick from the moment that he told Reginald Studd, in the presence of R. A. Torrey and others, in October, 1898, that he would fight Zion, and fight Dr. Dowie, and fight Divine Healing.

He never saw a well day from that minute.

He struggled, fighting Zion all the way across the mountains, all the way down to San Diego; fighting Zion all the way back, getting sick. He was in the hands of doctors, fighting Zion; fighting Divine Healing. At last the poor man came to Chicago full of fight. He said, "If any one says that disease is from the Devil, he is talking downright nonsense. Disease comes from God for our good, and when a man gets sick it is his duty to go to the best doctor and then pray to God."

He became sick. He sent for the best doctor, and then he prayed to God. Did he get better?

Voices—"No."

Dr. Dowie—I warned him. I said: "Dwight L. Moody, you will die as sure as you now live. You will die because God Almighty is through with you. You cannot fight Zion and live."

He mocked at it, but he became very sick. He recovered a little and went to Kansas City. There he fought again, and that time came out of the city under the influence of drugs, stupid, drunk with narcotic poison, staggering to the carriage, nearly dead.

I Prayed That God Would Give Moody Repentance.

I prayed that he would take back the lies that he told in God's Name.

I had great pity for him, because he was the slave of the churches. He did not dare to fight their sins. He did not dare to strike Masonry. He did not dare to strike even the liquor traffic to any great extent. He did not dare to strike Roman Catholicism. He fed it with molasses, so he said, giving it money in Northfield.

He desired to be on good terms with everybody. Paul said, "If I were still pleasing men, I should not be a servant of Christ."

Moody came to cities where the churches paid for him. He had to preach in such a way as to adjust himself to them.

Mr. Moody Desired to Dismiss the Doctor and Trust in God Alone, at the Last Moment.

I will tell you how it ended. We have it now from W. R. Moody, his son.

My prayer was answered for Moody, so far that God revealed Himself within an hour of his death as his Healer. He tried to turn to God and send the doctor away. But his family prevented.

I quote the following extracts from an article, "Dwight L. Moody's Coronation Day," by his son, W. R. Moody, in *Record of Christian Work* for February, 1900:

> The doctors gave us assurances that, barring *accidents* or complications, there was every reason to hope for the best, although warning us at the same time of the possibility of the event that finally occurred. During his life father had combined faith with works, and in this last illness human means were resorted to, the best of medical advice secured, and at the same time was observed the injunction of St. James to call in the Elders and to anoint with oil, praying for the restoration of the sick.
>
> Then it seemed as though he saw beyond the veil, for he exclaimed: "This is my triumph; this is my coronation day! I have been looking forward to it for years."
>
> It seemed to us all that he would never come back again, and for a time we thought that he was passing rapidly away. In half an hour, however, he revived under the effect of heart stimulants.
>
> To the urgent plea that he remain longer with his family he said: "I'm not going to throw my life away. I'll stay as long as I can, but if my time is come I'm ready."
>
> Then a new thought seemed to possess him and he exclaimed: "I'm not at all sure but that God may perform a miracle and raise me up. I'm going to get up. *If* God wants to heal me by a miracle that way, all right; and if not, I can meet death in my chair as well as here." Then, turning to one of us who was applying warm cloths, he said: "Here, take those away. If God is going to perform a miracle we don't want them, and THE FIRST THING I SUPPOSE WE SHOULD DO WILL BE TO DISCHARGE THE DOCTOR." He did not insist on this, however, but was determined on getting up and could not be dissuaded. He then walked across the room to an easy chair, where he sat down for a few moments. A second sinking turn left him exhausted, and he was willing to return to bed, where he remained, quietly awaiting the end, for an hour. To the very last he was thinking of those about him and considering them. Turning to mother, only a little while before he left, he said: "This is rough on you all, and I'm sorry to distress you in this way. It is hard to be kept in such anxiety." The last time the doctor approached to administer the hypodermic injection of nitro-glycerin he looked at him in a questioning and undecided way, and said perfectly naturally: "DOCTOR, I DON'T KNOW ABOUT THIS. Do you think it best? It is only keeping the family in anxiety."
>
> In a few moments more another sinking turn came, and from it he awoke in the presence of Him whom he loved and served so long and devotedly.

I believe he was a Christian. I have no doubt about that. I believe he is in heaven. I thank God that a good many people who blundered terrifically upon earth are now in heaven.

If he had only not put in that "if."

You see he began to feel the power of the Spirit working in him that could quicken his mortal body, but he stuck in an "if," and did not discharge the doctor.

Bless God, he got there. Oh, if he had only insisted on putting away doctors and drugs and in trusting God alone!

But what does W. R. Moody say?

"He did not insist on this, however, but was determined on getting up, and could not be dissuaded."

They tried to dissuade him from sending away the doctor. Wife, son and daughter might have had Moody here today, if they had not dissuaded him from sending away the doctor and trusting God.

But his was the blame, for he had taught his family that the best thing to do was to send for a doctor, and ask God to heal through the *divine* (?) agency of the first doctor at hand, and they were carrying out his own teaching.

Oh God, that he might have been saved. I prayed for him, but he would not send the doctor away, and therefore he died.

Those Who Would be Saved and Healed Must Trust Jesus Only.

Can you be saved, if you trust in Jesus Christ and a priest?

Voices—"No."

Dr. Dowie—It must be Christ or the priest. Which must you trust?

Voices—"Christ."

Dr. Dowie—Can you be healed, if you trust Christ and the doctor? Which must you trust alone, Christ or the doctor?

Voices—"Christ."

Dr. Dowie—You can have one or the other, but you cannot have both.

Now an apostate Church tells you God Almighty will heal you through a doctor.

I will challenge all of the apostate churches to find me one single passage is Scripture which says that God Almighty will bless a doctor or medicine.

It is not there. All that God says about doctors is that they are "physicians of no value"; "in vain shall ye take many medicines"; and "she had suffered many things of many physicians, and was nothing bettered, but rather grew worse." That is all the Bible says about doctors. But the Bible says, "I am the Lord that healeth thee"; "I am the Lord, I change not." Divine Healing is in the Bible from Genesis to Revelation.

Poor Moody preached salvation from sin, thank God.

But he preached that God fastened disease upon people, and that the way that people would get well would be by trusting the best doctor. There he fell, and every man will fail who does the same thing.

"In all their affliction He was afflicted."

Do you say God afflicts His people?

Elder Adams, I love you. You are one of my dear Elders, and because I love you I am going to lay my afflicting hand upon you. Now what would you like, cancer? (Laughter.)

(The General Overseer then went about among the Elders and Evangelists, amidst the laughter and applause of the audience, laying his hands upon them as if dispensing "love tokens" of boils, fevers and other diseases.)

He then said: The denominational Bible must read, "Whom the Lord loveth He maketh sick."

Do you want me to love you all that way?
Voices—"No."
Dr. Dowie—Do you want God to love you that way?
Voices—"No."

There is No Sin or Disease in God, Hence None Can Come From Him.

Dr. Dowie—Is God pure and holy?
Voices—"Yes."
Dr. Dowie—Is there any sin or disease in God?
Voices—"No."
Dr. Dowie—Can you get disease out of Him?
Voices—"No."
Dr. Dowie—Is it not a lie to say it comes from God?
Voices—"Yes."
Dr. Dowie—Where does it come from?
Voices—"From the Devil."
Dr. Dowie—It comes from the Devil, the doctors, the druggists, and humanity. But the Devil is the fountain and origin of it all.

Doctors carry it around in little points, and when they want to make you well, they give you cowpox and lymph of various kinds.

If God's hand could make you diseased, would God be pure?
Voices—"No."
Dr. Dowie—"Oh, but," some one will say, "the Bible says, 'Whom the Lord loveth He chasteneth.'"
What has that to do with disease?

"Whom the Lord Loveth He Chasteneth," Does Not Refer to Sickness.

Every scholar knows, and every minister who is a teacher ought to be scholar enough to know, that the word "chastening" has nothing to do with disease. The word "chastening" there has only to do with educating and training. The Greek word is *paiduo* (παιδεύω), which is taken from the little word *pais* (παῖς), a child. The word is, "Whom the Lord loveth He nourisheth, He traineth, He correcteth, He bringeth up as a wise and loving father or mother does a child."

Do you give a child a dose of smallpox to train it?
Voices—"No."
Dr. Dowie—Do you knock out an eye or break a leg to train it? Is that the way God trains us?
Voices—"No."
Dr. Dowie—The word has nothing to do with sickness, and never did have. It is is an infernal lie to say that "Whom the Lord loveth He chasteneth" means, "Whom the Lord loveth He maketh sick."

Mr. W. R. Moody, I will talk to you now.

I will talk to you, Dr. Torrey, you are an apostate, who tries to sit on the top of a fence and on both sides of it, and underneath it, doctrinally.

I talk to you, Mr. Newell, of the Moody Institute; and, if you talk much more, I will tell the story of how you came to me in the midnight hour, and what you told me regarding Mr. Moody.

Mr. Newell, I will stand no more of your impudence in any of the churches.

I will tell the world the details which show what a traitor you were to Dwight L. Moody while he lived, and what a liar you are in abusing me when he is dead.

You have been talking a lot of nonsense last week in the Englewood Baptist Church.

Listen! Mr. W. R. Moody, Mr. Fitt, Mr. Torrey, Mr Newell, and all that ilk! If you go on saying that you will fight Zion, then the Moody Institute will be smashed, and smashed by the Devil, whose interests you are protecting.

Something has got to go in this fight, and it will not be Zion. (Amen. Applause.)

See! Listen! When you teach the people that disease is the will, the work of God, you are teaching a lie.

You are impostors, and not teachers, when you try to fasten this lie upon God.

You had better stop. You will find it hard to fight God.

Apostate Churches Teach That Death is God's Work.

What does the Bible say?
"—— him that hath the power of death, that is the Devil."

The Word says, "Oh death, I will be thy plague." . . . "Death and Hades were cast into the lake of fire." . . . "The wages of sin is death."

Is it not a lie to say that death is from God?
Voices—"Yes."
Dr. Dowie—Death is the work of the Devil. I thank God for the revelation which He gave through His Son when He said:

I am the Resurrection and the Life: he that believeth on Me, though he die, yet shall he live; and whosoever liveth and believeth on Me shall never die. Believest thou this?

What do you say?
Voices—"Yes."
Dr. Dowie—Shall we see death, if we live in Him, and fall asleep in Him?
Voices—"No."
Dr. Dowie—Jesus said, "If a man keep My Word, he shall never see death."
What shall He give His beloved?
Voices—"Sleep."
Dr. Dowie—

Sleep on, beloved, and take thy rest,
Lay down thy head upon thy Saviour's breast;
God loves thee well.
We love thee well, but Jesus loves thee best.
Good night. Good night.

Never talk of me as dead, or I will come back and let you know that I am not (laughter and applause), if God will let me. I will not see death.

"Won't you?" I hear the Mah-hah-bones say. "The bullet is cast which will kill you. It will crash through your brain."

Do you think I will see death then?
Voices—"No."
Dr. Dowie—

I Hate Death.

It is the Wages of Sin, and he that hath the Power of Death is the Devil. That is the Word of God.

No man that breathes with human breath,
Whatever crazy sorrow saith,
Hath ever really longed for death.
'Tis life, not death, for which we pant;
'Tis life of which our nerves are scant.
More life, and fuller, that I want.

I shall get it, for He said, "I came that they may have life, and may have it abundantly." (Amen.) In my affliction He was afflicted, and when I was nigh to death I cried and He heard me. He heard you, did He not?
Voices—"Yes."
Dr. Dowie—Every one who was healed when I cried for you, and when you cried for yourselves, in Jesus' Name, stand and witness. (Fully two thousand persons arose.)
Did Christ heal you?
Answer—"Yes."
Dr. Dowie—Was He afflicted when you were afflicted?
Voices—"Yes."
Dr. Dowie—Did He in His love and His pity redeem you?
Voices—"Yes."

Call.

Every one in this meeting who desires to trust God with his spirit, soul and body, stand.

Those who do not want to trust God, sit down and you will thereby show that you are going to the Devil. Anybody going to sit still and go to the Devil?

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. I believe Thy Word that Thou art afflicted in all the afflictions of humanity; that Thou dost send Thy Son to save and to heal, and to cleanse. Take me as I am. Make me what I ought to be. Cleanse my spirit, my soul, my body. Give me power to do right, no matter what it costs. Give me Thy Holy Spirit. Help me to Go Forward with Thy people in Zion to do Thy work, for Jesus' sake.

(All repeat the prayer, clause by clause, after Dr. Dowie.)

Did you mean it?
Answer—"Yes."
Dr. Dowie—Will you live it?
Answer—"Yes."

The hymn "Sin No More" was then sung, and after prayer by the General Overseer, the meeting was closed with the following

BENEDICTION.

And now, 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 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.

South Side Zion Tabernacle, Lord's Day Evening, January 28, 1900.

The meeting was opened by singing Hymn No. 12. The Scripture lesson was read from the sixty-second and sixty-third chapters of Isaiah. Prayer was offered by Elder Cabeen and Dr. Dowie.

As announced, Dr. Dowie delivered the prelude on "The Bad Dreams of the Press," after which the tithes and offerings were received. Dr. Dowie then continued the discourse of the afternoon.

IN HIS LOVE AND IN HIS PITY HE REDEEMED THEM.

INVOCATION.

Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, be profitable unto this people, and unto all to whom these words shall come, in this and every land, in this and all the coming time, till Jesus come, for His sake. Amen.

In the sixty-third chapter of Isaiah, the ninth verse, you will find my text.

In all their affliction He was afflicted, and the angel of His presence saved them: in His love and in His pity He redeemed them; and He bare them, and carried them all the days of old.

I speak especially this evening concerning the latter part of the text:

And the angel of His presence saved them: in His love and in His pity He redeemed them; and He bare them, and carried them all the days of old.

If anybody pities me, I do not like it. I do not want any man upon God's earth to pity me. I am not a subject of pity. I detest pity. I do not need to be pitied. When people say, "I pity you," I say, "Keep your pity to yourself. I do not want it; I do not need your pity." I am not needing pity. If God pitied me, and that was all, I should not care for it.

But when pity is preceded by love, then pity and love welded together make Divine sympathy. I like that union. I am against things standing alone; that is why I am always troubled when an Evangelist does not get married. (Laughter.) I am never satisfied until he does get married.

It is Not Good for Man to Be Alone.

I am a great stickler for that. I would like to marry every good man to some good woman. I would like to leave all the bad ones forever unmarried that there might not be any more children of the Devil.

I am a monogamist. I have nothing to do with polygamy. Whenever the Devil wants to get a man who has been wise, and make a fool of him, he gets him to have more than one woman. Solomon, who was the wisest king that ever lived, they say, went away and got seven hundred wives and three hundred concubines, the dirty beast! Then, of course, he went to the Devil. The Bible says so.

David never got into trouble until he wanted more than one woman.

A second woman will surely make trouble.

One will be a blessing, but two will be a curse. God has established monogamy. Polygamy has always been a failure.

When love and pity come together, that is beautiful. The Divine Pity, if it were not accompanied with Divine Love, would be very offensive. What is the use of a man telling you he pities you when you are hungry, and he does not feed you; when you are naked, and he does not help to clothe you; when you are sorrowful, and he does not help to comfort you; when he stands like the priest and the Levite and looks at you, stripped, wounded, half-dying, and says, "I pity you, but you smell badly; I am going on," and passes by on the other side?

Pity alone is a miserable thing. But when the Samaritan came there, he pitied the man, and he loved him. He said, "That is my brother; it might be me. Oh God, help me to help him."

He got down and helped the man; put him on his own beast and took him to an inn, and though he was a stranger, he paid for it, and he got the blessing in his own heart. His love and his pity made Divine sympathy.

The Pity and the Love of God Has Provided a Redeemer.

What is a Redeemer?

A Redeemer is one who buys back a thing which has been pledged by mortgage and lost.

A stranger passed one day down Ratcliff Highway, London, where so many curious things which have been brought by sailors from many lands are exhibited for sale. Among other things curious wild animals, curious birds, and beautiful birds, some of them beautiful songsters, are sold there.

Story of a Human "Redeemer" of Captive Birds.

That stranger was arrested by the beautiful note of a bird, which started its lovely song away down in the depths of its heart, as if it were mourning for some one, groaning and cooing, until at last the sorrow began to pass away, and the bird seemed to rise into the beautiful, clear sky.

Its thrilling note as it reached its fullest height came to the stranger. He looked around for the bird which sang the song that he had once heard in his captivity. He saw that it was within a cage, and it was trying to get out. There were other birds there like it which were beginning to sing the same song one after another, and then fall back, having beaten their hearts almost out against the bars of the cage.

He looked at them as one after another they fell back exhausted, then he went up to the man who had them for sale, and said, "How much will you sell these birds for?"

"Ten shillings each, sir"; that in our coinage would be two dollars and a half for each of them.

"How many are there?"

"There are ten there. That is five pounds."

"All right. There is the money; give me the cage."

The man looked at him.

"Buying the whole of them, sir?"

"Yes, sir."

"Are you going to sell them again?"

"No, sir."

"What are you going to do?"

"Come and see."

He went down the highway with these birds. It seemed as if the birds knew what was going to happen. He went away out into the country with his birds. He would not stop until he got away out into the lovely fields where he could see on every side. Then he got upon a beautiful little knoll. The birds seemed to know what was coming. They began to sing, and his eyes glistened with tears as he opened the cage and let them out, one after another.

They gave just a little backward look, and then soared away up as they warbled out their music, and disappearing in the sky. In a stream they went away back to the distant land from whence they came.

The dealer said, "Why did you do that?"

"I will tell you," he said.

"I once was a prisoner, for long years imprisoned in a dungeon in that distant land by Arabs, sometimes thinking that I would be led out to death. My only consolation was these beautiful birds. They would rise and sing their song, and tell me that the time would come when I would sing my song of victory, and I would be free as they. When I saw them confined there, and I was free, I paid you the money because I once was a prisoner, too, and wanted to have the joy of setting other prisoners free."

Christ Alone Can Pay the Price of Humanity's Redemption.

We who have been prisoners, too, in the bondage of sin and of Satan, surely have a right to do all we can to set others free, and to be their redeemer. But we cannot do it. We cannot pay the price. The price of the redemption of a human spirit is beyond our ability to pay.

But on every highway o'er all the world you can find a Stranger who is your Redeemer coming. Every one who appeals to Him, beating their hearts out against the bars of their prison, trying to sing a song which somewhere they once knew, He will redeem. To every imprisoned one of God's people the Saviour comes, and says, "I paid the price." If you will let Him, He will lead you out. He will open the cage, and He will set you free.

It seems tonight to me the sweetest of all stories to tell of

Him is this that in His love and in His pity, He, the Angel of God's presence, the Son of God's love, the only begotten Son of the Father, the Eternal Word, became flesh, came to this earth, and in His Divine Sympathy rescued, and redeemed, and liberated humanity.

Is He dead? Is the Christ dead? Does some Syrian tomb hold His dust? Was He simply a wayfarer, a man, who in His sympathy helped humanity and died? Or is the story true that He arose from the dead, that He sang His lovely song, and bursting the bands of death descended into hell?

Is it true that He came up out of the grave, bursting the bands of death once more? for He burst them twice. He burst them when He descended into hell, and He burst them when He came up out of the grave in a bloodless body.

Is it true that He lived again?

Is it true that He talked to His disciples?

Is it true that He said to them, Go ye—because all authority in heaven and in earth are given unto Me—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?

Is it true that He led them out to Bethany, and that they saw Him ascend into the heavens?

Is it true that He is there the Advocate with the Father, Jesus Christ the Righteous?

Is it true that the Holy Ghost has come, and that the Father and the Son by that Holy Spirit desired to make a dwelling place in our triune being, a Triune God, in a triune man, Father, Son and Holy Ghost, in the spirit, soul and body of one redeemed?

Is it true that the Redemption of His love and of His pity was an Atonement for the buying back of the spirit, of the soul, and of the body of living men today?

It once was so. He set their spirits free, and He set their souls free, and He set their bodies free.

Is Jesus Christ the same today?

Audience—"Yes."

Dr. Dowie—Then where is the Church which calls itself Christ's which fights that truth and says, "Nay, He is not the same today!"

In His love and in His pity He not only redeemed them, but He redeems them. He is the Redeemer still. He pays the price, and there is not one of you tonight who will seek His mercy whom He will not redeem.

"But," you say, "I cannot walk in His path."

"He carried them all the days of old." Does He not carry us still?

The Story of Christopher.

There is a story told of a great, big-hearted, kindly Christian, in the early ages, who had no power to preach, no power to pray, no power to teach. But he was a giant in stature, and was very kind. He had been so cruel, and he thought, "What can I do for my Lord?"

He saw once at the ford of a river how hard it was for little children and the sick and the lame to get over. He said, "For my Lord I can go down to the fords of the river, and upon my shoulders I can carry them over the river." So he served Christ, the legend says, by doing this.

One day he saw a beautiful child, and the child held out its hands and said, "Carry me over." He said, "Come, little one," and he put the little one on his shoulder. But as he went into the river the weight of that child grew, and he was sinking beneath the tremendous weight of a child who had suddenly transformed into a majestic Being. As he was sinking in the water, he looked up and saw that the Child was the Lord.

"Christopher thou art," said Jesus, "Christ-bearer, and thou hast been proud somewhat that thou hast helped humanity. Now who will help thee?"

"Oh Lord," he said, "I sink in these waters if Thou dost not help me," and once more the Christ became a beautiful child. He passed over the river with the Child, and the Child blessed him and passed away. Afterward they called him Christopher, Christ-bearer.

Friends, sometimes we stand at the ford of the river. We ought always to be there carrying some one over. But, friends, who will carry us over the last ford of the river?

Can we carry ourselves? Can we find alone the Way from earth to heaven? How are we going to get there?

"In His love, and in His pity He redeemed them, and He bare them and carried them all the days of old." He will bear us and carry us too.

He Will Carry Us Through.

When heart and flesh fail, my Lord, wilt thou not carry us through, who didst bear us and carry us all the days of old?

He not only redeems us but He bears us, and He carries us, and He will take us through.

Every one who wants Him to do it, stand up and tell Him so. (With but few exceptions, the entire audience arose.)

Father, hear us.

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Take me as I am. Make me what I ought to be. Help me truly to repent; to do right to any whom I may have wronged; to trust Thee; to trust Thy dear Son, the Lamb of God who taketh away the sin of the world. Take away my sin, my sorrow, my sickness. Redeem me. Bear me. Bear with me, and carry me through, and help me to go down to the fords of the river and carry others over. Oh God of pity and of love, pity the sorrowing and the dying. Help me to pity and to love, and to find expression by Thy Spirit's power in Divine sympathy, for Jesus' sake.

(All repeat the prayer, clause by clause, after Dr. Dowie.)

Did you mean it?

Audience—"Yes."

Dr. Dowie—Will you live it?

Audience—"Yes."

Dr. Dowie—God help you.

After the hymn "Sin No More" had been sung, the services were closed with the

BENEDICTION.

Beloved, abstain from all appearance of evil, and may the very God of Peace Himself sanctify you wholly, and I pray God your whole Spirit and Soul and Body be preserved entire, without blame unto the coming of our Lord Jesus Christ; faithful is He that 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.

Central Zion Tabernacle, Lord's Day Morning, January 28, 1900.

Mrs. Dowie took charge of the meeting, which was opened by singing Hymn No. 381. The thirty-fifth chapter of Isaiah was repeated together by the congregation. Hymn No. 151 was then sung. Mrs. Dowie then read the Scripture lesson from the forty-third chapter of Isaiah, after which prayer was offered, the announcements made and the tithes and offerings received. The following testimonies were given:

Story of Morgan's Abduction and Murder by Freemasons.

Asa Curtiss, Wheeler, Porter County, Indiana, said: "I am the one who wrote Dr. Dowie that letter which appeared in the last issue of LEAVES OF HEALING. I wrote it from experience, and what my father told me.

"It wounds my soul to be called to testify against the sins of so-called Christian Churches. I would gladly cut my testimony short by saying, 'Peace on earth, good will to men begin and never end.'

"But I am called upon to speak of events which took place at Batavia in the days when Morgan was put to death, and the whole country was in commotion. We heard nothing but the talk of Morgan and the Masons who put him to death. Yet the common people doubted that cruelty of that character could be so rank as it proved to be. Therefore they were not sufficiently on their guard to be Morgan's friends as they ought to have been in time of need.

"I have the story from my father and from the lips of the son of a man who was intimately connected with the whole affair.

"The old man went into the jail at Batavia, and said to Morgan, 'I am your friend; put yourself under my protection, and you are safe. Say nothing.' That was in order to get Morgan out of prison and keep him quiet, and to say nothing until they put him in the coach. 'We are your friends,' they said, 'and if you make any disturbance, the Masons will discover your departure from here, and there will be trouble.'

"Morgan was conducted into the coach. The old man who had him in charge had been driven away. Morgan's language was: 'If you are my friend, then I am safe; but if you are my enemy, my doom is sealed.' The man proved to be his enemy, and his doom was sealed.

"Shortly after, they took an assistant of Morgan's by the name of Miller. They arrested him for the alleged stealing of some small article, and put him in jail. They brought him out in the night with the same pretensions that they had Morgan,

but Miller, being posted somewhat by this time, was too sharp to be quiet. He shouted, 'I am Miller.'

"My father, with a company of soldiers, made a rush into the crowd at the jail door, seized Miller by the collar, took him away, and gave him over to anti-Masonic friends.

"The Masons, with a sword over my father's head, said, 'G— d— you, we have a notion to Morganize you here tonight!' We did not expect to see our father alive in the morning.

"After this we emigrated from the State of New York to Ohio."

Mr. Curtiss then related the incident of the old man's death and strange burial, as published in a letter from him in LEAVES OF HEALING, Volume VI, Number 14, pages 423 and 424.

He then continued: "The son told my father and myself that from the time he came to years of judgment their house was in a perfect turmoil; that they could not dwell in one house, and he was turned away from home. He told me of the old man's conduct to his family. The old gentleman was separated from his wife, and lost every cent of his property.

"Hasten, Lord, that happy day
When beneath Thy gentle ray
The Gospel of the Word shall sway
And reign triumphantly."

God's Healing Power Conquered Indigestion.

E. Churchill, Big Stone, South Dakota, said: "I have been kept from all Secret Societies by the early teaching of my mother. As I grew up she taught me that God's Word was the only perfect guide, and the only thing I could trust in. Man might fail, but God's Word never would fail.

"God has surely been with me all my life in every business matter. I found the promise true that all good things should be added to those who sought first the Kingdom of God and His righteousness.

"Five years ago I was healed of indigestion. I saw that healing was in God's Word, and when I got LEAVES OF HEALING, about a year ago, I found the teaching exactly what God's Word had taught me. I can go to God for everything, and He supplies all my wants."

Healed of Diseases Caused by Medicine.

Miss Mary Starratt, 1903 Michigan Avenue, Chicago, said: "I was converted to God when quite young. I went on for years, knowing Christ as my Saviour, yet knowing nothing of Him as the Healer.

"While teaching school I was taken sick with what was called ague. I took a great deal of quinine. It seemed to be the only thing that would break the fever.

"But I found in trying to get rid of ague I got something a great deal worse, which was inflammatory and muscular rheumatism. I had to give up my school, and that winter was not able to be out at all, but in the spring I was able to continue my work, but was not entirely rid of that trouble.

"In trying to get rid of the rheumatism I got something a great deal worse, which was valvular heart trouble.

"For a great many years I tried to fight these two diseases with the aid of medicine. I consulted very good doctors in Toronto, Canada; New York and Detroit. They all told me that my trouble was such that medicine could never cure it, and that my only safety was in keeping very quiet, and avoiding all excitement.

"I tried to teach, but I found it very hard work, and at last was compelled to give it up. I had, besides, severe laryngitis. With these three diseases I passed about twenty years of my life.

"After I had gotten very low, and was compelled to be in bed, one day a copy of LEAVES OF HEALING came to me. Our minister, who is now Evangelist Loblaw, brought me that copy. It was the first I had ever seen, and the first I had ever heard of Dr. Dowie.

"I never doubted one thing I read in it. I thought from the very beginning that Dr. Dowie was a man of God, because God does not hear sinners.

"How eagerly I read that copy. It had in it the testimony of Mrs. S. A. Kelly, one that a great many thought was a little too much to believe. The whole paper showed me what mistakes I had made. I had always believed that God could heal — I had learned that in my Bible — but I had always prayed 'If it be Thy will.'

"I was so delighted to know that for me there was healing that I laid hold upon the promise at once.

"I gave myself wholly to God for healing, and arose to dress myself. I went downstairs, trusting in God for strength. He gave me strength, and that day I received my healing. I thank God for the experience of that day.

"Christ's presence that day filled the room. I had seen Christ as my Saviour, but then I knew him in a different light as my Great Physician. I sang that hymn, 'The Very Same Jesus,' as soon as I went downstairs. I had sung it before, but it had a different meaning.

"From that time I never had any return of that same trouble, although I had severe pains in my head, so that I could not sleep. I thought certainly I was not fully healed, or I would not suffer like that.

"I read Zion Literature on into the night, when I first received it, and the pain left. I never had any return of that trouble. I understood then as never before, 'He sendeth His Word and healeth them.'

"I thank God for what He has done for me, and that I am in Zion.

"After my healing I returned to the Sunday School and Epworth League work, and had no inteniion of leaving the Methodist Church.

"After my healing, I went to the church, expecting to take up the work just as I had left it. I taught Divine Healing and gave my testimony whenever given an opportunity, but they refused to accept the teaching.

"I heard a great many sermons about people who had been carried away with fads, and had gone off with pet theories, and all that sort of thing.

"At last I saw that I was not gaining anything. I was losing all the time. I sent in my application for membership in Zion. I am glad today that I did. I am only sorry that I stayed in the Church so long after I was healed.

"I was baptized and became a member of the Christian Catholic Church a little over a year ago."

Healed When Dying of Asthma and Rheumatism.

Mrs. Fannie Hurley, 18 Sixteenth Street, Chicago, Illinois, said: "I was dying with asthma. I heard of these wonderful healings in LEAVES OF HEALING. I have been a member of the Church for thirty years. I put all my trust in God, and when I had an unshaken confidence in the Lord that He would heal me of asthma and rheumatism, I was at once healed. I am full of happiness." (Applause.)

Confirmation by Deaconess Paddock.

Mrs. Jennie Paddock, 18 East Sixteenth Street, Chicago, Illinois, said: "What dear Auntie has told you is all true. She came into our Home a poor, broken-down body with asthma and rheumatism, a great sufferer for years. She has been a blessing in our Home. She is a dear, devoted Christian, and we all love dear old Auntie."

Deaconess Paddock then gave testimony to her own healing. A written testimony of Deaconess Paddock can be found on page 454 of this issue.

Found Zion Teaching in the Bible Before Reading Leaves of Healing.

Samuel Stevenson, Beeston, Nottingham, England, said: "I have not a testimony like that to give. I have not been healed of hunchback, or any lameness or heart disease, because I have never had them; but for thirteen years or more I have not used medicines, or been to doctors.

"From the hour of my conversion, thirteen years ago, I have never been to doctors or drugs. The Lord has kept me all the time. I have had fevers, and colds, and things along, but nothing more, and out of them all the Lord has delivered me.

"For many years I went along by myself, not knowing what to do; wanting to be right, to do right, to serve God fully, but could not find any one to help me. I used to go to the church and the minister would preach all right, but when I visited him I would find him smoking, with his glass of whisky, and he would invite me to the entertainment at night.

"After I had heard his good sermon, I could not quite put the two together.

"Then I would go to another church, and find the same thing. What grieved me most of all was that at the entertainment and the bazaar there were great crowds of people, and the ungodly enjoying themselves with them. When I went to

the prayer meeting, sometimes I would be by myself, and sometimes another would be there. That is how we are, generally speaking, in England. There are many good, godly people, but they suffer, they groan, they cry to God for something that you have here in Zion.

"When I learned that God healed the body I began to talk of it, and I soon got into trouble. I spoke right out against drink and sin, and I was soon a lunatic, and I have been one ever since, I think. (Laughter. Thank the Lord.)

"Five years ago, LEAVES OF HEALING was sent to me, the first copy of Volume I. Then I began to have a good time, because all that I had said before, or tried to say, was verified by the Doctor. I have been very happy ever since. I am a member of Zion. I could not join any other Church, although I had asked God many times where He wanted to put me.

"I am very glad to be in Zion.

"I have distributed LEAVES OF HEALING all over England. Wherever I have known people, I have gone about teaching what I could in my way about God the Healer of the body. I have had very many letters saying our people have been blessed by LEAVES OF HEALING.

"In my own family I have suffered very much indeed, because a long time ago, before I knew Dr. Dowie, I saw that God told us what to eat. While I was reading that portion of Scripture it impressed me very much. I turned over the leaves of the Bible to the place where it says, 'I am the Lord, I change not.' So I said to myself, 'If that is so, then God is the same today, and I will have no more swine's flesh.'

"Of course that was very dreadful indeed. I really got into trouble over that, and they said that I was ready to be taken away, to be taken care of, and all that. (Laughter.) But, however, I have not gone very wrong since then. That was a great many years ago.

"All that I had been thinking in my heart, all that God had told me in His Word, I found already in LEAVES OF HEALING. I have come to Zion to see you and to rejoice with you, and I am very, very happy here.

"May God bless Zion. May God bless the General Overseer, and all the members of the Christian Catholic Church (Amen), with all the officers, and may many more be healed, and many more be saved. May the work grow and spread, and may the glory of God be seen. Amen."

A Voice—"Mr. Stevenson, do we understand you that you dug it out of the Bible yourself?"

Mr. Stevenson—"Yes, sir; for seven years I had no friend; nobody told me anything about what I had learned. I went to the Word of God, and I could not tell you the persecution I had from ministers and from professed Christians. I have been pelted at, hooted at, called all manner of names, and I have borne all that for many years, not knowing sometimes whether I was right or wrong. But when LEAVES OF HEALING came, I said, 'Oh praise God, I will never give up my convictions any more.'

"I am thankful there is one man at least who knows how to read the Bible."

Mrs. Dowie—All you who believe that Jesus Christ is the same Healer of His people today as He was of old, stand. (Nearly all arose.)

All of you who wish to give yourselves to God now, and want to live good lives and serve God, will you please stand? (Apparently all arose.)

Now let us repeat together the

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Take me as I am. Make me what I ought to be. Make me clean in spirit, in soul and in body. Help me to do right. Forgive my sin. I repent, I confess my sins. I will restore to any whom I have wronged. I will do right in Thy sight. Help me to do this, by Thy Holy Spirit. Forgive my sins, and cleanse me from all unrighteousness, for Jesus' sake.

(All repeat the prayer, clause by clause, after Mrs. Dowie.)

Now, if you have truly repented of your sins—if you have even at this moment confessed your sins to God, and made this vow that you will do right, and you from this time on determine that you will live close to God—then God has forgiven your sins; because He said that if we confess our sins, He is faithful and just to forgive us, to cleanse us from all unrighteousness. You can go on, and have the right to come to the Tree of Life, and to enter in through the Gates into the City.

After prayer by Mrs. Dowie, the meeting was closed with the following

BENEDICTION.

Now, may the Grace of our Lord Jesus, the Love of God our Heavenly Father, the Fellowship and Communion of the Holy Spirit, our Comforter and Guide, one God, abide with us and in us, and all the Israel of God everywhere, forever. Amen.

REV. E. B. KENNEDY AND REV. W. F. A. MacCORMAC,

Evangelists in the Christian Catholic Church, will conduct Divine Services in

Como Hall, 327 Wabasha Street, St. Paul, Minnesota,

February 7th to 11th, inclusive, at 2:30 and 7:30 P. M.

Also at Zion Hall, Postoffice Building, Alma, Wisconsin, February 12th to 14th, inclusive, at 2:30 and 7:30 P. M.

REV. J. C. REIFF,

Elder in the Christian Catholic Church, willl conduct Divine Services in

Willard Hall, North Ninth Street, Lafayette, Indiana,

From Thursday, February 8th, to Lord's Day, February 11th, inclusive. Services each day at 2:30 and 7:30 P. M.
W. S. Peckham, Deacon-in-Charge.

Also at Opera House, Monon, Indiana, February 12th to 14th, inclusive, at 2:30 and 7:30 P. M.

REV. H. D. BRASEFIELD, PH. D.,

Professor of Theology in Zion College, will Dedicate

Zion Tabernacle, Waupaca, Wisconsin,

Lord's Day, February 18th, at 10:30 A. M.; and also hold services at 2:30 and 7:30 P.M.

Rev C. J. Jenson, Elder-in-Charge.

REV. GEORGE L. MASON, B. A., B. D.,

Overseer of the Christian Catholic Church in China, assisted by Rev. E. B. Kennedy, A. B., B. D., Evangelist in the Christian Catholic Church, will conduct Divine Services in

Zion Tabernacle, Ada, Ohio,

Saturday, February 17th, 7:30 P. M; Lord's Day, February 18th, 10:30 A. M., 2:30 and 7:30 P.M.; Monday, February 19th, 2:30 and 7:30 P. M.
Rev. Silas Moot, Elder-in-Charge.

REV. A. F. PENCE,

Elder in the Christian Catholic Church, will conduct Divine Services in the

Opera House, Cedarville, Ohio,

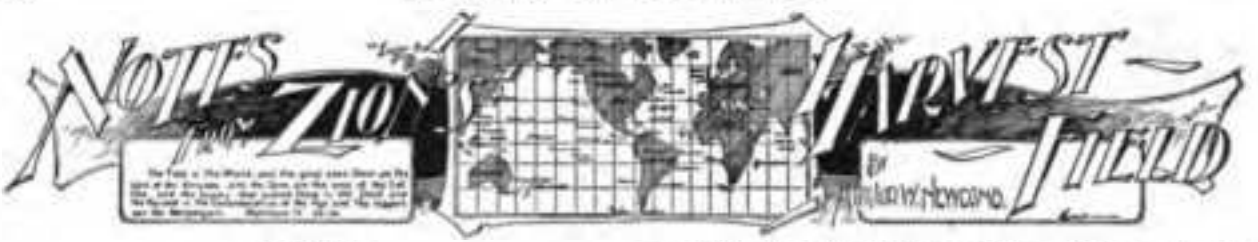
Tuesday and Wednesday, February 13th and 14th, at 2:30 and 7:30 P.M.
Dr. John H. Sayrs, Deacon-in-Charge.

REV. WILLIAM DE RONDEN POS,

Elder in the Christian Catholic Church, will conduct Divine Services in

Arnold's Hall, Cooksville, Illinois,

Lord's Day, February 18th, at 10:30 A. M., 2:30 and 7:30 P. M.



CHICAGO.

ZION'S SEVENTIES in Chicago and elsewhere for the year 1900 will Go Forward with renewed vigor.

Their numbers are being and will be largely recruited.

Their organization is being perfected.

They will go with more earnest prayers, more thorough consecration, and a greater determination, by the Grace of God and by the power of the Holy Spirit, to make their Message a reality and to bring, in very truth, the Peace of God to every home they visit.

During the first three weeks of the New Year, after the arduous day-and-night service in Zion's Three Months' Holy War, Zion's Seventies took a "breathing spell." They did not wholly abandon their districts nor cease their Saturday night visits to the saloons, but the great activity of the previous three months was in a measure suspended.

After that brief rest they met with the General Overseer and a number of officers of the Church in Zion's Hall of Seventies, on Monday evening, January 29th, in numbers which filled the spacious hall, and in a spirit which plainly manifested an eager, joyous anticipation of a campaign full of hard work, buffetings, insults, danger, but crowned with God-given victory and blessing.

A large number of new recruits were present and were enrolled.

Some splendid talks were given by a number of the officers of the Church, the General Overseer speaking briefly but with telling effect in closing. He impressed upon his hearers the importance of the salutation, "Peace Be to This House," and the necessity of patience with ignorant and misled people, especially members of the denominational churches, who would be abusive.

The meeting closed with a renewal of Consecration by the Seventies and prayer and benediction by the General Overseer.

North Side Cottage Meetings.

Rev. James R. Adams, B. D., Elder-in-Charge.

Elder Adams writes as follows of the work in his portion of the city, which is rapidly outgrowing all accommodations:

We cannot refrain from praising Him.

The proofs of His power and love in answering "the cry of the needy" are multiplied daily.

We prayed for openings for new Cottage Meetings. God heard and put it into the heart of Mrs. Doose, of 163 Larrabee Street (west side, near Elm Street), to open her large double parlors to Zion, that the thousands of Lutherans and Roman Catholics living in the vicinity might have an opportunity to hear of that "very same Jesus" who saves, heals and blesses all who come in simple faith and obedience, as much now as in the days of His visible life on earth.

The new Cottage Meeting will be held regularly Lord's Day morning at 10:30, at 163 Larrabee Street, west side, south of Elm.

Our little son, Willie, aged five years, took sick January 11th, with scarlet fever. The symptoms were unmistakable: very sore throat, high fever, burning eyeballs and headache, together with chills.

Without the least fear or apprehension of results, we prayed for him that evening, laying hands upon the child in Jesus' Name.

During the night he raved somewhat, and next morning the rash appeared, but did not wholly cover the body. We again prayed and laid hands on him in the Name of the Lord Jesus. John 16:23.

That evening he was well, and was allowed out to play on Saturday, January 13th, having missed but one day from school.

At the Milwaukee and North Avenue Cottage Meeting a literature table has been provided, where LEAVES OF HEALING, A VOICE FROM ZION and other literature may be obtained.

Marion, Ohio.

Rev. A. F. Pence, Elder-in-Charge.

At the close of his mission at Bluffton, Ohio, where God gave him such glorious victory, Overseer George L. Mason proceeded to Marion, Ohio, where he had been announced to hold a mission, to close on Lord's Day, January 28th.

Overseer Mason returned to Headquarters on Monday, where he was joyfully received, and at a meeting in the Assembly Room of Zion Home on Monday evening recounted to an interested and sympathetic audience the way in which God, by His Spirit, had given the victory in both Bluffton and Marion.

The story of the battle with the Hosts of Hell at Bluffton was told in these columns last week.

From Overseer Mason's lips we take a brief account of the Marion mission.

The news of the fighting at Bluffton had spread like wildfire, and a much distorted account of the affair, three-quarters of a column in length, had appeared in a Marion paper. The Devil, with his usual stupidity, had splendidly advertised Zion's meetings in Marion.

As a result, the hall was packed on Saturday evening, with a crowd, partly Christians, earnest and loyal, partly men curiosity-seekers, but for the most part with devotees of the he then Secret Society religion, sullen and set in their determination not to be moved.

But God helped Overseer Mason, and in half an hour he had the sullen ones laughing. After that the meeting proceeded with great power and many saw the diabolical nature of the Secret Orders.

At the close, as the Overseer and Elder Pence were leaving the hall, there was a shout of, "Egg him!" But Zion in Chicago was praying, and the Spirit of God had been in that gathering, hence the Devil skulked away, a despicable coward, to stab in the dark by means of lies and calumnies.

On Lord's Day, January 28th, a very blessed service for the consecration of young children was conducted by Overseer Mason. Eight beautiful Zion babies were blessed and consecrated to God.

There was a sacred fellowship in the other meetings of the day, which left the noble band of praying Christians in Marion very close to God.

Members and friends in the Christian Catholic Church in Zion, from a great many smaller cities and towns in the vicinity of Marion, were present in large numbers, and there was a cry for the organization of Gatherings of the Friends of Zion and for the sending forth of Messengers into the harvest which is overripe.

Elder Pence has already gone out for the purpose of strengthening, establishing and organizing these friends of Zion.

In addition to the above, Overseer Mason writes the following interesting item:

Of the thirteen preachers in this city, all but Elder Pence and two others are either tobacco worms or lodge lackeys.

Hence it was no wonder that so-called respectable men on the streets

said openly that the man who would reveal oaths of Secret Orders "ought to have a double dose of what he got at Bluffton," and "nothing would be too bad for him," and "he should have brick-bats instead of eggs."

This anarchistic sentiment in Marion is due chiefly to the cowardice of the preachers, who are terrorized by the Secret Empire of Baal-worship, which in myriad forms controls the bar, the bench, the press, the pew, and the pusillanimous pulpit.

Cincinnati, Ohio.

Rev. A. W. McClurkin, Elder-in-Charge.

Good news comes from this lively Branch of the Christian Catholic Church in Zion.

Elder McClurkin, writing on January 23d, tells of the encouragement and blessing which God has given them in their work, as follows:

Zion in Cincinnati moves forward.

The workers in Zion's Seventies go out with the Message of the Everlasting Gospel to the homes of Cincinnati. With few exceptions the people have received the messengers courteously and gladly accepted their Message.

There are many from Cincinnati who rejoice that Zion City is in sight. Many hope to be inhabitants of the City, and there are some who are planning to be among the first to inhabit.

Deacons Rodda and Yerger enthusiastically lead in the work in Zion in Cincinnati.

Deacon Rodda encourages the Juniors in every good work. There is a steady increase in the Junior work.

There is a meeting for teaching the German-speaking population of this city. This meeting is held on Thursday evening of each week and is conducted by Hermann J. Villiger.

With wonderful minuteness the Cincinnati *Post* published dispatches from Chicago describing Dr. Dowie's falsely alleged loss of voice on the evening of Lord's Day, January 7th. There are very many people interested in Dr. Dowie, for hundreds of them asked Zion people, "Did you see that? Dr. Dowie lost his voice. What do you think of that, now?

Praise the Lord, there were many Cincinnati people in Zion Tabernacle in Chicago that evening and heard the General Overseer speak. Zion in Cincinnati was not deceived by the lying reports. We knew the reports sprung from the wish born in the hearts of the reporters, because of the strong words of reproof spoken by the General Overseer.

The people more enthusiastically than ever are giving themselves to the study of God's Word. We believe Zion will be better prepared to go out to extend the Kingdom of God for the work of 1900.

Elder McClurkin held successful services at Danville, Kentucky, where Deacon W. B. Holmes is in charge, on Lord's Day, January 28, 1900.

Camperdown, Sydney, New South Wales, Australia.

In the City of Sydney, where the General Overseer spent pleasant and blessed years of work for God as a Congregational minister, pastor of the Collegiate Charge of that body for New South Wales, there is now an active little Gathering of the Friends of Zion. Interesting reports come from there. These letters enclose applications for fellowship in the Christian Catholic Church in Zion, and tell of healings and blessings in answer to the prayers of Zion's people in the Gathering.

Forest City, Iowa.

Rev. Samuel A. Walton, D. D., Elder-in-Charge.
Deacon Joseph H. Paxton, Assisting.

Deacon Paxton has been at Headquarters, and while here made a visit to Zion Printing Works. He reported regarding the work of Zion for God in Forest City, that through the distribution of LEAVES OF HEALING and Zion Literature in that hard portion of Zion's harvest field, God, by His Spirit, was opening the hearts of the people and that the attendance at the meetings of the Branch was increasing as a result.

He also told a touching story of a lady of his acquaintance, an invalid for many years.

The Devil had torn her babe from her by death, and when her heart was breaking with sorrow her pastor, a Baptist minister, had told her that it was the Lord who had done it. Her heart had turned hard and bitter against God on account of that slanderous lie.

Her aunt and uncle had been blessed through reading LEAVES OF HEALING and through Zion's prayers. They told her story to Deacon Paxton, who wrote to the bereaved one, telling her that God gave life and not death; that healing, not sickness, came from Him; that in His love and purity, it was impossible for Him to impart suffering or disease to His beloved children.

She eagerly drank in the blessed truth. She received a measure of healing, and is confidently expecting God to complete His work.

She poured out her medicines, withdrew from the Baptist Church, and has already begun to carry to others the wonderful Message which brought her peace.

She wrote to her uncle: "Last Sunday was the first time since my babe died that I could sing, 'There is Sunshine in My Soul.'"

"Chords that were broken vibrate once more."

Toledo, Ohio.

Rev. William J. Stith, Elder-in-Charge.

Elder Stith reports the following blessing in his family:

TOLEDO, OHIO, January 29, 1900.

The Christian Catholic Church in Zion, of which Toledo is a Branch, though passing through a very severe onslaught of the Devil, still unfurls her banner to the breeze in honor of the Coming King, rejoicing to be among the number who hail with great delight His Forerunner, and count it a joy to endure sneers, mockings, and ridicule, as His followers, looking forward to the approaching day when we shall see the "King in His beauty."

We are very thankful for a most wonderful deliverance, this morning, of Mrs. Stith from a gasoline explosion, when her hair, face, and hands were fearfully burned.

When we went to her assistance, we found, besides being severely burned in her face and on her hands, that the hair from the front part of her head and eyebrows had been fearfully scorched, little particles covering the front of her dress.

We immediately laid hands on her and prayed for deliverance from pain and for full restoration. The pain soon passed away and she went on with her work. Before night the redness had passed away, leaving but little signs of the explosion, except the eyebrows and lashes being for the most part gone.

Perhaps the most wonderful of all was her passing through it without greater harm, for while in one place the paper was burned from the wall, yet her clothing did not take fire, neither did she inhale the flames.

What a wonderful Saviour and Healer is Jesus!

We had the pleasure of receiving into fellowship, lately, Brother and Sister Hartman, of Belleview, who will build them a home in Zion City as soon as it is ready.

Litchfield, Michigan.

Rev. Martin Hayden, Elder-in-Charge.

Elder Hayden reports the following gracious answers to prayer for healing, in his ministry:

I was asked to pray for a little girl, ill with bladder trouble, several weeks ago. Soon after her father told me that from the hour I offered the prayer for her, she had no trouble whatever.

Brother Charles W. Ward's little girl had a terrible attack of croup, and in the night was black in the face—he said, "Black as your hat." Death seemed inevitable, but still they trusted God. Brother Ward prayed, "O Lord, spare my child, for Jesus' sake." The croup was gone in a short time. The child laughed and was soon as bright as ever. The mother then said, "That settles me," and she and her husband were baptized the next Sunday, with two others.

Sister Chup, who, with her husband, was to be baptized the following Sunday, was taken with a badly swollen face. She said, "I cannot be baptized next Sunday."

I heard of it and sent this word to her: "Sister, don't let the Devil beat you out of that duty. Pray for deliverance, and come on." Her face was some swollen, but on Monday all swelling was gone. Faith had triumphed. Thus two whole families—four adults and eleven children—came out of the Masonic M. E. Church in Jonesville.

EVERY BLESSING that I ever received I have had to fight for. I have had to to fight John Alex. Dowie and knock him down and bury his wishes and ambitions and desires.—Extract from Notes of Teaching of General Overseer in Assembly Room of Zion Home, preserved by a Deaconess.

CHEERING WORDS FROM ZION'S GUESTS

NOTES FROM ZION HOME

THE regular Praise and Testimony Meeting held in Zion Home, Saturday evening, January 27, 1900, was conducted by the General Overseer.

After the usual opening exercises, the States represented were enumerated and found to be eighteen in number, as follows:

Illinois, Indiana, Iowa, Kansas, Maryland, Massachusetts, Michigan, Minnesota, Mississippi, Missouri, Nebraska, New York, North Dakota, Ohio, Pennsylvania, West Virginia, Wisconsin, and Wyoming.

The following countries were also represented:

Australia, Canada, China, England, Holland, Japan, and Scotland.

After an interesting talk by the General Overseer, the meeting was thrown open for testimony.

MISS RUTH VAN DEREN, Zion College, said: "LEAVES OF HEALING has been sent to a number of missionaries in the Methodist Mission in Chile, and some have been writing and making inquiries about the work here. I have received letters from three who are very much interested in Zion. There are three families in which both husband and wife are believers in the work. One of the gentlemen is a Spaniard, educated in Spain, and converted and now working in the Methodist Mission. He used to ask many questions, when first converted, about different things he read in the Bible. He was told they were not for this day and time, and he could not understand why they were not. Since receiving LEAVES OF HEALING he believes in Divine Healing and expects to teach and preach it.

"There are others who are looking toward Zion, and who believe that in Zion the truth is taught, but they are not quite ready to come out of the Methodist Church. I believe one man is ready to come to Zion now. Many of the people there are willing to receive the Gospel that the churches are bringing to them, and a great change is taking place in their lives. They believe in God and Jesus, and I believe they will accept the Full Gospel."

DEACON JOSEPH H. PAXTON, Forest City, Iowa, said: "We have been trying in our little town quite a while to get people to come to our meeting. They would not come. About two months ago I began selling LEAVES OF HEALING on the streets, from ten to twenty-five a week, among the business men, wherever we could sell them. In a letter the other day my wife tells me that at least seven or eight new ones came in last Lord's Day to the meeting. So LEAVES OF HEALING is working when we could not work."

Dr. Dowie—Deacon Paxton has gotten into trouble. He was the agent of a railway at Forest City and the Freemasons and other enemies of Zion got him out of his position. There was not a single thing against him. God is going to give him a better position. That is all there is about it.

ASA CURTISS, Wheeler, Indiana, gave his testimony in detail concerning the murder of Morgan, who was kidnapped by the Masons, confirming the letter written by him to the General Overseer, and published in last week's issue in the Editorial Notes.

Mrs. Dowie—"This seems to be a favorite trick of the Masons. When Mr. Curtiss was speaking I was reminded of an incident which occurred some time ago. It was just before the persecution on Stony Island Avenue, when they started to arrest the Doctor on false charges in 1895. It will be remembered that the Doctor publicly proved by the publicly given testimony of two members of the Masonic Lodge in Woodlawn that the conspiracy to arrest him began there.

"One night about 11 o'clock two or three men came to our door in a closed carriage and asked to see Dr. Dowie, saying they had a sick friend they wanted him to go to see, and had brought the carriage for him. Doctor had retired. Our man had retired, and one of the maids got up and opened the door. I heard the knock and got up and came to the first landing of the stairway. I heard them ask for the Doctor. I said to the girl, 'You tell those men that Dr. Dowie is not going out tonight to see any sick man.' The man stood at the door and argued with her. He said, 'What kind of a doctor is he if he will not go out so see a sick man to pray with him?'

"I listened to the talk, and I was convinced that there was a trap to get the Doctor away and kill him. I then came to the banister and said, 'Dr. Dowie is not going out. He is not going to be awakened. You go away.' The man went out to the carriage to speak to the men there. I said to the maid, 'Close the door, and do not open it again for anybody.'

"Presently they came back again, and she stood inside the door and spoke to them. You can judge whether they were true men or not, and whether they wanted Doctor to go pray with a sick man. They said to the girl, 'If you cannot get Dr. Dowie to go, go and tell Mrs. Dowie to come and see this sick man.' Would they have said that if they had been true men? They simply wanted to get the Doctor away. I remembered the kidnapping and murder of Dr. Cronin in this city by the members of a Secret Society.

"It was after this that the arrests began. I am simply sure that these were Masons. We never heard anything about that sick man; he never sent again to us. How grateful I am to God that these things are being made known. I want to thank God for His protecting care of the Doctor. I am glad God overrules these things."

Dr. Dowie—I wish to confirm what Mrs. Dowie has said, and give one point in addition—these men mentioned the name of a friend of Zion, and said he had sent them. We spoke to that friend afterward and he said he never saw them, knew nothing at all about them, and had nothing to do with them. So it was perfectly clear they were not sent by him. Moreover, the conduct of the men and the language they used were those of men of the world. Of course, attempts have been made again and again to murder me, but no weapon formed against us has ever prospered, and God has been very good in frustrating our enemies.

O. L. SPRECHER, Zion Home, said: "Several years ago my brother was away and we did not know where he was. He was very much on my mind, and I requested the General Overseer to pray that we might hear from him. Allowing time enough for him to go from where he was, home, we did hear. He came home within a few days. This last fall, the 29th of November, which was his birthday, he was away again and we did not know where he was. I asked the Doctor to pray, and inside of two weeks we heard. My other brother, who is attending Zion College, and I both stood up among those in the All-Night Meeting who requested prayers for their brothers, and I am glad to say this brother was converted yesterday, and is in this meeting tonight."

ALBERT SPRECHER, Mt. Morris, Illinois, said: "I thank God that I am converted. If it had not been for my brother and the prayers of Dr. Dowie I would have been on the road to ruin."



FOURTH ANNIVERSARY AND CONFERENCE

—OF—

The Christian Catholic Church

REV. JOHN ALEX. DOWIE, GENERAL OVERSEER.

February 21st to March 1st, Convening in Chicago.

Tickets Will be on Sale from February 17th to 23d
AT ALL RAILROAD TICKET OFFICES IN U. S. AND CANADA,
WITHIN PASSENGER ASSOCIATIONS.
Return Tickets Sold at One-Third Fare on the Certificate Plan.

Interesting and Profitable Sessions Will be Held,
FOR CHURCH OFFICERS DAILY,
FOR CHURCH MEMBERS EVENINGS.

A SPECIAL EXCURSION WASHINGTON'S BIRTHDAY TO

ZION CITY SITE.

By Specially Chartered Trains of Chicago and Northwestern Railway the Temple Location will be visited and observations taken of the Six Thousand Acres of unexcelled land secured for the building of this City. For information concerning accommodations, address

REV. JOHN G. SPEICHER, M. D., Zion Home, 1201-1207 Michigan Ave., Chicago.

OBEYING GOD IN BAPTISM.

"Baptizing Them Into the Name of the Father and of the Son and of the Holy Ghost."

Five Thousand Eight Hundred and Five Baptisms by Triune Immersion Since March 14, 1897.

Five Thousand Eight Hundred and Five Believers have joyfully followed their Lord in the Ordinance of Believers' Baptism by Triune Immersion since the first baptism in Zion Tabernacle, on March 14, 1897.

Baptized in Zion Tabernacle from March 14, 1897, to March 14, 1899, by the General Overseer	3070		
Baptized by Elders	149		
Total baptized in Zion Tabernacle			3219
Baptized in places outside of Chicago by the General Overseer		65	
Baptized in places outside of Chicago by Elders and Evangelists		166	
Total baptized outside of Chicago			231
Total baptized in two years			3450
Baptized in Zion Tabernacle from March 14, 1899, to December 14, 1899, by the General Overseer	528		
Baptized by Elders	683		
Total baptized in Zion Tabernacle		1211	
Baptized in places outside of Chicago by the General Overseer		55	
Baptized in places outside of Chicago by Elders and Evangelists		816	
Total baptized outside of Chicago		871	
Total baptisms in nine months			2082
Total baptized in two years and nine months			5532
Baptized in Zion Tabernacle by Overseer Wilhide	13		
Baptized in Zion Tabernacle by Overseer Piper	67		
Baptized in Zion Tabernacle by Overseer Mason	68		
Baptized in Zion Tabernacle by Elder Graves	24		
Baptized in Zion Tabernacle by Elder Holmes	13		
Baptized in Zion Tabernacle by Elder Fox	32	207	
Baptized in Nebraska by Elder McFarlane		4	
Baptized in Ohio by Elder Moot		4	
Baptized in Washington by Evangelist Brooks		6	
Baptized in Victoria, B. C., by Evangelist Brooks		10	
Baptized in Vancouver, B. C., by Elder Simmons		5	
Baptized in California by Elder Viking		23	
Baptized in California by Overseer Wilhide		5	
Baptized in Cleveland, Ohio, by Elder Bouck		5	66 273
Grand total baptized since March 14, 1897			5805

The following-named thirteen believers were baptized in Zion Central Tabernacle, Wednesday evening, January 31, 1900, by Elder D. C. Holmes:

Dahlman, Willie	2008 Wentworth Avenue, Chicago, Illinois
Fisher, Mabel	2008 Wentworth Avenue, Chicago, Illinois
Kasson, Mrs. Lurie B	416 East Market Street, Akron, Ohio
Lawrence, Hattie B	Thornton, Iowa
Larson, Margaret	523 West Ninth Street, Cedar Falls, Iowa
Peck, Herbert H	1425 Michigan Avenue, Chicago, Illinois
Rechsteiner, Clara May	1823 Dearborn Street, Chicago, Illinois
Rogers, J. W	150 Chicago Avenue, Kankakee, Illinois
Spinner, Roy P	1514 Michigan Avenue, Chicago, Illinois
Sprecher, Albert	Mt. Morris, Illinois
Titt, Walter	White City, Illinois
Yuhanks, George	1823 Dearborn Street, Chicago, Illinois
Yuhanks, Olga	1823 Dearborn Street, Chicago, Illinois

The following-named nine believers were baptized in the Union Square Free Baptist Church, San Francisco, California, on Lord's Day, January 21, 1900, by Overseer J. T. Wilhide:

Ball, Mrs. W. H	19 Eighth Street, San Francisco, California
Ballinger, Mrs. M	32 Dearborn Street, San Francisco, California
Boyce, Mrs. Paulina	140 Rose Avenue, San Francisco, California
Gillett, Mrs. Hannah	642 Castro Street, San Francisco, California
Hagans, A. O	704 Howard Street, San Francisco, California
Hagans, Mrs. Ella	704 Howard Street, San Francisco, California
Lonegren, Magnus	San Francisco, California
Wilkinson, F. R	28 Eighth Street, San Francisco, California
Witte, William	San Francisco, California

The following-named two believers were baptized at Lima, Ohio, Lord's Day, January 21, 1900, by Elder S. Moot:

Fear, J. A	319 East Elm Street, Lima, Ohio
Fear, Mrs. Eva M	319 East Elm Street, Lima, Ohio

Is any among you sick? let him call for the Elders of the Church; and let them pray over him, anointing him with oil in the Name of the Lord: and the prayer of faith shall save him that is sick, and the Lord shall raise him up; and if he have committed sins, it shall be forgiven him.

Prayers of Elder Osborn Answered for Healing of Typhoid-Pneumonia.

LAMAR, COLORADO, January 15, 1900.

DEAR DR. DOWIE:—It is with a glad heart that I write to you.

I have been healed of typhoid-pneumonia. I give God all the glory.

I was taken down on Thanksgiving Day and was sick about ten days when we sent in our first request for prayers.

I got better and got up at that time. I sat up about two hours, which was too long.

I took a chill and became worse. We sent for Elder Osborn, of Dodge City, Kansas. His wife came and prayed for me and I got better right away.

After she went home I got worse and sent for the Elder again. He anointed me with oil, and I have been improving ever since.

I thank Brother and Sister Osborn for their prayers and the kindness they showed toward me.

I thank you for your prayers in Zion, and trust you will be abundantly blessed in your labor of love and extension of the Kingdom.

Yours in His Name, HATTIE COOK.

Delivered Through Prayer From Terrible Headaches.

SHERBROOKE, PROVINCE OF QUEBEC, January 14, 1900.

DEAR DR. DOWIE:—I sent you a request for prayer for the healing of the most terrible headaches, seemingly, that ever a poor mortal was troubled with. I was laid up and unable to work once and sometimes twice a week regularly, about one day at a time.

Prayer was offered on December 13th, between 9 and 9:30.

I left my work and went to my room and spent from 10 to 10:30 in prayer with you, as I am about one hour of time east of you.

The result is, praise the Lord, that I have not had one single hour of the old headache since. I have had some strong symptoms several times, but I have looked up to my Father, pleaded His promises and claimed His healing Spirit, and He has heard and answered and kept me thus far, praise His Holy Name.

I have only had one slight attack of heart depression, and that only two or three hours. It was removed in answer to my prayer of faith.

Faithfully yours in the Lord. FRANK H. WATERMAN.

NOW I BESEECH you, brethren, through the Name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfected together in the same mind and in the same judgment.—1 Corinthians 1:10.

Zion Divine Healing Home.

Situated on the Finest Boulevard in Chicago.

Fire-Proof Construction.

Within One Block of the Illinois Central Railroad.



ZION HOME, Michigan Avenue and Twelfth Street

Morning and Evening Praise and Prayer Daily.

Special Lectures on Monday, Wednesday and Friday, with Healing Services thereafter.

IS NOT A HOSPITAL, NOT A HOTEL,
NOR IS IT A PUBLIC MEETING PLACE.

It is simply what its name implies, a "Home" for the accommodation of the Lord's children who seek God's Way of Healing through Faith in Jesus Christ.

It is also a temporary home for God's children who are not sick, but who desire to avail themselves while in Chicago of the privileges of Zion for a longer or shorter time.

No Alcohol, Tobacco, or Medical Poisons of any kind used or permitted.

Conducted by the REV. JOHN ALEX. DOWIE and MRS. DOWIE.

TERMS TO GUESTS will be forwarded on application.

Daily morning and evening prayer and instruction are also given, and the rooms are visited as often as occasion requires by ushers and colleagues.

Guests only are permitted to attend the meetings in Zion Home.

Situated on the finest Boulevard in Chicago.

Special Assemblies for Teaching and Healing Three Times in Week.

Morning and Evening Praise and Prayer Daily.

ZION is very attractive to all who come, and we rejoice in the success we have made to prepare for the Lord's children as a place of quiet Teaching and Healing in the Name of Jesus.

ZION is within one block of the Park Row Terminal Depot of the Illinois Central Railroad. It is within one block of Wabash and Cottage Grove Avenue Cable Cars, one block of the Elevated Railway, and two blocks from State Street Cable Cars.

He sendeth His word — PATIENCE — and healeth them.

LEAVES OF HEALING

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

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

EDITED BY THE REV. JOHN ALEX. DOWIE.

VOLUME VI. NUMBER 16. CHICAGO, FEBRUARY 10, 1900. PRICE FIVE CENTS.

THE STORY OF ZION.



THE COMING CITY. From a Painting by Director Chas. W. Post.

THE STORY OF ZION.

TWELVE YEARS OF PREPARATION, PERSECUTION AND PROGRESS, FROM 1888 TO 1900, IN THE ESTABLISHMENT OF THE CHRISTIAN CATHOLIC CHURCH IN ZION.

BY THE GENERAL OVERSEER.

ON JUNE 9, 1888, the two Christian Pilgrims whose faces here appear passed through the Golden Gate at San Francisco into the United States. They were, and are, on their way to Zion above, and they came here because they believed they were obeying their King's command—the King of Kings and Lord of Lords.

They were accompanied by their two children, Alex. J. Gladstone Dowie and Esther A. Dowie, whose faces are given on this page as they were then and in the family group on page 484 as they now appear. This son and daughter, and their mother, were born in Australia, and their father in Edinburgh, Scotland.



THE REV. JOHN ALEX. AND MRS. DOWIE.
FROM A PHOTOGRAPH BY TABER, TAKEN IN SAN FRANCISCO IN JUNE, 1888.

Dr. Dowie was, for many years, a Christian minister ordained in the Congregational Church at Alma, South Australia, and exercising his ministry in Sydney, New South Wales, and in Melbourne, Victoria. As a teacher, preacher and public speaker he became widely known in the island continent of Australia, and became the founder of the Divine Healing Association of Australia and New Zealand.

Accompanied by Mrs. Dowie, he left his large Tabernacle in Melbourne long enough to conduct Special Missions in various cities of Victoria and adjoining Provinces of Australia, spending in 1886 nearly six months in the lovely islands of New Zealand. At last it became clear that it was his duty to visit Europe and America, and he determined to give *at least* five years to a Missionary Tour, in which he might teach, preach and practice the Full Gospel of Salvation, Healing and Cleansing for spirit, soul and body through Faith in Jesus Christ alone. For this purpose he left Australia in March, 1888, and after spending several months in New Zealand *en route*, he arrived with his family in America, without knowing personally a single citizen of this country.



But the little Pilgrim Band set about their Mission, conscious that God was with them, and that they had a Glorious Work to do. Two years were spent on the Pacific Coast in a series of Missions from San Diego, Cal., on the borders of Mexico, to Victoria, B.C., founding Divine Healing Associations in San Francisco, Oakland, Los Angeles, Portland (Ore.), etc. During that period their headquarters were in San Francisco. Arriving in the end of July, 1890, at Western Springs, Ill., they made their home in Evanston, Ill., just outside the city limits of Chicago. They formed a Branch in Chicago of what had now become the International Divine Healing Association. They held several brief Missions in Chicago; but for nearly three years gave much attention to the work in Canada, Minnesota, Pennsylvania, Maryland, etc., conducting Missions and forming Branches in many cities.

At last they determined, in 1893, to take Chicago earnestly in hand, and establish a Central Work there, choosing a location just outside the Gates of the World's Fair—within five hundred feet, in fact, of the Sixty-second Street and Stony Island Avenue entrance.

Here they built Zion Tabernacle No. 1 and a house of twenty rooms, which became afterwards known as Divine Healing Home No. 2, paying a high price for two years' ground rent, and spending about ten thousand dollars in buildings, etc. A reduced picture of these buildings is here presented and will at once be recognized by thousands who read these lines.

At first Chicago would not listen. She was drunk with the Polluted Cup of her Vanity Fair, and dreaming away the voluptuous hours, beside the plash of cool Fountains and Lagoons, lulled to sleep by music, only to awaken to the disgusting vices of the Midway or the Wild West Howlings of Buffalo Bill's tamed Indians' show, where Custer and his troops were daily "massacred" and the Deadwood Coach daily "robbed." Chicago was simply spiritually, and largely physically, drunk; and a large part of her is drunk still.



The Churches were "in the swim," too, their members often leading the revels, and many of them were "out of business" altogether for God, and attending diligently to the demands of the World, the Flesh and the Devil. Chicago laughed at Zion, and passed on to the White Dream City until its awful end, when it passed away in fire and blood. Her Mayor murdered, and many thousands of her citizens ruined, Chicago passed into the Financial Panic and Winter of 1894, and the bloody Riots of

1894, when it took nearly the whole standing army of the United States and the Illinois National Guard to keep the city from the control of the Revolutionists and the torch of the Anarchists.

But Zion Tabernacle, that "miserable wooden hut," as one of Chicago's flattering ministers once called it, opened its doors and flung out its flag to the breeze, "Christ is All." Ere the Winter of 1893-94 had passed, Zion Tabernacle No. 1 had become widely known, and when the Spring of 1894 opened, every inch of sitting and standing room was fully occupied, and often thousands came who could not get near its doors.



Zion Tabernacle No. 1.

The glorious work of Salvation and Healing and Cleansing through Faith in Jesus, which had been going on quietly from the beginning, blazed forth, and almost every street in the city sent forth at least some of its sinful and sick inhabitants, and from all the towns and villages round about, and from distant States and cities, they came until they numbered thousands upon thousands weekly—meetings being held almost daily and often far into the night.

The wonderful stories of healing began to go through the city, and the miraculous healing of a cousin of the martyred President of the United States, Abraham Lincoln, who was brought in a dying condition from Clinton, Kentucky, and the restoration of hundreds upon hundreds from all kinds of sicknesses, made a deep impression upon all who heard of those things which had been done in Jesus' Name.



CENTRAL MUSIC HALL.

Crowded inside and out, all the year around, Zion Tabernacle became one of the sights of Chicago, and hundreds would stand for hours in the heat or the cold, glad to be within sight or hearing of the platform. Crutches, braces, high-heeled boots, cots on which the dying had been brought, etc., began to fill the walls of the Tabernacle; and Wonderful Scenes took place at the Monthly Praise and Testimony Meetings when Clouds of Witnesses would testify to their salvation and healing of almost every kind of sickness and infirmity.

A reduced view of a Praise and Testimony Meeting in Zion Tabernacle Number 1, at that time, is printed on this page.

To relieve the pressure on the Tabernacle, a series of meetings were held in Central Music Hall, the second largest hall in Chicago, on the Lord's Day afternoons in the Spring of 1894, and at the first of these thousands were unable to obtain admission. These down-town meetings continued into the summer, when they were removed to the Armory of Battery D, on the Lake Front. This place was found to be unsuitable, and when the Fall came the Sunday afternoon meetings were again held in the "Little Wooden Hut," where the almost daily week-day meetings had continued to be held and constantly attended by great throngs of earnest seekers for salvation and healing. Hundreds stood on the snow heaps at the windows who could not obtain even standing room in the Tabernacle.



Zion Tabernacle No. 2.

In the Spring of 1895 Zion Tabernacle No. 2 was secured. Zion Publishing House had already been established in August, 1894, in a portion of the building, all of which is now leased. Thousands of dollars were spent in strengthening the building, and in seating it for about fifteen hundred persons. It was too small on its first opening in June, 1895, and was usually crowded far beyond its capacity on the Sunday afternoons. The throngs continued, and Dr. Dowie there prayed with and laid hands upon an average of over one thousand sick persons every week.



Interior of Zion Tabernacle No. 1.

The four walls were covered on every side with trophies of every kind "captured from the enemy," as Dr. Dowie says. A reduced engraving of a portion of the interior of Tabernacle No. 2 dimly shows these remarkable trophies of every kind, a mere catalogue of which would fill pages.

The whole of the year 1895 was a Year of Persecution, and twice on the Lord's Day, July 21st, in the presence of thousands of devoted friends, Dr. Dowie was arrested by armed police and taken before a judge on false charges. He was arrested, in all, on about a hundred warrants, sometimes near midnight in his own home, and often when in the act of preaching or praying with the sick. He stood trial in scores of cases before Police and Superior Courts, winning victory after victory, until he finally won every case. The City Ordinance under which he had been persecuted was declared invalid and void by the Superior Court in Chicago.

The Doctors of Chicago, aided by a vile newspaper press, which from day to day fabricated wholesale falsehoods, caused Dr. Dowie's arrests. They did this, first, through the agency of the State Board of Health upon the ridiculously untrue charge of "practicing medicine without a license"; second, by tricking the City Council into passing a vile and illegal Ordinance, which the City Board of Health fathered, charging him "with opening and maintaining a hospital without a license"; and, third, by obtaining the coöperation of a few bad neighbors.

This illegal Ordinance was especially upheld by Mayor George B. Swift, to his disgrace, and the vilest modes of persecution were resorted to by his Law Department and by the Police with his personal approval—Dr. Dowie even being taken repeatedly from Zion Tabernacle in Police Patrol Wagons. On one occasion he was thrust into a dirty Police Ambulance, when his hired carriage stood at the door. On another occasion no less than thirty-two warrants were issued by Justice Porter for the arrest of Dr. Dowie, at the instance of the City Law Department and their foolish tools, *in one day*.



Interior of Zion Tabernacle No. 2.

The Chicago *Tribune* and the Chicago *Dispatch* were the two vilest fabricators of lies daily during this Year of Persecution. The Postmaster of Chicago, the proprietor of a German newspaper, was easily induced to override the law, and throw our weekly paper, LEAVES OF HEALING, out of the second into the third class of mail matter, thus compelling us to pay fourteen times the just postage. This cruel wrong rested for two and



THE GENERAL OVERSEER AND HIS FAMILY IN THEIR PRIVATE DRAWING ROOM, ZION HOME, CHICAGO.

a half years on our Little White Dove, until April 30, 1897, since which we have enjoyed the privilege of second class rates.

But, amidst all these vile calumnies and unprecedented persecutions, the Divine Healing Homes still continued to be blessed. Home No. 1, which was opened in May, 1894, was quickly followed by Home No. 2, the house next to Zion Tabernacle No. 1, and then by Home No. 3, in November of the same year. All these Homes were in the vicinity of the two Tabernacles.



Divine Healing Home No. 1.

People came from all parts of the United States, Canada, and also from Europe, Asia, and Australia, and were blessed in the Homes amidst the fiercest fires of the persecution. Over twenty thousand dollars was spent, or lost, in defending the Homes and the right to pray to God for the healing of the sick, and, at last, after an entire year of conflict, on the day before Christmas, 1895, we were victorious in Judge Burke's Court; on January 2, 1896, in Judge Payne's Court, and on March 3d in Judge Stein's Court, three of the Superior Courts of Chancery and quasi-criminal jurisdiction, the infamous Ordinance being declared illegal. All our enemies were utterly defeated and put to shame, and our course was thus humanly and Divinely justified.

Meanwhile the three Divine Healing Homes were far too small to accommodate the guests who came to see Dr. Dowie in ever increasing numbers, and on May 1, 1896, they were given up, and we entered the large and beautiful Home called Zion, of which we print a picture. It has been entirely renovated, and is now the largest and finest Home of the kind in the world. It has all the comforts and conveniences of a first-class hotel, with moderate charges for room and board accommodation only, no charges of any kind ever being made at any time or place by Dr. Dowie for his personal services. It is situated on the finest Boulevard in Chicago, at the corner of Michigan Avenue and Twelfth Street, almost on the Lake Front, and is of easy access to all parts of the city. Here guests have come in thousands from all parts, many having traveled over ten thousand miles to get here.



ZION HOME.

Zion is Dr. Dowie's private residence, the Headquarters offices of the Christian Catholic Church and Divine Healing Mission, and it is a Christian, Temperance, and Divine Healing Home. God is richly blessing it.

But meanwhile Zion Tabernacle No. 2 had become far too small to accommodate the throngs, and Dr. Dowie was forced once more to take the Sunday afternoon services into the largest place he could find in the center of Chicago. Zion's Onward Movement had become a tremendous reality. Accordingly, on his own personal responsibility, upon which he has acted throughout all the work, he rented the great Chicago Auditorium, the largest and finest public hall in the city, for six months on Sundays from 2 to 6 P. M., at a cost of three hundred dollars for each service, or seven thousand eight hundred dollars for the twenty-six services. And God honored the enterprise, vast numbers being saved, healed and blessed.



THE AUDITORIUM.

Dr. Dowie's weekly Lectures in the Auditorium made a profound impression upon all classes, and, for the first time, commendatory articles appeared in a few leading religious papers, whose editors were present on many occasions. Large numbers of ministers and students of Theological Seminaries attended, as well as professors and students of the Universities. It was estimated that there were five thousand five hundred persons present at the Reply to Ingersoll, and all of these, with but few exceptions, made open consecration of themselves to God. The Lecture on Doctors, Drugs and Devils made a widespread sensation by its bold impeachments and convincing proofs. These Lectures, and others delivered in the Auditorium, continue to be printed, and are in constant demand.



Divine Healing Home No. 3.

Prejudices were dissipated, and the falsehoods of the press and the malice of the persecution were demonstrated.

But the best result was the blessing of so many tens of thousands by the successful preaching of the Word of God.

The attendance on each occasion varied from three thousand to five thousand five hundred persons, and probably averaged from three thousand five hundred to four thousand—or an aggregate attendance of from ninety-one thousand to one hundred and four thousand persons.

Often hundreds went away who could not get seats, and usually more than one thousand eagerly awaited the opening of the doors on Sunday afternoons. The Auditorium Meetings were held from October 27, 1895, to April 18, 1896, and finally demonstrated the fact that Zion Tabernacle No. 2 was far too small to accommodate the many thousands who desired to come.

But Zion Home had first to be established, as already stated, and then Dr. Dowie addressed himself to the question of a New Zion Tabernacle near the center of the city to accommodate the multitudes.

The result was the opening on Lord's Day, February 21, 1897, as a Zion Tabernacle, of the Splendid Auditorium, a picture of which is here given. The building had been known as St. Paul's Church; but was abandoned by its congregation, which moved further south. It was used for business purposes for a number of years until Dr Dowie leased the property in September, 1896. Possession was not given until November 11, 1896. Work was then immedi-



CENTRAL ZION TABERNACLE.



GENERAL OVERSEER AND THIRTEEN OFFICERS OF THE CHRISTIAN CATHOLIC CHURCH IN ZION.

ately begun, the interior fittings were removed, and a splendid construction of steel galleries, great additions to the flooring space, now enabling about three thousand three hundred persons to sit and hear with comfort; prayer-rooms, and a large baptistry where thirty can be baptized at one time; rooms, and a refectory which can accommodate four hundred, and other conveniences were also added. This was done at a cost of between thirty-five and forty thousand dollars, including the many improvements since it was opened on Lord's Day, February 21, 1897. That day was the First Anniversary of the Formation of the Christian Catholic Church in Zion.



ZION HOME OF HOPE.

It was a glorious opening, for the Glory of Jehovah seemed to fill the Tabernacle that day. At the three services more than seven thousand gathered within its walls, and more than six thousand persons stood up and made an entire consecration of themselves and their all to God at the various services. It is supposed that many thousands, who could not obtain seats, went away in the afternoon, for every seat was filled and many stood throughout the service. The story of what God hath wrought since the wonderful opening service in 1897, it is simply impossible for us ever to be able to record. The nearly three volumes of LEAVES OF HEALING, containing three thousand three hundred and eighty-eight pages of double column, which have been published since that date, contain the record in only a very imperfect degree. And yet that record, when we look back upon it, is wonderful to our eyes, which have become so familiar with every step of the way.



NORTH SIDE ZION TABERNACLE.

On the first Sabbath after the opening we received one hundred and eighty-three members into fellowship, and at the first baptismal service on Lord's Day, March 14, 1897, we baptized one hundred and forty persons by triune immersion. It is impossible to tell accurately the exact number of members of the Church, but we believe that it may be said with truth that if we could perfect the registration we would find considerably more than forty thousand members of the Christian Catholic Church today, including all its various branches throughout the world. And this is but a fraction of the vast throng who are in sympathy with Zion and are steadily drawing nearer to our fellowship, and who are really in Zion at heart.



WEST SIDE ZION TABERNACLE.

Since the day we baptized the one hundred and forty persons above referred to, no less than four thousand four hundred and five believers have been baptized in the same baptistry; that is to say, in a period of two years and eleven months. Besides this, exactly one thousand four hundred and thirty-four persons have been baptized in outside places, making a total of five thousand eight hundred and thirty-one baptized up to February 10, 1900. The average, therefore, of baptisms, has been over two thousand per annum, an average of nearly forty per week.

But no statistics that can be given can ever represent the real nature of the work. Thousands upon thousands of persons have every year given public testimony to their healing, and tens of thousands to their salvation, throughout the widely extended work. The influence extending from that Tabernacle has been felt to earth's remotest bounds, and has deeply moved this city and the entire country. The doctrinal teachings of Zion have been received by tens of thousands of persons who are not yet in Zion, and their effect upon the teachings of the churches has been very marked, large numbers of ministers in all parts of the world modifying their teaching in the direction of Zion theology.

The congregations have been continuously large, and we have known as many as twelve thousand attendances in Zion Tabernacle in one week. On a recent occasion it was estimated that there were four thousand five hundred persons on one Sabbath afternoon within the building, and that possibly several times that number went away, unable to get in. It is at these afternoon meetings, especially when the rally of members and officers of the Church from all parts of the city takes place, that the interest reaches its height every week. Some times these services are continued without intermission for as long as five or six hours. All-night prayer meetings have been held, at which as many as three thousand one hundred persons have partaken of the Lord's Supper at the midnight hour, and it is a common sight to see two thousand persons at the monthly communion.



ZION COLLEGE BUILDING.

Here Zion has become a mother of churches: for it has been during these nearly three years that the Branches have been planted on every Continent and in almost every State of the United States of America. We feel, in telling the story, that it is utterly impossible to crowd even a fair synopsis of it into the space at our disposal, since the thousands of pages of LEAVES OF HEALING themselves contain, as we have said, only an imperfect record.

But we must hasten forward and tell something of what God hath wrought, although it be only in most meager outline. When this Tabernacle was opened, two years and eleven months ago, there was not a single ordained officer, except the present General Overseer, the originator, under God, of this work. Now there are four Overseers, one Presiding Elder, forty-six Elders, eighteen Evangelists, thirty-nine Deacons, and twelve Deaconesses, besides a very large number of carefully selected Conductors of Gatherings of the Friends of Zion. There are many hundreds of earnest and able men and women acting as ministers to the members of the Christian Catholic Church and others. In addition to these there are the splendid battalions of Zion Seventies, now numbering more than a thousand trained workers, in Chicago and in other cities, who go in twos, from house to house, street to street, and place to place, telling the glad tidings of the Everlasting Gospel of Salvation, Healing and Holiness,

through faith in Jesus Christ our Lord. The General Overseer has made many visitations and conducted missions and established branches in various States, the result of which can only be but imperfectly illustrated in this issue.

Hammond.

Our first Zion Tabernacle outside of Chicago was established in August, 1897, at Hammond, Ind., where Rev. W. O. Dinius was placed as Elder-in-Charge. A splendid work has been done here; hundreds of persons have been brought into the Kingdom of God and many healed, and there is no stronger Church in that hard place today than the Christian Catholic Church in Zion. When the General Overseer has visited there he has frequently spoken to two thousand persons, and at no time has any place in which he has spoken been large enough to hold the congregation. Deacon Hatch has been much help to the cause in that place, with many other faithful members of Zion. Evangelist Charles M. Murphey is now in charge, Elder Dinius having been removed to North Harvey, Illinois.



SOUTH SIDE ZION TABERNACLE.

Oak Park.

Our next Zion Tabernacle was established in Oak Park, Ill., and the Rev. W. Hamner Piper was installed as Elder-in-Charge on September 6, 1897. He was followed, after his removal to Cincinnati, by Rev. Silas Moot, who was afterwards transferred to Lima, Ohio, and then by Rev. Rolland N. Bouck, who was afterwards transferred to Headquarters. The Rev. Gideon Hammond was the next Elder-in-Charge, and, like all his predecessors, did an efficient work. Rev. Daniel Bryant is now in charge. Oak Park has had many changes in its Elders, but has grown under them all and is today a strong Branch. Deacon C. J. Barnard and Deacon F. Wills, with many excellent members, have done splendid service. Large numbers have found, through faith in Jesus, a glorious salvation, healing and cleansing, and this Branch on the outskirts of Chicago has doubtless before it a great future.



Zion Tabernacle, Victoria, B. C.



Zion Tabernacle, Wabash, Indiana.

Iowa.

The next Branch of the Church was established at Waterloo, Iowa, March 28, 1898, under the care of the Rev. S. A. Walton, as Elder-in-Charge, to which was added Cedar Falls. In both of these places Zion Tabernacles are the centers of a telling work, and the Elder-in-Charge extends his visits over a very wide district, including amongst these Forest City, where Deacon J. H. Paxton is doing excellent work.

Although not in chronological order, it may be stated here that another Elder is working in that great State, the Rev. E. L. Haight, whose headquarters are at Astor, Iowa. There are many Gatherings of the Friends of Zion also in Iowa. Elder Haight has done work blessed by God for nearly a year on the West Side of Chicago, preparing the way for the great work now going on there. He is a most patient and able worker with his good wife, Evangelist Haight, and we expect to hear of showers of blessing in that newly opened part of the field.

Ohio.

On April 24, 1898, Zion invaded for the first time the State of Ohio, and a strong Branch was established, after a mission by the General Overseer, under the charge of Elder W. Hamner Piper, in Zion Tabernacle in Cincinnati. Elder Piper labored here with great success until April 26, 1899, when he was appointed Overseer of the Christian Catholic Church in the State of Ohio, and installed as such by the General Overseer in Cleveland, where a Zion Tabernacle was opened on April 27, 1899. Here Overseer Piper has done splendid work, but is now to be relieved and succeeded by the Rev. Rolland N. Bouck. Overseer Piper returns to Headquarters as Overseer-at-Large, with special appointment to the oversight of the new South Side Tabernacle in Englewood, and with other duties in connection with the Christian Catholic Church in general. Deacon Farnfield has also accomplished much for God in the City of Cleveland.



Interior South Side Zion Tabernacle.

Although not in chronological order, we will complete our reference to Ohio by stating that the Rev. Silas Moot is doing excellent work as Elder-in-Charge of the Zion Tabernacles at Findlay, Lima and Ada, pictures of which appear in this issue. In this wide field our brother is doing a good work, assisted by earnest members of the Church.

At Toledo, Ohio, the Rev. W. J. Stith is in charge of a Zion Tabernacle and a Branch of the Christian Catholic Church, where Zion is going steadily forward. A series of special meetings recently held resulted in much blessing.

At Marion, Ohio, the Rev. A. F. Pence is doing successful work and gathering a large Branch in a Zion Tabernacle there.

At Mansfield, Ohio, the Rev. Cyrus B. Fockler has established a strong cause amidst much persecution, and has large congregations in our Zion Tabernacle there.

At West Unity, Ohio, a beautiful little Zion Tabernacle has been built entirely by the people, and there the Rev. R. W. L. Ely, as Deacon-in-Charge, is doing faithful work in a most self-sacrificing manner.



Zion Tabernacle, Mansfield, Ohio.

At Bluffton, Ohio, the Rev. Ephraim Basinger is Elder-in-Charge, and has done good work and is getting a firm hold, especially among the Mennonites in that neighborhood. A new Zion Tabernacle there has been leased for a period. Overseer George L. Mason recently opened this Tabernacle amidst scenes of great excitement

Michigan.

We pass to the State of Michigan, where the Rev. Gerald F. Stevens began the work as the first Elder-in-Charge at Detroit in June, 1898. The Rev. S. H. Stokes is now in charge of a beautiful little Tabernacle in Detroit, from whence he is extending the Kingdom of God with great zeal and patience in a large radius as far as Port Huron, where Deacon T. J. Howard, M. D., is the Deacon-in-Charge, and where, as at Detroit, excellent work in Salvation, Healing and Cleansing is being done.

And, finally, at the center of our work in Michigan, the Rev. Gerald F. Stevens, with his wife, Evangelist Nellie Stevens, are in charge at Grand Rapids, with a widely extended district, as far south as Benton Harbor and extending north and east and west. There is a pretty little Zion Tabernacle there in a most central position. In addition to these branches in charge of Elders and Evangelists, there are many large and progressive Gatherings of the Friends of Zion in this State, as at Petoskey, Charlevoix, Epsilon, Sault Ste. Marie, etc.

General Overseer and Mrs. Dowie and Band of Zion's First Messengers to Asia and Australasia.



Mrs. E. K. Mason. Rev. G. L. Mason. Rev. E. B. Kennedy. Miss Fanny Mason. Rev. E. P. Fisher. Miss Mary Mason. Miss Beulah Mason.
Rev. P. D. Kitano. Rev. J. A. Iocuye. Mrs. Jessie Dowie. Rev. John Alex. Dowie. Rev. J. T. Wilhide. Mrs. E. Wilhide. Rev. C. P. Viking. Mrs. B. C. L. Viking.
Daniel Dowie Iocuye. P. Clarence Row. G. S. Hong. Baby Grace Viking.

At Sturgis, Michigan, where Deacon Rehm is in charge, with occasional help from Elder D. S. Fletcher, good work is being done and a strong Branch is growing in a Zion Tabernacle.

At Litchfield, Michigan, where the Rev. Martin Hayden is Elder-in-Charge, with a large district and many Gatherings, good work is being done.

At Benton Harbor the Rev. A. J. McCreery, with his good wife, Evangelist McCreery, are in charge of a nice little Tabernacle, where the Rev. David A. Reed and his wife, Evangelist Reed, also make their headquarters for the present, and from which they carry on work in many parts of the neighboring counties.

Indiana.

Passing to the State of Indiana, the Rev. D. S. Fletcher is Elder-in-Charge at Wolcottville, where there is a Zion Tabernacle, a picture of which appears with this article. His ministry extends over a large district.

There are also many Gatherings in Indiana, as at Elkhart, Goshen, Lafayette, Kendallville, etc. Deacon Snyder coöperates earnestly with Elder Fletcher, and Mr. W. S. Peckham, of Lafayette, conducts a Gathering of the Friends of Zion in that place. He has been ordained as a Deacon in the Christian Catholic Church.

Pennsylvania.

Passing to the State of Pennsylvania, we find a strong

has done most valiant service, and where there is a thriving Zion Tabernacle, first under the temporary charge of Rev. George L. Mason, Overseer-Designate for China, who was succeeded by the Rev. Gideon Hammond, formerly at Oak Park, Illinois. This Branch has recently passed through the most trying episode in all our Church experience, the Elder-in-Charge having been removed for cause. The members of the Branch stood nobly by Zion and the General Overseer, and have unanimously, at a recent conference, expressed their hearty concurrence with his action in removing the apostate Elder. A great future awaits this Branch, which has been the parent of much good work, not only in Pennsylvania, but in Maryland and elsewhere.



Zion Tabernacle, Lima, Ohio.

New Jersey.

In New Jersey our venerable patriarch, the Rev. Isaac Leonard, of Ionia, is in charge of the work, which is, as yet, in its infancy in that State, although there are many generous friends of Zion there, and a number of members of the Christian Catholic Church. God is blessing the faithful work of these brethren to many in that State.

Wisconsin.

Although but one Elder is in charge of any station in Wisconsin, Evangelists Murphey and Kennedy have made visits to many Gatherings of the Friends of Zion there. At Waupaca, Marinette, Elroy, Alma, Galesville, and many other places there are thriving little Branches of Zion. Rev. C. J. Jenson has recently been ordained Elder and appointed in charge of the Branch at Waupaca.



Zion Tabernacle, Ada, Ohio.

Nebraska.

At Auburn, Nebraska, the Rev. Archibald McFarlane is Elder-in-Charge, with a nice little Zion Tabernacle, of which a picture appears with this article. This Elder has done splendid service and ministers to many in a widely extended and growing field.

Kansas.

At Spearsville, Kansas, the Rev. Stephen R. Osborn and his wife, Evangelist Osborn, began work, and are now settled at Dodge City, where a Zion Tabernacle is being secured. These officers of the Christian Catholic Church have been eminently useful and the prospects are excellent. Cries are coming from all parts of that great State, and Gatherings exist in many places where members of the Church are working heartily together for the extension of the Kingdom of God.



Zion Tabernacle, Vancouver, B. C.

New York.

In the State of New York there are a number of splendid Gatherings of the Friends of Zion, Mr. Charles C. Stewart being Deacon at Auburn. Cries are coming from all parts of that great State, especially from the great metropolitan city, New York, where there are many members of Zion. As yet, however, little has been attempted by ordained officers. The General Overseer contemplates opening the work by a Mission himself in that city next year.

California.

In California there are many members and friends who are awaiting an opportunity to be more fully organized, and this is the case in many States.

Minnesota.

In Minnesota there are many Gatherings of the Friends of Zion, and the Rev. C. J. Sindall is Elder-in-Charge at Minneapolis and St. Paul, while Deacon Crane is working in many parts of the State, his headquarters being at Owatonna.

Washington.

In the State of Washington there are a number of earnest Friends of Zion, and Gatherings have been established at Seattle, Ballard and elsewhere.

British Columbia.

Passing now to British Territory, we find the Rev. R. M. Simmons doing excellent work in a little Tabernacle at Vancouver, a picture of which appears with this article, where we hope a more suitable building can soon be secured. Meanwhile the Church is growing in power under his efficient ministry.

At Victoria, the capital of British Columbia, on the Island of Vancouver, the Rev. Eugene Brooks has strongly established a Branch in the Zion Tabernacle, which also appears with this article. He has done most excellent work there.

The City of Chicago.

And now in connection with the City of Chicago. Great strides have been made recently, and large Tabernacles have been established. That on the North Side of the city, of which an interior view appears, is under the charge of the Rev. Wilbur G. Voliva, who is assisted by Elder James R. Adams and Evangelist Harry E. Cantell.



Zion Tabernacle, Hyde, Mich.

On the West Side of the city a large Tabernacle has been opened, of which an interior view is also presented, on the corner of West Madison and Paulina Streets. This has been the scene of terrible riots by the medical and surgical students of the city, and severe attacks have been made upon the building, both inside and out, when the General Overseer was conducting services. Glorious victories have been won, and the work is now well established. The officers in charge of this Tabernacle have not been fully appointed, but Rev. Edward Williams is at present acting as Elder-in-Charge, with the Rev. M. H. Loblaw, Evangelist, the latter of whom has been doing most effective work in that portion of the city.

The large new South Side Tabernacle, seating over three thousand persons, has been thoroughly cleaned, repainted, equipped with a heating plant and an electric lighting system. It was opened by the General Overseer on Lord's Day, October 29, 1899, at Englewood, on Wentworth Avenue, between Sixty-fourth and Sixty-fifth Streets. Great audiences assembled on the afternoon and evening of fully three thousand five hundred on each occasion, and crowds of many thousands were unable to gain admission.

Last, but not least, is the little Sionsky Stan, the Bohemian Zion Tabernacle, at 722 West Nineteenth Street, where Prof. Matthews, of Zion College, is in charge, with able Bohemian assistants.

Scandinavian and other Zion Tabernacles for the foreign population are also projected in other parts of the city.

where there is a flourishing church and many earnest workers. As will be remembered, the General Overseer lived in Australia for many years and conducted missions on that island continent and in New Zealand. There are many little Gatherings of the Friends of Zion in many parts of Australia. Gatherings are in existence in Sydney, New South Wales, and in

The General Overseer and His Business Cabinet Discussing the Purchase of Land for Zion City Near Chicago.

(A Flashlight Photograph by George R. Lawrence, taken December 29, 1899, in General Overseer's Private Office.)



REV. JOHN ALEX. DOWIE, General Overseer of Christian Catholic Church in Zion.
DEACON DANIEL SLOAN, Assistant Manager Zion Land and Investment Association.
MR. S. W. PACKARD, Zion's Attorney.
MR. E. D. WHEELOCK, Purchasing Agent.
DEACON H. W. JUDD, Secretary and Manager Zion Land and Investment Association.
DEACON C. J. BARNARD, Cashier Zion City Bank.
MR. BURTON J. ASHLEY, Zion City Engineer.

Foreign Work.

Before turning away from this mere skeleton outline of the Branches of the Church, we must call attention to the fact that the Christian Catholic Church is also being established in other parts of the Continent of America and on other Continents and in Islands of the Seas.

Australasia.

In Australia there is a Zion Tabernacle and a Zion Divine Healing Home at Brighton, near Melbourne, in the Province of Victoria, where Presiding Elder Wallington is in charge, and other cities and provinces. Elder James Granger is in charge of a Gathering at Timaru, New Zealand, and there are many points where Zion Literature is spreading throughout Australasia.

The Rev. J. Thomas Wilhide has been appointed Overseer of Australasia, and will, it is expected, leave for his distant post, with his wife, Elder E. A. Wilhide, before the end of the year. Overseer Wilhide will visit several places where there are members and friends of Zion on his way to his great field of labor.

Between Australia and America, at the crossroads of the Pacific in the Hawaiian Islands, Zion has many friends and a number of members. One of the most interesting little Gatherings there is at Kalaupapa, the Leper Settlement on the Island of Molokai, where Mrs. Feary, the wife of the Superintendent of the Island, conducts a Gathering in her own home. From her we have had many interesting letters.



Zion Tabernacle, Marion, Ohio.

China, Japan and Korea.

In China, Japan and Korea Zion has many friends and a number of members.

At Song-ling there is a Zion Tabernacle where Evangelist Li, our first native minister in China, is ministering to a number of earnest Christians, and has no less than fifty awaiting baptism. The Rev. C. F. Viking has been appointed Pioneer Elder for China, and will leave, God willing, probably before the end of the year, for his distant post, preparing the way before the coming of Elder Mason, who will shortly be ordained as Overseer of the Christian Catholic Church in China. Overseer Mason is now in residence in Zion, with his wife, and three daughters, who are in Zion College; and with Evangelists Fisher and Kennedy, Peter Clarence Bow (Bao Hyiao-jü) and George Hong, is preparing a band of Zion Missionaries for future work in China, that most needy and interesting field.

In Japan Zion has many friends and a number of members, who are awaiting the arrival of Elder Viking on his way to China, to receive baptism and to be organized. In Zion College we have now the Rev. John Alexander Inouye, late of the Naniwa Presbytery; the Rev. Paul Dowie Kitano, also late minister of the Presbyterian Church, with Elder Inouye's son, little Daniel Dowie Inouye, all of whom are preparing for future work in Japan. We have recently accepted the applications for fellowship of several missionaries from Japan, who will be trained in Zion College for their work in these beautiful lands. In Korea Zion has excellent members and friends, and some who are about to enter into closer relationship with us.



Zion Tabernacle, Findlay, Ohio.

Hindostan.

In Hindostan we have many correspondents and Friends of Zion, some of whom are about to enter into closer relationship with the Christian Catholic Church.



Zion Tabernacle, Auburn, Neb.

Africa.

In Africa, at Cairo on the north, Cape Colony and Natal, Transvaal, and Orange Free State on the south, we have many members of the Christian Catholic Church. The Rev. J. Büchler, of South Africa, who has been Overseer of the Christian Catholic Church in that region, and who was for some time last year a guest in Zion Home, has returned to his sphere of labor, his wife and family being there. His condition has demanded his resignation of the office of Overseer; but he retains his membership and Eldership, although without definite charge. His work in Johannesburg and in that region has been especially useful, and we earnestly hope that when the present cruel war is over, he will again be a successful minister of Zion in that great country.

Europe.

In Europe, Elder A. A. deRehbinder, at Paris, is doing excellent work, and his high social rank as a nobleman of the Russian Empire brings him into contact with many noble and royal families in Europe.



Zion Tabernacle, Cincinnati, Ohio.

The Rev. W. deRonden-Pox, now an Elder at Headquarters in Zion Home, is preparing for work in Europe, and especially at Paris during the International Exposition of this year, and will cooperate closely with Elder Alexis A. deRehbinder.

The United Kingdom.

In England, Scotland and Ireland there are many Gatherings of the Friends of Zion, especially in London, and in Leeds the work is growing very rapidly. The cry from the United Kingdom is very earnest, and we hope to send one or more Elders there early this year.

Scandinavia.

In northern Europe, Denmark, Finland, Sweden, and Norway, Zion has many friends and a number of members. There is an increasing demand for Scandinavian literature, and we hope this year to be able to publish a Scandinavian edition of LEAVES OF HEALING.

The Netherlands.

In Holland and the Dutch Netherlands Zion has many friends, and a monthly edition of LEAVES OF HEALING is being published in the Dutch language.

Germany.

In Germany there is a considerable number of members, and an edition of LEAVES OF HEALING in the German language is now being issued monthly.

South America.

In the South American Republics and in Canada there are many members, and especially in the latter country, where there are some very strong Gatherings of the Friends of Zion, to which we hope to send Elders during the coming year.

Central America.

In Mexico, Peru, Chile, Brazil, Bolivia, Honduras, and other parts of South America, we have many friends and correspondents and some members.



Zion Tabernacle, Grand Rapids, Mich.

West Indies.

In Jamaica, the Bahamas, Trinidad, St. Martin (Dutch), and other Islands of the Caribbean Sea, we have many friends and correspondents, and some members.

In many of the United States, which we have not mentioned, we have many members and friends and Gatherings, all of them being in a formative condition, reminding us constantly of the prophetic Word of God concerning Zion in

the latter days, revealed by His Spirit to the prophet Jeremiah over two thousand five hundred years ago, in Jeremiah 3:14, 15:

> Return, O backsliding children, saith the Lord;
> For I am a husband unto you:
> And I will take you one of a city, and two of a family,
> And I will bring you to Zion:
> And I will give you shepherds according to Mine heart,
> Which shall feed you with knowledge and understanding.

But time would fail us to give anything like a detailed account of all the portions of the wide, wide world where Salvation, Healing and Holiness, through faith in Jesus, is being preached and practiced by those in sympathy or fellowship with Zion.

And now we turn once more to some other institutions which have developed very rapidly within the last few years.

First of all is

Zion Home.

A few words by way of description of the Headquarters of the Christian Catholic Church and Zion Divine Healing Home.



EVANGELIST LI DE-KAO AND FAMILY, SONG-LING, CHINA.

This institution, to which we have briefly alluded, has now become the center of a great worldwide movement, as well as of ceaseless local activities, for Zion is always at work. Its members are ever somewhere awake, pursuing with the intensest joy their sacred service for God and for humanity. Zion Home is, first of all, now the Headquarters offices of the General Overseer, who occupies a large portion of one of the floors for the work of the various departments.

The Department of Correspondence is increasing continually, and now requires the services of a large number of stenographers and typewriters.

The Literary Department has now become quite considerable, and requires the constant attention of a well-organized staff.

The General Recorder's Department, which includes the Department of Finance, of Audit, Tithes, Records of Fellowship and Seventies, requires now also a considerable staff of workers. On the first floor, Zion Publishing House occupies a large section, in addition to the room taken in Zion College Building by the mailing department.



INTERIOR CENTRAL ZION TABERNACLE.

A large number of Elders and their families and of Evangelists have their residence in Zion Home, and specially attend to the work of teaching and preaching and healing, through faith in Jesus, in all parts of the city. They give attention to the constant demands of the work in the Home meetings for prayer and teaching and laying on of hands. It is also a training home for those who will be sent forth into great and important spheres of activity in different parts of this and other countries. The Weekly Conference of the General Overseer with his large staff of resident ordained officers, both in the Home and in the city and surrounding suburbs, which is held on Saturday mornings, is a most important gathering for prayer and for consideration of many important matters connected with the local and general work.

And, then, Zion Home is, also, a place for God's sick ones who come hither from all parts of the world, seeking healing, and for the most part receiving it, for the death rate of Zion Home is infinitesimal as compared with the death rates of the hospitals, even although so many of the dying set their faces Zionward when they have scarcely life to get there. The Story of Zion is told from week to week in the Words of Cheer from Zion's Guests, in the department conducted by Deaconess Hill, in the Praise and Testimony Meetings in Zion Tabernacle, and in the special cases which are selected usually for the front page of the weekly issue, and in the Notes of Thanksgiving to Zion's God. The glorious fact is constantly demonstrated that Zion Home is beyond all question a Bethesda for multitudes of the sick and sorrowing who have here found in Jesus the "Fountain opened for sin and for all uncleanness." If we were to publish one-hundredth part of the loving words written to us concerning the blessings received in Zion Home, it would take every week many pages, and in some cases the entire issue, of this paper.

But ere we pass from Zion Home we must not forget the great department which has sprung into existence during the last two years, and which has now become one of the most powerful agencies in the extension of the Kingdom of God through Zion, namely, Zion Literature Mission. By means of a free distribution fund this department of Zion sends forth an average of about five thousand rolls of Zion Literature every week, without charge, to all parts of the world. This fund requires a constant keeping up of at least two hundred dollars per week, and thus far God has supplied our needs; but with larger resources

far greater things could be done. Deaconess Hill's work in connection with this has been, and is, of the highest order. Great administrative skill and untiring industry have been developed with "zeal according to knowledge," which has made this department a mighty power. She has associated with her a number of Deaconesses and helpers, enabling her to address wrappers and send forth mighty sacks of mail every day from her office. And in this connection it must not be forgotten that the other Deaconesses, the senior of whom is Deaconess Hertrich, who lives in Zion Home, are doing glorious work in ministering to the poor, the sinful, and the sorrowful and the helpless outcast.



Zion Tabernacle, Milan, Michigan.



Zion Tabernacle, Point City, Iowa.

Zion Publishing House and Zion Printing Works.

Our stock of literature is now very large and constantly-increasing. Our printing facilities, which have been increasing continually, are undergoing a process of expansion which will more than double their capacity in a very few weeks. Millions of pages of Zion Literature are printed every year by our presses Our Little White Dove (Leaves of Healing) wings its way over land and sea, every week, to every continent, to a vast number of islands of the seas, and to almost every nation upon earth. There is scarcely a week that we are not called upon to reprint back issues of Leaves of Healing, showing that the interest in the past volumes is just as keen as in the present.



Zion Tabernacle, Detroit, Michigan.

The steady increase in our subscription list and in the immense number being sent out by our Free Distribution Fund, and in the purchase of copies at the various Tabernacles, has increased our weekly issue until we have printed as many as fifty-two thousand copies of one number. Our regular weekly issue is, as yet, far below that figure; but the average grows steadily. Recently we have printed as many as twenty thousand copies of the first edition, and are likely to have to print twenty thousand more of the same issue. In the fifth volume just closed we have reprinted many separate editions of a particular issue, and this is not an uncommon experience: for many of the back numbers are in constant request. "A Voice From Zion," a monthly periodical, containing a selected sermon, is now growing steadily in favor and power, and the sale is increasing rapidly.

"Christ's Message to Chicago," which is now being issued weekly as a four-page tract, is being sent forth in very large

And, indeed, it must further be remembered that every employee in Zion Home, from the humblest lad in the kitchen to our excellent brother, Overseer J. G. Speicher, Manager of Zion Home, in his office, are all without any exception members of the Christian Catholic Church in Zion. They make their services in every department a service for God. Surely, then, this Home, where neither tobacco, nor drugs, nor unclean food, nor ungodly people are ever permitted to enter, ought to be a place of power from whence God can send forth blessing to all lands; and God is doing this, and for this we praise Him day and night. It is a hive of industry and yet a home of peace. Quietly, steadily, persistently, patiently the work goes forward, and this Home has been, is now, and will be a splendid preparation in the training of officers for the executive administration of Zion in its future abode in Zion City on earth and a glorious preparation for the permanent Zion above. This Home will be a hallowed memory in many hearts long after it has been superseded.



View of South Line of Site, Three Miles from Lake Michigan.



VIEW TOWARDS MIDDLE OF SITE.
Looking Northeast along C. & N. W. Railway, showing Five Timbers.



VIEW ON SHORE OF LAKE MICHIGAN.

numbers by Zion Seventies, as many as one hundred and twenty thousand of Message No. 2 having been printed in two weeks. Message No. 1 has been printed and issued to the extent of at least a half million. Cards and leaflets and all kinds of announcements have been issued in millions. Song leaflets have been in great demand, and altogether the Printing Works is being constantly embarrassed by the demands for literature exceeding the capacity of the plant.



GENERAL OVERSEER AND FAMILY AND PARTY.
With Group of Original Owners of Site of Zion City, at Residence of Mr. Nelson Cole, February 3, 1900.

We are adding nearly $10,000 worth of machinery in the form of new presses, folder, and composing-room equipments. This arm of the work is Zion's strong left hand; for it sends forth the Message with which we are cutting our way through the hosts of hell with the Sword in hand; that Sword of the Spirit, which is the Word of God. Religious and secular papers are constantly quoting LEAVES OF HEALING in all parts of the world, and the clever cartoons of our Zion Artist are being recopied in literary journals and newspapers in New York and other cities. God is blessing, and Satan is cursing, Zion Publishing House. Hallelujah!

And now we turn to another branch of the work which, perhaps, is the most important and promising of all, namely,

Zion College.

In the beautiful building of which we give a small picture, on Michigan Boulevard and Thirteenth Street, Zion College, with its Ministerial Training Department and its Preparatory School, is doing a magnificent work. No less than eighteen nationalities are represented in the College, and the diligence and earnestness and progress made by the students is most gratifying. Beyond all question, Zion College, which is but in its infancy, has become, and will continue to be, the hope of Zion, under God, for true Zion ministry.



SMALL STREAM
Running along South Side of Site.

Another large house at 1243 Michigan Avenue has just been leased for a Zion Junior School, and Home of Students, under the care of Professor and Mrs. Matthews. It is already full to overflowing, and is a most valuable adjunct to Zion College.

Zion Seventies.

In Zion College building our magnificent Hall of Seventies calls attention to that great department of the work, which is splendidly officered by Elders and Evangelists in charge of each Seventy, and also by Deacon Anderson, General Recorder of the Christian Catholic Church, and his assistant, Deacon Lee. It would take a volume to describe that single arm of the Church, but when we say that we can and have within one week distributed fully one hundred thousand invitations to separate homes in Chicago alone, it will be seen that this organization enables us to reach at least one-fourth of the two millions of the City of Chicago in one week; for it is estimated that each Message is read, on the average, by at least five persons. We are perfecting this organization until it will be possible for us soon to reach every man, woman and child in Chicago within a week. The results of this splendid work, and of the untiring devotion of these Seventies, are most glorious. But we dare not attempt to describe it even in briefest outline.



GENERAL OVERSEER AND FAMILY AND PARTY.
At Proposed Site of Zion Temple, February 3, 1900.

Zion Home of Hope for Erring Women

at 18 Sixteenth Street, under the superintendency of Deaconess Paddock, is an outcome of the Seventy work, and is kept continually full with a large number of fallen women. Many have been reclaimed, converted, and restored to God and to their friends. Many sweet babies, who would never have been permitted to live, or, had they lived, would have been consigned to the powers of hell for vile purposes, are now growing up amid good and holy influences. This department of the work will soon need much larger quarters and better surroundings than can be afforded by its present location. And this leads us to the consideration of the two great Financial Institutions of Zion, which were originated by the General Overseer, under God, and by God's continual blessing have increased with unprecedented rapidity, and have already been of much advantage to God's children in Zion. They were founded for the purposes of safeguarding the savings of Zion and the establishment of Zion City.

Zion City Bank,

under the able management of Deacon Charles J. Barnard, Cashier, has increased its business steadily every day, every week, and every month, in the face of the most persistent attempts to create alarm in the minds of the public and of its depositors and shareholders. This is proved by the fact that its total business has increased by nearly ten times in seven months, and, despite all attacks, not one single dollar of long time deposit has been taken out, up to date, by a Zion depositor. The future of this institution as a means of doing Zion's business for Zion's people in

all parts of the United States, and in all parts of the world, is becoming better and better known. Agencies have been established not only in the principal cities of the United States, but in all parts of the world, and banking facilities equal to those of any other banking institution in Chicago are afforded by Zion City Bank. All its checks and drafts of every kind are cleared through the Commercial National Bank at the Chicago Clearing House. Every Zion City Bank check is good Chicago exchange.

Surely, if the members of the Christian Catholic Church only knew how much good could be done by the still greater strengthening of this institution, they would make it still more their agency for the transaction of all financial business. Accounts can as easily be kept in Zion City Bank by depositors in every city of the Union as in their local banks, and there are no facilities which are afforded by any bank in the country that are not afforded by Zion City Bank. Believing, as we do, heartily, in the command of the Lord, "Trade ye herewith till I come," we feel it to be our duty to commend this earnestly to the consideration of all Friends of Zion and members of the Christian Catholic Church in Zion throughout the world.

Zion Land and Investment Association.

This institution was formed primarily for the purpose of establishing Zion City.

Zion City will be a home for all who love purity, peace, prosperity, and progress. Every abomination that now curses the cities will be kept out, by the strictest legal restrictions, in the sale of the land. The moral, physical, business, educational and, above all, religious advantages, which will be presented by Zion City will be, we believe, incomparable. Here the General Overseer hopes to build, God helping him, a great Zion Temple, where multitudes can gather in common for praise and prayer, and hear, under the best and most helpful circumstances, the Everlasting Gospel. Here every educational institution, from the kindergarten to the college, will be established upon the largest and most systematically arranged basis, and will do its work in a thoroughly effective manner, preparing for all branches of usefulness. Here Zion manufactories, on cooperative principles, will be established. A residential City that will give peace and joy and solid comfort, we hope, to all its citizens will be built up. God will be in it from first to last.

The progress of the Association has been steady and almost unexampled.

Zion City.

We ask our friends throughout the world to pray for this great undertaking. Tens of thousands in Chicago alone are looking forward to the establishment of this City, as well as hundreds of thousands throughout the United States and other parts of America, and a vast number throughout the whole world.

Within a very short time after its establishment, at least twenty thousand persons should be gathered in homes upon its soil.

The expansion of Chicago and its continuous prosperity, even in the worst of times, has compelled us to realize the fact that from a business point of view there is no investment that could be found of a better nature than that of Zion City near Chicago. God, we believe, demanded of us that this City be established, and be, we hope, the first of a great many in the neighborhood of other large cities throughout the world, which will be the dwelling places of a consecrated people who will live for God and love and serve Him in all things.

With this we bring our Story of Zion, for the time being, to a close. The joy that thrills our hearts as we look forward confidently to the future is begotten first by our retrospect of God's goodness in the past, and by the fact that we still see the "pillar of cloud and fire by day and by night," leading Zion onward to the fulfilment of her glorious Divine destiny.

The foregoing pages of the Story of Zion appeared in our issue of October 28, 1899, the first number of Volume VI, more than three months ago. They are, with slight alteration, reprinted. But great events have happened in Zion during these sixteen weeks, and we now add the following pages, bringing the story up to date, and explaining somewhat the numerous additional illustrations here presented to our readers.



SPECIAL PRIVATE CAR FURNISHED GENERAL OVERSEER AND PARTY By C. & N. W. Railway, on Siding in middle of Site. View looking Northwest across Site.

The Three Months' Holy War.

Readers of LEAVES OF HEALING will have in their memories the accounts of the terrible scenes of violence and the bitter attacks of the press which marked the campaign against the Hosts of Hell in Chicago.

On the West Side the attack was made by over three thousand medical students and doctors, and repelled by a very large force of police, who guarded the building, also, throughout the remainder of the year.

The attacks at Hammond and Oak Park, of which there were full descriptions in Volume VI, Number 8, were of the most deadly character, the avowed purpose being our murder. But God protected us and saved us and all in Zion from fatal injury.

The fact that all these attacks failed of their purpose only increased the throngs at the Central Zion Tabernacle, and the interest in the long series of lectures by the General Overseer was maintained up to the close of the year.

These witnessing lectures on Malachi 3:5 were followed by two weeks of attack upon "The Ungodly, Unclean, and Criminal Press." We presented terrible indictments and supported them by indisputable facts, proving the guilt of the newspapers of Chicago, both secular and religious.

The effect of this thirteen weeks of constant attack upon the strongholds of sin and Satan in Chicago has been very great. The noise of the conflict has reëchoed not only from shore to shore of this continent, but to every land. We are constantly receiving evidences that the friends and foes of Zion alike have been intensely interested in the Holy War, even to earth's remotest bounds.

It is probable that audiences in the aggregate of much more than one hundred thousand persons were gathered during the Holy War in the various Zion Tabernacles of Chicago. The reports of these services have gone out in LEAVES OF HEALING alone to the extent of at least two hundred thousand copies, reaching in all probability more than two millions of readers. Yet this does not represent it all, because these reports have been reprinted in many papers throughout the world.

highly-colored and garbled press reports have also gone from this city in many millions of copies of the daily and weekly papers and have been again reprinted throughout America, Europe, Australia, as well as in Asia and Africa.

The press clippings which we have received through our correspondence and through our Press Clipping Bureau have proved to us that in one form or another the Holy War has engaged the attention of more or less of scores of millions of the world's inhabitants. Indeed, it was a common expression in Chicago for a long time that the interest was equally divided between Zion's Holy War and the Boer War in South Africa, frequently greater space being given to Zion's operations than to those of the British and Boers.

We note these facts to show that Zion, ere the year closed, was in the forefront of the battle for her King. Millions of eyes, therefore, being turned upon her, the surprise with which the year opened was all the more profound.



VIEW OF WOODS AND STREAM.
One Mile South of Temple Site.

Unveiling of Zion City.

Intense interest was manifest for months in very large land operations, evidently preceding the establishment of a new City near Chicago. On all sides the press were guessing as to the operations of the purchasing agent who was steadily piling up purchases of acres by hundreds and by thousands. From Ocean to Ocean the press were guessing as to who was directing these operations. Busy as we kept the press, and the whole city in Zion's operations during the Holy War, no one guessed the truth, until just at the very end of the year, and then only in one case, that these operations were being directed by the writer of these pages. It was Zion's Purchasing Agent who was all this time getting together the land for the site of Zion City. Carnegie and Frick and other great millionaire manufacturers were credited with the enterprise.

Our announcement, however, that we would disclose the site of the projected Zion City at the All-Day and All-Night with God on Sunday, December 31, 1899, and Monday, January 1, 1900, began to awaken suspicion, and the Chicago *Chronicle* made the happy guess that the operations were those of Zion. However, there being no confirmation or denial of that, the interest was only intensified by the long accounts of the large real estate purchases appearing in newspapers of every kind from Ocean to Ocean throughout the United States, Canada and Europe. It is evident that God used the intense interest which had been awakened during the conflicts of the Holy War to direct attention to the unveiling of Zion City, when it, at last, took place.



TEMPLE SITE, LOOKING SOUTHWEST.

The illustration on our front page is but a very feeble representation of the immense picture which in the first hours of 1900 was unrolled before the eyes of more than three thousand, who had been with us all through the night and at the Lord's Table, where communion with God had marked the opening of the year.

Number 11 of this volume of LEAVES OF HEALING, January 6th, contains the details of that wondrous night, and the wave of Divine joy which spread over the assembled thousands has been continuing to spread over all the many thousands of Zion throughout the world. We are unable in this issue to give the full details of that assembly, and we do not have room for some of the pictures which we then published. We therefore again direct our readers' attention to that issue, which we are continuing to send forth in tens of thousands. We recommend all who desire to get these details to make early application for copies. It contains that which every friend of Zion should read. Besides a detailed report of the glorious All-Day and All-Night with God in Central Zion Tabernacle, that issue contains Editorial Notes which are of the utmost importance to all who love their Lord's appearing.

How it Was Received by Our Enemies.

Contrary to all our other experience with the press of Chicago, the announcement of the site of Zion City called forth expressions of unanimous admiration for the skill with which the operation had been conducted and for the excellent choice of location which had been made. To this hour there has not been one single dissentient voice in all the press as to the probable success of the establishment of the City. Such headlines as "Zion a Good Thing," "Beautiful, Golden Zion," "A Great City for God," and many such titles were at the head of leading articles. Largely illustrated pages appeared, not only in Chicago, but throughout the whole country. It is a tribute which is all the more reliable, inasmuch as it was unwilling tribute from enemies whose bitter attacks upon Zion as a religious institution preceded and accompanied these articles and still continue to be directed against us.

We direct attention to a few words we have written concerning this, which will be found in the Editorial Notes of this issue.

How it Was Received by Our Friends.

The reception by Zion everywhere has been enthusiastic. There has not yet been time to enable our friends to realize upon their present investments in real estate and personal property so as to enable them to take up all the stock of Zion Land and Investment Association necessary to provide all the money required to pay for all the land. We are assured from all sides that all the money required will be forthcoming in the near future.

Still the response has been sufficiently large to enable us to fulfil all the conditions of our purchase up to date, and to enable us to acquire the freehold outright of over six hundred acres of land included in the site. Men of the world are eager to buy the stock of Zion. The often-quoted remark of one of the Chicago papers, "If Dr. Dowie would float a few millions of stock there are a good many shrewd investors who would take a little of Zion preferred," may be the case, and doubtless is; but we are waiting confidently for the members of the Christian Catholic Church in Zion to take that stock. We are holding it for them, inasmuch as we do not want the world or the shrewd investors to whom the Chicago *Journal* refers to be the controllers of that stock. We take this opportunity of reminding our friends that they must move with something of the alacrity which characterizes the world when it sees a "good thing."

One thing is certain: God willing, Zion City will be fully established. It is abundantly clear that it can be, even with the coöperation of the world, if the friends of Zion miss their opportunity. However, we feel confident that the intense desire which has found expression throughout all the world, for a City such as this, will result in the investment of millions of capital now invested by Christians in far less remunerative interests, and in lands which have already reached their



LOOKING NORTHWEST.
From Railroad to Temple Site.

maximum of value, but not, alas, the maximum of their load of taxation. It will pay to borrow money on properties, and invest in Zion Land stock, in cases where there is no present likelihood of selling without great loss. And it will pay to sell at some considerable sacrifice, so as to make investments in Zion.

How Zion is Planning Great Industries.

As our readers know, the great object of Zion City is the extension of the Kingdom of God throughout the whole world by:

(1) The establishment of Zion Temple and the Headquaters Administration Offices of the Christian Catholic Church in Zion;

(2) The establishment of Schools, Colleges and Training Institutions for thousands of Zion's Messengers to all the world;

(3) The education of the entire population upon a religious basis and bringing of all into the great Army of Zion's Seventies, so that their talents shall be employed in the extension of the Gospel of the Kingdom of God;



LOOKING WEST.
From Railroad to Temple Site.

(4) The providing of a quiet residential city for those who desire light and peace "at eventide";

(5) The establishing of great paying industries to give employment to a multitude of Zion's people.

This last is not the least, and from a temporal and material standpoint it is of very great importance to the prosperity of Zion City.

When all things were ready we cabled to Europe for a Captain of Zion Industries upon whom we had been fixing our eyes for about five years, Samuel Stevenson, a successful manufacturer of Beeston, Nottingham, England, a member of the Christian Catholic Church in Zion, and a man of much skill, many inventive faculties and resources, and great executive ability.

He came. He is here at this writing, and with him we are



TEMPLE SITE.
From the Northeast.

planning the establishment, upon a large scale, of a great industry which provides employment to many hundreds of thousands of persons in one city of England, and also provides employment for many hundreds of thousands of persons in other cities in the United Kingdom and of France and other Continental countries. Zion's Lace, Linen, and Woolen Industries are, therefore, being carefully thought out and prepared for with the coöperation of this specially bold Zion Industrial Captain.

At the approaching Fourth Anniversary Celebration, extending from February 22d to March 3d, Zion friends who come to Chicago will see with their own eyes and hear with their own ears something of what these projects are and of what this Captain of Industry is already doing. An exhibit of Zion Lace made in Nottingham from Mr. Stevenson's own design, and in his Beeston factory, will be given—scores of different designs being shown, some of them made up into garments.

The manufacture of Lace has almost no foothold on the American Continent. It has been reserved for Zion, we



VIEW FROM SHERIDAN ROAD.
East of Temple Site toward Lake Michigan.

believe, to mother this beautiful industry, which reminds us of the forty-fifth psalm:

> The King's Daughter within the palace is all glorious:
> Her clothing is inwrought with gold.
> She shall be led into the King
> In broidered work.

Besides, with this ornamental fabric Zion will produce the solid materials in linen, woolen, cotton, and silk, in all proba

bility, and make up articles with these materials, ornamented with Zion Lace.

Other industries are in prospect. Brilliant inventors are presenting themselves at the door of Zion, doubtless with many inventions which are curious and commercially useless, yet in some cases of the greatest value.

It is evident that boot and clothing manufactories, various kinds of useful machine works, furniture and woodworking plants, will speedily find location in Zion, which will soon be ready for their reception. These things, however, cannot be done in a day, and there are many preparations to make.

We are delighted with the prospects of remunerative employment for thousands and tens of thousands of industrious members of this Church. There is no doubt that as many of these industries as are necessary can be easily and successfully located in Zion City.

How It Has Been Received by the Apostate Churches.

A cry of fear, the shriek of hatred, horror and despair finds expression in the miserable little sheets of the apostate denominations. They, in every variety of intonation, are crying to their people, "Beware!"

The Little White Dove is doing its glorious work.

The Voice of God's Messenger from Zion is reaching hundreds of thousands of true Christians who are weary of the utter fruitlessness of these churches, some of which were once vigorous and full of life, but are now full of disease and death, dying, and decaying every hour, as they admit. Every epithet which Pharisaical hypocrisy and Sadducean hatred can produce is being employed to cover Zion with obloquy, but all in vain.

Who is She that looketh forth as the morning,
Fair as the moon,
Clear as the sun,
Terrible as an Army with Banners?

It is Zion, the Beloved of God, and before her advances the wicked leaders of the apostate denominations are trembling, and are compelled to confess to the world that they are not only ceasing to grow, but that they have begun to disappear. They can find no language too bitter for Zion. But, as in the cartoon which appears in this issue, Zion from her Watchtower beholds the Coming of her King; and the Blessed Hope of the Appearing of the Great God and our Saviour, Jesus Christ, is thrilling the hearts of the multitude below to whom she is telling her vision. (See page 506.)



NATURAL PARK AT END OF PLAISANCE.
Leading North From Temple Site.

Recent Advances of Zion Over All the World.

We have space for but a few words in which to summarize the recent advances of Zion and to give some idea of her present condition.

To begin with:

Zion Publishing House and Zion Printing Works.

These Institutions are among the most important in Zion. The printing facilities of the latter have enabled us to produce over five hundred per cent more work than we did a year ago.

Yet with this the cry is, "We have not machinery enough." This is proved by the fact that for weeks together we have been compelled to keep a force at work night and day. The prospects do not indicate any less, but, on the contrary, immensely greater work for this department. We shall rejoice when we are able to move the Printing Works and the Publishing House to Zion City. Meanwhile all that can be done by the very best machinery in every department is being done. A competent force of skilled printers, pressmen and bindery hands is kept constantly at work. This force of employees has increased nearly three-fold within the last year. We rejoice in the effectual work which God is doing through Zion Literature on every continent.

Extension of the Christian Catholic Church.

The departure of Overseer and Elder Wilhide for Australia and Elder and Evangelist Viking for Asia marks the beginning of a great sending forth of the Messengers of Zion. We have sent these in advance to secure the gates of the British possessions in the South Seas, in New Zealand and Australia, and the gates of Japan and China, so that Zion's Messengers may soon pass through into the regions beyond. Auckland, Melbourne, Tokio, and Shanghai are four objective points which we are seizing spiritually for Zion's King.

The departure of Elder W. deRonden-Pos on March 3d, by the Steamship *Pennsylvania*, for Europe to join Elder Alexis A. deRehbinder at Paris, marks another movement of Zion which is intended to seize the gates of spiritual power in Great Britain and the Continent of Europe. The return of Elder Büchler to South Africa is a prelude to a more effectual establishment of the work there when the cruel war is over. Meanwhile the Little White Dove is doing good work in both Boer and British armies.

The visit, God willing, of the General Overseer and Mrs. Dowie and their family and a staff of officers to Europe and Asia Minor in the latter part of the summer of this year will have far-reaching effects, in the evangelization of the world.

Meanwhile the work extends nearer to Headquarters, and new fields are being constantly opened by aggressive Evangelists and held by able Elders in all parts of the American Continent. For details of this work it is impossible to find room in this article.

Zion College.

Zion College, less than a year old, has now in its Preparatory and Ministerial Training Departments no less than one hundred and sixty pupils, representing eighteen nationalities, and only this week we have had to find sixty new desks for new pupils. Within this week, February 5th to 11th, no less than seventeen pupils have been received. The great difficulty is to find room for these children of Zion, for at present Zion College receives none except those who are members of the Christian Catholic Church in Zion. Did we open our doors to receive other Christians we could have hundreds more. All this is very favorable for an immense educational institution in Zion City.

Zion's Seventies and Distribution of Zion Literature.

Zion's Seventies have recently been carefully reorganized with a view to operate not merely from Central Zion Tabernacle as before, but from five other new centers, in this city. From these about fourteen Zion Seventies will soon go forth, nearly one thousand workers.

We had the joy of laying hands upon over seven hundred of these in Central Zion Tabernacle on the night of Tuesday, February 6th.

These splendid workers, many of them now veterans in Zion's service, will reach probably two hundred and fifty thousand persons, more or less directly, by their visitation every week. Who can estimate the glorious results of such conse-

crated men and women bearing to Chicago's Millions Christ's Message, "Peace Be to This House"?

We may here mention that of the nine Messages already sent out no less than 1,100,000 have been distributed gratuitously, besides large numbers of cards of invitation, probably aggregating 250,000, making with other announcements probably a million and a half of cards and messages and notices.

Zion Literature Mission Free Distribution Fund is sending forth at the present rate fully 300,000 rolls of Zion Literature every year. Besides all this, the individual effort of the people must not be forgotten in the sending forth of Zion Literature to all parts of America and the world.

All the members of the Christian Catholic Church are in a sense Zion Messengers.

The tale is not half told, yet we must bring once more the Story of Zion, not to a close, but to another point of departure on the eve of the Fourth Anniversary.

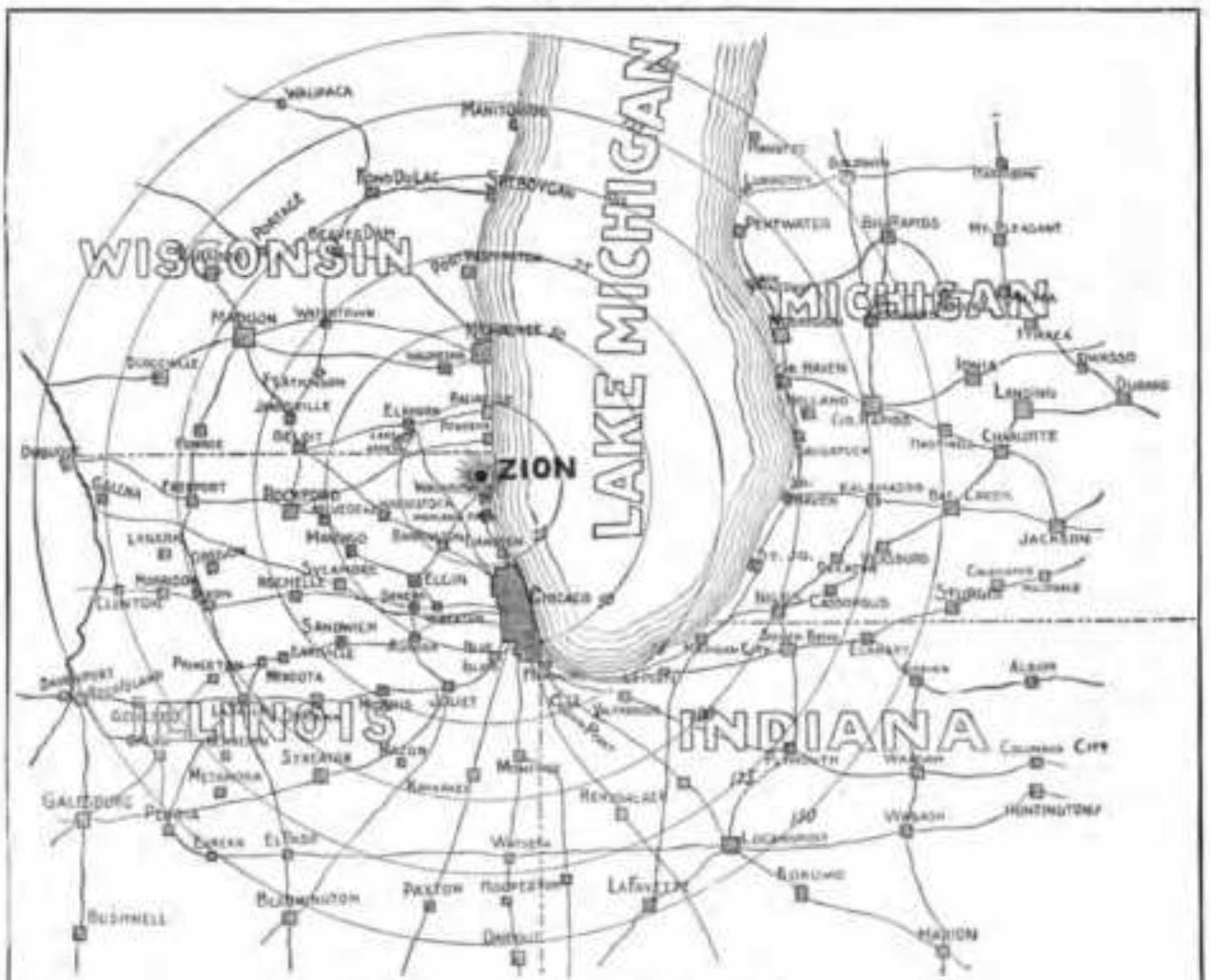
Invitation to Fourth Anniversary.

Most heartily do we issue the call to be found on page 516 for the celebration and for a series of Conferences both of officers and members, which will extend over ten days.

We shall spend, God willing, the greater part of the Anniversary Day, February 22d, which is a public holiday, in visiting the site of Zion City. Special excursion trains will leave at 10 and 10:30, returning at 2:30 and 3 o'clock. The fare for the round trip, eighty-four miles, is only fifty cents, and it is expected that many thousands of our friends will avail themselves of this opportunity of seeing in its primitive condition the land on which Zion City will be built. We have given some views in this issue of how the land appears. The picture on page 496, where the special car which the Chicago and Northwestern Railway placed at our disposal was sidetracked last Saturday, February 3d, is the point where one of the great avenues will run and where the excursion will be stopped.

We desire Zion in thousands to come with us and view the land which we believe God is giving to us for this great purpose, and so with this invitation we close this narrative and say:

"On! Towards Zion, on!
Glory awaits you there;
Crowns for the victor's brow;
Robes that the conquerors wear;
Thrones for the Sons of Might;
Harps for the Sons of Song;
Welcomes from Heaven's own King,
Greetings from Heaven's Bright Throng."



MAP SHOWING LOCATION OF ZION CITY.

CHEERING WORDS FROM ZION'S GUESTS

NOTES FROM ZION HOME

THE regular Praise and Testimony Meeting held in Zion Home, Saturday evening, February 3, 1900, was conducted by the General Overseer:

After the usual opening exercises, the States represented were enumerated and found to be sixteen in number, as follows:

Illinois, Indiana, Iowa, Kansas, Kentucky, Massachusetts, Minnesota, Mississippi, New York, North Dakota, Ohio, Oregon, Pennsylvania, Virginia, Wisconsin, and Wyoming.

The following countries were represented:

Australia, Austria, British Columbia, China, Japan, Ontario, Scotland, and Switzerland.

After remarks by the General Overseer, the meeting was thrown open for testimony.

ELDER D. C. HOLMES, Zion Home, said: "I have a letter here from a lady who gave her testimony in the Friday afternoon meeting and interested the people very much. I will read it:

"141 HALSTED STREET, CHICAGO, ILLINOIS,
February 2, 1900.

"DR. DOWIE.

"*Kind Sir:*—I would gratefully state that during the past week I was instantly cured of heart complaint of thirty-three years' endurance, crippled fingers and minor troubles, through the prayers of Mr. James Williams of the Christian Catholic Church, for which I praise God and rejoice exceedingly. Very truly, MRS. PASTORIA SABINE."

MRS. J. M. COLLEY, Sheridan, Wyoming, said: "I am glad to be in Zion again. I am very much stronger than when I came. I have a fine appetite. I had none before I came. LEAVES OF HEALING is being read with great interest in the little town from which I came. Fifty to seventy-five people read it eagerly each week."

G. S. HONG, Zion College, said: "I thank God that I am in Zion. About fourteen months ago my body was very weak. I was in San Diego, California. My friend, Mr. Preston, brought me LEAVES OF HEALING and told me to trust God for healing. The first time I did not believe much, but I praise God He brought me to Zion. Since I came here I have received many blessings. I wrote a letter to my folks in China. They were heathen and worshiped idols—father, mother, grandmother, and all. They smoked opium, too. I wrote a letter to them before I came here, but they did not pay any attention to it. After I came to Zion I wrote them they must quit these things, for they were awful, and told them about how I had been blessed in Zion.

"About two weeks ago I received a letter from home, and my father said: 'I am glad to hear from you that you are in Zion. You learn about the work of Jesus, then I want you to come back home. But if you cannot come, you learn how to serve Jesus and you tell me. We have quit serving the idols. Of course, I believe what you say, but how do you want me to do? I will do what you tell me. I do not know what to do with the idols. The next time you write to me tell me what to do with them, and what you tell me I will do.'

"I thank God tonight for that. I was hoping some years ago my folks would be Christians, but they would not pay any attention to me before I came to Zion. Now I thank God we have full salvation. They are worshiping God now. They have quit opium. They belong to the military class in China. They do not know what to do with the idols."

Dr. Dowie—Tell him to send them to Zion to be hung on the walls of Central Zion Tabernacle. I will pay the expense.

EVANGELIST FISHER, Zion Home, said: "That is a very remarkable case. I do not think it is hardly paralleled in the experience of Christian missionaries. Robert Morrison, just a few miles from where that family was converted, worked seven years and got only one Chinese to give up idols and worship God. That one Zion Message sent conviction to that family; they gave up idols of many centuries and came into the Light of the Son of God. I believe when this Message of Power, carried by ministers of power, is laid at the door of that heathen nation, they will come in numbers never before witnessed."

DEACONESS SARAH E. HILL, Zion Home, said: "There is one point Mr. Fisher told me about. I understand Mr. Hong had repeatedly written before he came to Zion urging them to give up their idols, but they paid no attention. But he came to Zion and got the Zion spirit in him and wrote a command to them to give up their idols, and they obeyed."

J. L. CASPERSON, St. Paul, Minnesota, said: "I thank God tonight that wife and I have received great blessing since coming here. Several months we talked of coming, but the Devil seemed to keep us away. Finally we had to come.

"I have been delivered from the use of tobacco in the worst form since I came. I both chewed and smoked. I never was without it from the time I got up until I went to bed, except at meals. I was a slave to it. I will never use it any more."

MRS. J. L. CASPERSON, St. Paul, Minnesota, said: "I have received great blessing. I am thankful for the blessing my husband has received."

Dr. Dowie—You can kiss him now? (Laughter.)

Mrs. Casperson—"Yes, sir."

Dr. Dowie—Did you care to kiss him before?

Mrs. Casperson—"I never enjoyed it. I used to tell him that he stunk, he did not smell good. (Laughter.) Last night I took a handkerchief out of his pocket and I expected the fumes of tobacco to be on it, but it was not scented with it, and it was a pleasure.

"I have received great spiritual blessing and some measure of healing, for which I thank God."

MISS MARY ANDERSON, Zion Home, said: "I thank God for leading me to Zion and for leading these friends to Zion. I knew their parents. I received a letter from Mr. Casperson's mother about three weeks ago, telling me to request prayers for them. The mother said her son was not converted at that time."

DEACONESS SOPHIA J. HERTRICH, Zion Home, said: "I praise God for the many blessings I have received in spirit, soul, and body in Zion. One thing I feel very grateful for, is that God has answered prayer for others. My heart has been rejoiced to get a little letter from Jerseyville, in which the old mother wished the daughter to say to me that she was glad at the age of seventy-nine to learn to pray and to get an answer to prayer."

Dr. Dowie—Thank God for that.

H. C. WORLINE, Marion, Ohio, said: "I have received great blessing the last few days in Zion, and I thank God for it."

MISS SARA REIFF, 5601 Washington Avenue, Chicago, said: "I thank God with all my heart for Zion. I am so sorry now that I did not come in a year ago. A few weeks ago I had the grip. I sent a request for prayer, and I never got over it so quickly before."

He sendeth his word and healeth them.

LEAVES OF HEALING

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

A WEEKLY PAPER FOR THE EXTENSION OF THE KINGDOM OF GOD
EDITED BY THE REV. JOHN ALEX. DOWIE.

Entered at the Postoffice, Chicago, Illinois, as Second Class Matter.

Subscription Rates.		Special Rates.	
One Year	$2.00	100 Copies of One Issue	$1.00
Six Months	1.05	25 Copies of One Issue	1.00
Three Months	.55	To Ministers, Y. M. C. A.'s and Public Reading Rooms, per annum	1.00
Single Copies	.05		

For foreign subscriptions add one dollar per year for postage.
Subscribers desiring a change of address, should give present address, as well as that to which they desire LEAVES OF HEALING sent in the future.
Make all Bank Drafts, Express Money Orders or Postoffice Money Orders payable to the order of JOHN ALEX. DOWIE, 1207 Michigan Avenue, Chicago, Ill., U. S. A.
Station L. Long Distance Telephone South 894. Cable Address "Dowie, Chicago."
All communications upon business must be addressed to
MANAGER ZION PUBLISHING HOUSE,
1207 Michigan Avenue, Chicago, U. S. A.

CHICAGO, ILLINOIS, FEBRUARY 10, 1900.

TABLE OF CONTENTS.

Leaves of Healing, Saturday, February 10, 1900.

THE STORY OF ZION—
Historical—
From 1888 to 1893, . . . 482
From 1893 to 1896, . . . 482-485
From 1896 to 1900, . . . 485-487
Descriptive—
Branches of Christian Catholic Church in United States, . . . 487-491
The Christian Catholic Church in Other Lands, . . . 491-493
Institutions of Zion, . . . 493-496
Zion City, . . . 496
The Story of Zion to Date—
Zion's Three Months' Holy War, . . . 496-497
Unveiling of Zion City, . . . 497-499
Extension of Zion's Work, . . . 499
Prophetic, . . . 500

ILLUSTRATIONS—
The Coming City, . . . 481
Rev. and Mrs. John Alex. Dowie in 1888, . . . 482
Master and Miss Dowie in 1888, . . . 482
Zion Tabernacle No. 1 (Exterior and Interior), . . . 483
Zion Tabernacle No. 2 (Exterior and Interior), . . . 483
Central Music Hall, . . . 483
General Overseer and Family, . . . 484
Divine Healing Home No. 1, . . . 485
Divine Healing Home No. 2, . . . 485
The Chicago Auditorium, . . . 485
Central Zion Tabernacle (Exterior), . . . 485
Zion Home, . . . 485
Group of Officers of the Christian Catholic Church in Zion, . . . 486
Zion Home of Hope, . . . 487
Zion College Building, . . . 487
North and West Side Zion Tabernacles . . . 487
South Side Zion Tabernacle (Exterior and Interior), . . . 488
Zion Tabernacle, Victoria, British Columbia, . . . 488
Zion Tabernacle, Wolcottville, Indiana, . . . 488
Zion Tabernacle, Mansfield, Ohio, . . . 488
General Overseer and Band of Zion's First Messengers, . . . 489
Zion Tabernacle, Lima, Ohio, . . . 490
Zion Tabernacle, Ada, Ohio, . . . 490
Zion Tabernacle, Sturgis, Michigan, . . . 490
Zion Tabernacle, Vancouver, British Columbia, . . . 490
General Overseer and Business Cabinet, . . . 492
Zion Tabernacle, Marion, Ohio, . . . 492
Zion Tabernacle, Cincinnati, Ohio, . . . 492
Zion Tabernacle, Findlay, Ohio, . . . 492
Zion Tabernacle, Grand Rapids, Michigan, . . . 492
Zion Tabernacle, Auburn, Nebraska, . . . 492
Evangelist Li Da-Eng and Family, . . . 493
Central Zion Tabernacle (Interior), . . . 493
Zion Tabernacle, Milan, Michigan, . . . 494
Zion Tabernacle, Detroit, Michigan, . . . 494
Zion Tabernacle, Forest City, Iowa, . . . 494
View of South Line of Site of Zion City, . . . 494
View Towards Middle of Site of Zion City, . . . 494
View on Shore of Lake Michigan, . . . 494
General Overseer and Party at Residence of Nelson Cole, . . . 495
General Overseer and Party at Temple Site, . . . 495
Small Stream on South of Site, . . . 495

TABLE OF CONTENTS—Continued.

ILLUSTRATIONS—Continued—
Special Car Sidetracked at Depot Site, . . . 496
Natural Park on North of Site, . . . 497
Looking Northwest, Zion City Site, . . . 497
Looking West from Railroad, . . . 498
View from Sheridan Road, . . . 498
Map Showing Location of Zion City, . . . 500
CHEERING WORDS FROM ZION'S GUESTS, . . . 501
EDITORIAL NOTES—
This Issue of LEAVES OF HEALING, . . . 502
Visit to Site of Zion City and Meeting with Original Owners, . . . 502-503
Arrangements for Excursion to Zion City Site on February 22, . . . 503
Expert Opinion on Value of Investment in Zion City, . . . 503-504
Last Lord's Day in Central Zion Tabernacle, . . . 504
Laying on of Hands at Zion Seventies Rally, . . . 504
Fourth Anniversary Conferences, . . . 504
ZION IN THE ORIENT, . . . 505
CARTOON—
Zion's Vision of the Blessed Hope, . . . 506
A VOICE TO ZION AND GOD'S PEOPLE IN EVERY LAND—
Prelude—Exposition of Titus 2, . . . 507-511
Sermon—Preparation for Coming of the King, . . . 511-513
ILLUSTRATION—
Group of Officers of Christian Catholic Church in Zion, . . . 510
ILLUSTRATION—
Group of Officers of Christian Catholic Church in Zion, . . . 514
ANNOUNCEMENTS, . . . 515
PROGRAM OF FOURTH ANNIVERSARY OF THE CHRISTIAN CATHOLIC CHURCH, . . . 516
ZION'S JUNIOR SEVENTIES, . . . 517
ILLUSTRATION—
Zion's Little Four, . . . 517
ZION SEVENTIES—
Christ's Message to Chicago by Zion's Seventies, Number 9, "He Was Lost and is Found," . . . 518-519
BAPTISMS, . . . 520

EDITORIAL NOTES.

"COME, AND LET US DECLARE IN ZION THE WORK OF THE LORD OUR GOD."

IN THIS ISSUE we bring the Story of Zion down to date, although in a very abbreviated form.

WE HUMBLY SAY with the prophet:

The Lord hath brought forth our Righteousness:
Come, and let us declare in Zion
The work of the Lord our God.
Make sharp the arrows;
Hold fast the shields:
Set up a Standard against the walls of Babylon.
Make the watch strong.
Set the watchmen.

WE GREATLY REJOICE as we approach the Fourth Anniversary of the establishment of the Christian Catholic Church in Zion.

WHAT HATH God wrought?
The Lord hath done great things for us,
Whereof we are glad.

WE HAVE endeavored to make this special issue of forty pages especially attractive to our readers, enabling them to answer a multitude of questions concerning the history of Zion in these four wonderful years.

ON SATURDAY LAST we made a special visit to the site of Zion City, accompanied by Mrs. Dowie and our family, including our sister, Miss Mary Dowie, who is visiting us from Adelaide, South Australia.

Deacons Judd and Sloan, Engineer Ashley, and Zion's Attorney, Samuel W. Packard, were also of the party.

We were also accompanied by Mr. Samuel Stevenson, of Beeston, Notts, England, with whom we are arranging to establish Zion Lace, Linen, and Woolen Industries.

The Northwestern Railway officials, when they knew of our intention to make this visit, kindly placed at our disposal a luxuriously fitted private car in charge of Assistant Superintendent Pechin, with a very attentive porter, waiters, etc.

We were attached to the 9:30 A. M. Express Train to Milwaukee, which ran through, without stopping, to Waukegan. There a special engine met us and ran on with us to Beach, where we met our carriages. The car was then run on to a siding which the company had built opposite the middle of our land—the future Depot of Zion City.

A view of the car as it was left there during our visit to the land is given on page 496.

Every provision was made for our comfort and pleasure, and an excellent luncheon was served.

The chief officials of the Northwestern Company have shown us from the beginning their intense interest in the projected Zion City, and have offered us every courtesy and attention: for which we are greatly obliged.

Their line runs through Zion City lands for fully two miles, and they express a determination to give Zion every assistance in their power.

OUR PRINCIPAL OBJECT in visiting the site of Zion City was to meet with the owners of the land from whom we have contracted to purchase over six thousand acres.

Six hundred and ten acres have been already purchased outright, including three hundred and fifty acres of the most expensive portion of the land.

The remainder we are purchasing upon most excellent terms agreeable to both ourselves and the good people who have lived so long on the beautiful site; for we find that for more than sixty years the land has been occupied by the present residents or their fathers, grandfathers, or great-grandfathers, and there is an intense attachment to the soil.

In all this large area there has never, at any time, we are informed, been a single liquor saloon, and we rejoice to say that, God willing, there never shall be: for we have determined to dispose of the land to buyers upon a thousand-year lease, the covenants of which, among other things, will prevent it ever being used for that or any other evil purpose.

MR. NELSON COLE, and his amiable wife, with her father, Mr. McGregor, met our party most kindly, and entertained our party of seventeen at a midday luncheon, after we had made a long visit to the Lake Shore Frontage, and examined the land intended to be used for Factory Sites.

After luncheon we had the pleasure of receiving more than thirty friends in Mr. Cole's large drawing room, comprising nearly all the original owners of the land, and at the close it was our privilege to speak to them collectively at some length. Questions were asked and answered, and much satisfaction was expressed on all sides by all parties concerned, as to the result of the gathering in establishing most friendly relations.

Two of our expert stenographers, who have for years reported our principal addresses, Messrs. Shirley and Ernest Williams, who are also expert photographers, accompanied us and took a large number of views of the land from many points of the ten square miles.

Several of these views are engraved in this issue on pages 494-498, and two group pictures on page 495, will doubtless be of historic interest.

The first is that of the gathering at Mr. Nelson Cole's house.

When we were about to leave, the entire company gathered in the front of that gentleman's residence. The photo-engraving of this scene will be found on page 495.

The other group was taken on the Site on which it has been determined to erect Zion Temple, which will be the center of the City, and from which all the avenues and streets will radiate. This picture will be found on page 495. The party there consisted almost entirely of ourselves and the officers and friends of Zion who accompanied us from Chicago.

WE SHALL ever remember with intense delight the kind reception given to us by the honest and good people whose land we have purchased.

We were delighted to find that nearly all of them were earnest and intelligent Christians "in whose hearts are the Highways to Zion."

We hope that many of them will remain, and become citizens of Zion City.

ARRANGEMENTS have been made for a Special Zion City Excursion on Washington's Birthday, February 22d, our Fourth Anniversary.

A long siding, which will accommodate a very large number of cars, is being constructed by the railway.

A plank walk is being constructed up through the beautiful land to the Temple Site.

We are erecting at that point an Observatory fifty or sixty feet high, from which our friends will be able to get a bird's-eye view of the whole of the six-thousand-acre site of Zion City.

A full announcement of this Excursion will be found on page 515, but we here remind our friends that the trains will start at 10 and 10:30 A. M., and return at 2:30 and 3 P. M., going right through without stopping, from the Wells Street Depot of the Chicago and Northwestern to Zion City.

It is expected that several thousands will go, and it will be, we trust, a pleasant memory to them in future years that they saw the land before a single house was built upon it by Zion.

FROM ALL AMERICA and from Europe we are now beginning to get the most tangible evidences of the intense satisfaction with which the announcement of the purchase of the site of Zion City has been received.

And we are thankful to God that there is not, even in the secular press, a single word of doubt expressed as to the success of the projected City.

This must give great satisfaction to those who have already invested in Zion Land and Investment Association stock, and it is a matter of sincere satisfaction to us that all our toils have resulted so successfully that even our enemies cannot but approve the investment.

WE ARE RECEIVING from all sides evidences of the confidence that the best business men in Chicago have in Zion City. This is seen in all branches of the city's commerce; but especially among real estate men.

It is manifested in many curious ways, among which are a number of offers to ourselves personally to buy from us what we have purchased, and pay us a very large sum of money upon our bargain.

One of these is set forth in the following letter which we have just received from Zion's esteemed attorney, Mr. Samuel W. Packard:

LAW OFFICES OF SAMUEL W. PACKARD.
Suite 1513 Ashland Block,
N. E. Cor. Clark and Randolph Streets.

CHICAGO, February 6, 1900.

REV. JOHN ALEX. DOWIE,
1201 Michigan Avenue, Chicago.

Dear Doctor:—Today Mr. M. H. Kilgallen, the General Manager of the Chicago Heights Land Association, was in my office on a business matter not connected with Zion City, and took occasion to say some very pleasant things about your undertaking which I thought you would be glad to hear.

He said if you wanted to sell out your option on this six-thousand-acre tract of land, he could find you a purchaser at a nice advance above what it has cost you.

He regarded the plan as a very nice one outside even of the question of having a loyal constituency ready to take the lots and become residents of the City.

He thought you secured the land at a very low figure, considering its character, location and compact form.

He has been frequently called into courts here as an expert on the value of outlying land, and *is probably the best posted man today in Chicago as to the value of a body of land located as this is.*

He considered it very advantageous, as well as unusual, that the option contracts enabled you to get the land as you wanted it without having to pay but a small portion of the purchase price down, and the balance to run without interest for so long a time.

I told him that you would not sell the land and there was no use to try to induce you to part with it, but that I would report to you what he had said, as I knew it would please you to find out how your purchase was regarded by outsiders capable of forming a correct judgment on the enterprise.

Yours very truly, S. W. PACKARD.

WHEN WE received this letter, we immediately telephoned to Mr. Packard, requesting him to ask Mr. Kilgallen if he had any objection to permitting us to publish his opinion in LEAVES OF HEALING.

He at once replied to Mr. Packard, "Certainly not; he is quite at liberty. I meant just what I said, and I mean it all still."

We thank him for his kindness: for his opinion is of very great value, being entirely unsolicited and wholly disinterested. It was given at the very time he was desirous of purchasing our property, a circumstance which adds to its value.

The well-known fact that he is frequently called as a witness in the upper courts as to the value of lands in the immediate vicinity of Chicago suitable for town sites, and the further fact that he has been the successful promoter of the beautiful town known as Chicago Heights, south of Chicago, adds strength to his opinion.

The assertion that this gentleman is "probably the best posted man today in Chicago as to the value of a body of land situated as this is," would be very generally confirmed by all Chicago business men whose opinion is of value in such matters.

These facts should quicken the actions of all who desire to invest in Zion City, and cause them to immediately purchase the stock of Zion Land and Investment Association.

There are many who would gladly purchase a controlling interest in that stock who belong to the world: for there is not a shadow of doubt that we have, to the surprise of all, secured a large, compact body of excellent land, with splendid lake frontage, an altogether ideal location for the establishment of a prosperous city, within forty-five minutes of the center of Chicago by quick trains.

We do not know to whom he refers as willing to be a "purchaser," but we want to say right here that no one can purchase the site of Zion City.

An immediate advance of hundreds of thousands of dollars on our purchase could easily be obtained. But that is no temptation. God gave it to us, and by His grace we shall use it and the immense resources that it will produce for the extension of His Kingdom throughout the world, in the salvation, healing, and cleansing of multitudes, and in preparation for the coming of the King.

We rejoice that the land is so suitable, and so valuable.

IT WILL give pleasure to our friends to know that we have acquired the title to over six hundred acres of our purchase including one mile and a half of frontage on Lake Michigan.

We have also arranged for other outright purchases at an early date, if found necessary.

LAST LORD'S DAY was a wonderous time of spiritual power and blessing in Central Zion Tabernacle.

More than two thousand sat with us at the Communion of the Lord's Supper. We had great joy in delivering the sermon which appears in this issue, pages 511-513, on "The Blessed Hope and the Glorious Appearing of the Great God and our Saviour Jesus Christ."

It was our privilege to welcome many new members, amongst them some from Australia, England, Canada, etc., and to ordain Elder John G. Speicher, M. D., as an Overseer in the Christian Catholic Church.

MONDAY EVENING was one of the most solemn periods of our ministerial life.

After charging Zion Seventies in Central Zion Tabernacle, we laid hands upon more than seven hundred of their members, with this invocation:

In the Name of the Lord Jesus Christ, in the Power of the Holy Spirit, and in accordance with the Will of God our Heavenly Father, receive thou the Holy Ghost for thy work in Zion Seventies.

Be thou faithful unto death, and God will give thee the Crown of Life.

It was an arduous task, even from a physical point of view, but the joy and delight and strength which was our portion, and the conscious power and the presence of the Holy Spirit, made that occasion one ever to be remembered.

It is probable that so large a number of Seventies were never before so set apart for Christ's service at any one time, in the entire history of the Church—not even in the apostolic ages.

The Message which we then handed to the Seventies to take forth as the First Message from Zion for this year will be found on pages 518-519.

Who can estimate the glorious consequences which will follow the consecrated labors of these heroic men and women, who have already distributed within a few days fifty thousand copies of these Messages into fifty thousand homes, reaching probably no less than two hundred and fifty thousand persons with this first distribution in Chicago alone.

Two and two, into the streets and lanes of this city, and to the doors of every home and place of business, in all their widely-extended districts, these Messengers of Zion will continue to go every week until, God willing, the whole city is covered with the Message which Christ our King is sending forth from Zion.

WE DIRECT the attention of the members of the Christian Catholic Church to the Special Conferences concerning the work of Zion's Seventies, afternoon and evening of Monday, February 26th, in Central Zion Tabernacle.

In the evening we shall deliver a Charge, and will lay hands for the reception of the Holy Ghost upon all members of Zion Seventies belonging to the Church in Chicago or in any of the Branches.

We are looking forward to very large gatherings on these occasions, and doubtless many helpful facts and counsels concerning the work of the Seventies will be brought out.

The direct power of this Zion Seventy Movement is being gloriously felt in many of the cities where it has gone.

WE EARNESTLY urge the members of the Christian Catholic Church in Zion to raise a special fund for the expenses of desirable representatives of each Branch who may not be able to pay their own expenses, and especially do we desire to see every ordained officer of this Church within reach present at the Anniversary Conferences. Changes will have to be made in many Branches, and Gatherings which are asking for Elders should be represented by competent members.

BRETHREN, PRAY FOR US.

ZION IN THE ORIENT.

By REV. GEORGE L. MASON, B. A., B. D., Overseer of the Christian Catholic Church in China.

MISSIONARY PIGS AND PILLS.

Let Zion everywhere offer continual prayer for Overseer and Mrs. Wilhide and for Elder and Mrs. Viking, that they may testify boldly against the eating of disease-producing food and the consequent bad habit of poison dosing.

Chinese medicine is ridiculed by missionaries. But the Chinese pharmacopœia contains fewer minerals and fewer poisons than the British. In a native Chinese dispensary four hundred and forty-two drugs were counted. Three-fourths of them were vegetable. Only about one-ninth were mineral. The rest were animal substances. A Chinese prescription may call for a dozen or more articles. But some of them may be wholly insoluble, and others entirely harmless. The medicine case of the missionary has a fuller assortment of active poisons than the Chinese drug store has. On the whole, the prescriptions of the native doctor do less harm than the deadly poisons which are the main dependence of the bigoted allopathic experimenter. The need for Western poison drugs in the Orient is wholly imaginary. Isaiah 5:20, 21.

"Absurd remedies are used by the Chinese." O, yes, they use ashes and tiger bone. But the missionary uses charcoal and lime. The Chinese use dog meat and human flesh; and the Western doctor experiments with goat lymph and cow-pox! If Ah Sin, when sick, swallows extract of black beetles, his white brother believes in Spanish flies (*cantharis*) and honey-bee (*apis mellifica*). If the Chinese doctor prescribes deadly night-shade, poison almonds, arsenic, assafetida, hen-bane, strychnine, rum and opium, the highly scientific missionary doctor administers all these and many other poisons. Professing themselves to be wise, they became fools. Romans 1:22.

Medical practice among the Chinese resembles the ancient practice in Western Asia in the time of Christ. There were many remedies that gave temporary relief from pain, and the treatment as a whole did less injury than the modern drugging system. Aretaeus was a great physician contemporary with Luke. McClintock and Strong's Encyclopedia says of Aretaeus: "His pharmacopœia is copious and reasonable, and the limits of usefulness of drugs is laid down judiciously." Therefore the Holy Spirit in Luke 8:43 and Mark 5:26 does not throw contempt on ancient doctors because they were specially ignorant, but rather in order to turn us from all human physicians to the Great Physician—Christ.

"Luke, the Beloved Physician," is the refuge of the modern medicated mission work. But Acts 28 shows clearly that Paul and Luke taught Divine Healing among the heathen and received healing for the people without the use of medicine. And long after Luke had taken his last pill, the title "Doctor" stuck to him just as it does to Speicher, our beloved physician.

"Stop eating pork" is the advice given the sick person by Chinese physicians. Are they more honest in this than the white doctors? Or do they have more good sense? Observant Chinese have noted the tendency of pork diet to develop scrofula, skin disease, the brutal passions, and even insanity. Yet there are missionaries who seem to cling lovingly to the lard, chiefly because it is Dr. Dowie's voice ringing out God's command:

> Their flesh ye shall not eat, their carcass ye shall not touch, they are unclean unto you!

Study these Scriptures: Genesis 7:2 and 8:20; Leviticus 11:3-7; Deuteronomy 14:8; Isaiah 65:3, 4 and 66:16, 17; Matthew 8:28, seq.; Mark 5:1; Luke 8:26.

Human hogs with bloated faces and bleared eyes, standing at high counters sipping rum and eating swine's flesh—this is a common sight as one passes along Chinese streets. It would make some fair lady missionaries disgusted with their precious pig, if they were not afraid of being taunted with following Doctor Dowie, should they abjure the unclean beast. "What fools these mortals be!" Some will run the risk of trichinæ and cancer rather than be suspected even of a leaning toward Zion. Even if living among Mohammedans, they would still cook with lard in defiance of the principle laid down in Romans 14:21 and 1 Corinthians 9:20-22.

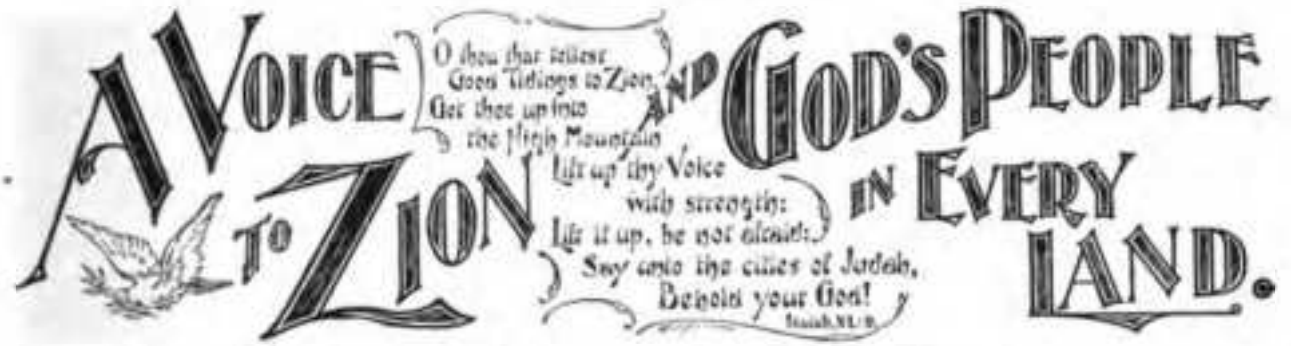
Willingly ignorant are these missionaries who deny that Zion's protest agaist the scrofula-tainted lard is also the voice of science. A few years ago in Vienna, there gathered a congress of worldly learned men to discuss what foods are most wholesome for man. Entirely without reference to the Bible, they made out a list of proper foods, agreeing almost exactly with the law of God as given to Moses in Leviticus 11 and Deuteromony 14.

The Chinese hog has a countenance more vicious, horrible and devilish than even the American swine. The missionary likes ham and eats it, and then wonders why he has bad temper, and boils, and headache, and dyspepsia, and "nervous prostration," which last covers a multitude of sins. He fancies that God is chastising him to make him more pious; and forthwith he attempts to snatch the rod out of his Father's hand by swallowing assorted sizes and styles of pills, powders and capsules, meanwhile hypocritically whimpering, "Thy will be done." That missionary only needs a tonic. I prescribe Leaves of Healing. Isaiah 35:1-3.

"But Jewish law is not binding on Christians." Yes; but the distinction between clean and unclean beasts existed in the time of Noah, both before and after the flood—long before there were any Jewish people. The same distinction exists in nature. And Jesus confirmed it when He answered the prayer of demons to enter into the hogs. Luke 8. The pig cannot be sanctified by prayer (1 Timothy 4), since we know its flesh breeds cancer. Neither is it sanctified by the Word of God. If Peter's vision (Acts 10) sanctifies the hog, it also justifies the cheerful munching of lice, like a Chinese beggar as he sits in the sunshine engaged in self-examination! It even allows a menu of caterpillar soup, toad sandwiches, and bedbug fritters; for Peter's well-worn and much-abused sheet contained "all manner of creeping things." That vision only taught Peter not to "call any *man* common or unclean." Verse 28.

"What shall we cook with instead of lard?" is the cry. Two pounds of beef suet and one pound of cotton seed oil make cottolene. Better still, mix beef-fat with butter. If in the far East, use peanut oil, thoroughly boiled, or get native bean oil, boil it before using to remove a strong taste, and you have fine "shortening" that keeps sweet for an indefinite time and is cheaper than lard. And lard would be dear at a cent a ton. It is expensive to disobey God. Mark 8:36.


FAITH



THE COMING OF THE KING.

Report of Meeting held in Central Zion Tabernacle, Lord's Day Afternoon, February 4, 1900. Prelude: Exposition of Titus, Second Chapter. Sermon: Preparation for the Coming of Christ.

Reception of New Members, Ordination of an Overseer, and Communion of the Lord's Supper.

REPORTED BY S. AND E. W. AND A. W. S.

THE February communion service in Central Zion Tabernacle, Chicago, Lord's Day Afternoon, February 4, 1900, was attended by great blessing.

The General Overseer gave an exceedingly interesting and very helpful exposition of the second chapter of the Epistle of St. Paul to Titus, as a prelude to his sermon.

The sermon, dealing with that Blessed Hope of the imminent appearing of Jesus as King, and calling to a thorough Preparation by "denying ungodliness and worldly lusts," sank deep into many a heart there in God's presence.

The General Overseer was intensely practical in his application of the Word of God, and dealt with specific forms of ungodliness and worldly lusts.

When the call to repentance and consecration was made, there was an almost unanimous and very earnest response.

The reception of new members, the ordination of an Overseer, and a blessed hour at the Lord's Table followed.

Among the new members received were persons from Australia, England, Canada and places in the United States.



The meeting was opened by singing Hymn No. 348:

Encamped along the hills of light,
Ye Christian soldiers, rise,
And press the battle ere the night
Shall veil the glowing skies;
Against the foe in vales below,
Let all our strength be hurled;
Faith is the victory, we know,
That overcomes the world.

CHORUS—Faith is the victory!
Oh, glorious victory,
That overcomes the world.

The General Overseer then said:

Let us read in the inspired Word of God in the Gospel of St. John, a part of the fourteenth chapter.

Scripture Reading and Exposition.

Jesus said:

Let not your heart be troubled: ye believe in God, believe also in Me. In My Father's house are many mansions.

A better rendering of that would undoubtedly be, "In My Father's 'dwelling place'" (οἰκίᾳ).

He spoke under the canopy of the sky on the night when He went forth into that garden after the Last Supper. Pointing to the innumerable stars, you can imagine Him saying, "In the universal dwelling place of My Father there are many abodes."

Among all the studies that elevate, and that humiliate, I know none more awe-inspiring or more self-humbling than the study of astronomy. And yet there are many who gaze at the stars, and never see God.

In the wondrous lands under the Southern Cross where I have spent so many years of my life, where the sky was seldom covered with clouds, not seventy days out of three hundred and sixty-five, it was a constant inspiration to contemplate the boundless heavens. If a man will reverently spend a night with the stars, and think of God, he will get another conception of what the Father's dwelling place is, than that which some people have; some miserable little conventicle.

Narrow Conceptions of God Curse His Church.

It is accursed narrowness which is making God such an offense in His own professed Church. There is no breadth, no heighth, no depth. God is laid away in a narrow ecclesiastical coffin.

What a wretched thing it is to narrow down God to some miserable man's conception of Him. When I hear a man telling me he understands God, I know he lies for one thing, and I know he is a fool for another thing.

I neither understand God nor comprehend God. I love God, and I know something of God, and my greatest delight today is that God understands me, and that He comprehends me in His Infinite Love. (Amen.)

You comprehend God, do you? As well might a minute parasite, living with a number of other minute parasites in a drop of water, tell you that it comprehends the ocean. It is contemptible. Get this larger thought of God which Christ desires us to have of an Infinite Being, our Father, whose mercy endureth forever.

Let not your heart be troubled: ye believe in God, believe also in Me. In My Father's house are many mansions; if it were not so, I would have told you; for I go to prepare a place for you.

And if I go and prepare a place for you, I come again, and will receive you unto Myself; that where I am, there ye may be also. And whither I go, ye know the way. Thomas saith unto Him, Lord, we know not whither Thou goest; how know we the way? Jesus saith unto him, I am the Way, and the Truth, and the Life: no one cometh unto the Father, but by Me.

He is coming again. Thank God for that. (Amen.)

I feel like saying, "Lord Jesus, come quickly."

It will be bad for the Mah-hah-bones when He comes. He will clean out all their dirty corners. It will be bad for the apostate Churches when He comes, but it will be good for those who love and serve Him everywhere.

I will read from the second chapter of the epistle of the Apostle Paul to Titus. This letter was written to Titus, whom Paul calls his own son in the faith. Titus had an apostolic commission; he was an apostolic delegate who had been left by Paul in the Island of Crete for the specific purpose of ordaining elders in every city.

Conditions of Eldership.

Paul had told him what the conditions of eldership were. They were sixteen in number, and are given in the first chapter. The first was that a man should be blameless, and that he should be the husband of one wife, not two, without any concubines. He should be a clean man. That is the first requirement in a Christian minister, that he shall be clean. The island in which he had left Titus, Crete, sometimes called Candia, has given a great deal of trouble in all ages. Paul told him: I have left you in a bad place, for:

Cretans are alway liars, evil beasts, idle gluttons. This testimony is true. For which cause reprove them sharply, that they may be sound in the faith.

If I were to change that: "*Chicagoans* are always liars, evil beasts, *active* gluttons," I would not be far from the mark, would I? (Laughter.)

There are more liars to the square acre here than anywhere in the world, that I know of.

Lying is a fine art with the Chicago press. The Chicago press liar is known now all over the United States and the world as the biggest blowfly of its kind in the world.

The Chicago pulpit is not much different from the press.

One-eyed jokers that lie as fast as a dog can trot! (Laughter.) Ugh! the liars!

But seek thou the things which befit the sound doctrine.

Doctrine is a hard word with some. Call it teaching, and you will understand it better.

Didaskalia (διδασκαλία) means teaching or instruction.

Start With the Aged Men.

That aged men——

Start with the old men. They are a bad lot, mostly. They have inherited all the heathenism of their fathers. They are ingrained in sin.

An old Chicagoan is nearly always an old liar, yet there are some very respectable old gentlemen in Chicago. An old Chicagoan oftentimes drinks, not like a fish, for a fish would not drink whisky (laughter) or beer.

Our work in this city brings us into very close contact with the people, and we find that it is not the young men who are the worst sinners in matters of morals in this city. It is these old scoundrels who need horsewhipping; grandfathers, some of them.

If it were not that it would hurt others who are innocent, I would like to take out and flagellate publicly on his platform some of these old sinners who have seduced young girls.

We hear a good deal of talk about starting with the young men. Ministers of Christ, start with the old men! Do you hear, Elders?

That aged men be temperate, grave, soberminded,——

Many of them were drunken. Many of them were foolish.

Sound in the faith,——

Theology Versus Faith.

Some old men are sound in their theology, and yet have no faith.

One old minister told me himself: "I preached for twenty years, Doctor, until I heard you preach, and I never had one convert."

No wonder that he did not have one convert. He was a stinkpot; he was a beerpot; he was a whiskypot, and he played cards three nights in the week. He is not the only sinner of that kind in Chicago.

If you get an old man, an old Chicagoan, saved, you can get anybody saved.

In love, in patience:——

Many of these old men lack patience. Rebuke them sharply.

Then start on the old women. (Laughter.)

That is the letter I am reading. I am not making it up. These old sinners who have painted their faces! (Laughter.) All the complexion they have they bought in a paint-shop. They wear youthful ringlets. They bought everything—hair and all. (Laughter.) They seem to be so nicely formed, and it is all padding. The old cheats! (Laughter.)

I saw some of them last year in Florida, and it made my heart sick, to see an old woman of seventy-five dressing herself up like a girl of eighteen.

That aged women likewise be reverent, not slanderers——

That is the principal trouble with many old women—they gossip and they lie. They tell all sorts of lies about Dr. Dowie. (Laughter.)

The next thing is that they drink.

Not slanderers nor enslaved to much wine, teachers of that which is good;——

Old Women Often Teach Evil Things.

Old women are responsible in Chicago for teaching young women bad things. Rich they may be, childless, often, and they teach the young women to destroy their offspring.

God have mercy upon the old women of Chicago, who teach young women to be murderers! Their hands are red with blood.

But what a beautiful thing it is to see a sweet godly old woman!

That they may train the young women to love their husbands,——

Some do not teach them that. They teach them to deceive, torment and subdue their husbands and make them their little puppy-dogs. (Laughter.) But I will tell you, if you love your husband, you can get him to do anything you like.

Do not deceive him, and lie to him, and want to lead him around like a puppy-dog, like these dirty Christian Science women. They are the nastiest women going. They have a smooth exterior, and a mellifluous tongue like their mother Eddy—the good Lord knows what her name is, she has been married so often. She has borne the names of Baker, and Glover, and Eddy. So-called Christian Science is an immoral system. It is neither Christian nor Scientific. There is no Christ in it. There is no Science in it. They say they have no God and Father in heaven; He is only a Principle, and the Holy Ghost is Divine Science, and Jesus never shed His blood for humanity. They laugh at the Atonement. They say that man is incapable of sin, sickness, or any departure from holiness.

If he is, what is the use of "Christian Science"?

Yet you will find old women in all the churches teaching their daughters these bad things.

Go for the old women! Titus! Do you hear? Sharply rebuke the wicked old women. (Laughter.)

Young Women Should Love Their Husbands and Children.

That they may train the young women to love their husbands,——

To leave their children at home and take a poodle-dog in the carriage? (Laughter.)

Is that right?

Voices—"No."

Dr. Dowie—What are they to do with their children?

Voices—"To love them."

Dr. Dowie—The woman who is ashamed to take her baby into the carriage, but holds an ugly pug! (Laughter.) Oh, the slut that she is!

I am not bringing a railing accusation, am I?

Voices—"No."

Dr. Dowie—It is a fact.

To love their children, to be soberminded, chaste,——

Go to every last club they can?

Voices—"No."

Dr. Dowie—"Workers at home." There is no more beautiful place in the world than home, when wife and husband are both there.

You wretched husbands, you need not think, "I am glad the women are getting it." It is all your fault. You are not husbands. I will go after you presently. (Laughter.)

To be soberminded, chaste, workers at home, kind, being in subjection to their own husbands,——

Some Women Are Very Kind to Other People's Husbands.

I have seen women courteous to every man they would meet except their own husbands. If any man of position came into the house, they would say to the maid, "Maggie, run quick, and take all the covers off the chairs in the drawing room." (Laughter.) They would detain him for a moment until they could usher him into the best room.

But let their husbands dare go in there and sit down upon the chair that they had labored for and paid for. Then the cry was, "What are you doing in there? Come out. I cleaned that room yesterday." (Laughter and applause.)

Being in subjection to their own husbands, that the Word of God be not blasphemed:——

There are a great many young women who profess to be Christians, and the Word of God is blasphemed through their disorderly conduct. They belong to so many clubs and societies of every kind that they neglect husbands, children and their proper work at home, either for pleasure or for work in the public sight.

Zion Stands United Against Every Evil.

I never did believe in the W. C. T. U., W. M. P. Z. Q. R. S. O. business. I do not see why there should be a W. C. T. U.

Is there a single woman or man in this Church who takes liquor?

Voices—"No."

Dr. Dowie—I do not know one.

What do we want with an Anti-Tobacco Society? I am a whole Anti-Tobacco Society myself. (Laughter and applause.)

What do we want with an Anti-Secret Society? Is not Zion that?

Voices—"Yes."

Dr. Dowie—Will you tell me anything which is bad that Zion is not anti- to? (Laughter.) If you will, I will hit it.

The Church of God has no need for this splitting up of things—Brigades, and Epworth Leagues, and Christian Try-to-do-it Societies.

You want a Society where the rich and the poor, the young and the old, the great and the small, all march together. The old men need the young men. The young men need the old men. The old men need the old women; and the young men need the young women; and we all need the children.

That is the way they came out of Egypt. They all marched together. The young men took care of the young women, and the young women were kind to the young men. The husbands took care of the babies, and carried them on their shoulders.

That is the way to get along.

A Word to the Young Men.

The younger men likewise exhort to be soberminded:——

Some young men, especially in Chicago, fancy they know everything.

You ask a young man if he knows Dowie. "Yes, I know all about Dowie."

That is more than he knows about himself.

They will pass an opinion as quick as a flash; sum up everything and make a synopsis of all history in five minutes. They will settle every question of finance in a minute and a half. They know more than President McKinley and all his cabinet and are, in their own opinion, qualified to sit in judgment on great statesmen, great judges, and great generals.

They are not soberminded; they are made too much of—made far too much of.

If the young men would be soberminded, they would not allow the various political parties to make so much of them. They would say, "I want to think, I want to read, I want to study, I want to listen; I do not want to lead, yet."

In all things showing thyself an ensample of good——

Words?

Voices—"Good works."

Dr. Dowie—That is the thing. A minister has to show that he can work and do something.

In all things shewing thyself an ensample of good works; in thy doctrine shewing uncorruptness, gravity, sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of us.

You go right along and do these things, Elders, and it will not matter what the people say, or what the papers say. They will have no evil thing to say of you that is true.

Exhort servants to—get the last cent they can out of their masters, and do as little for it as possible?

Voices—"No."

Dr. Dowie—But that is the way men regard it today. They say, "I will give as few licks as I can, and spin it out as long as I can, and get as much for it as I can." Is that morality?

Voices—"No."

Dr. Dowie—

Exhort servants to be in subjection to their own masters.

Obedience is the First Law of God.

Where is the obedience today?

If you do not obey, then you do not understand what is the very first law of God—obedience.

An apprentice has to obey. He has got to do what he is told. When a man has a stone to carve, he has to obey, and cut it as he is told.

The men who rule in this city are the men who know how to obey. The men who go all to pieces are the men who unite to disobey. They are like the heathen of whom Kipling sings in one of his Barrack Ballads, in which there is so much good, sound sense:

"The 'eathen in 'is blindness bows down to wood and stone;
'E don't obey no orders unless they is 'is own;
'E keeps 'is side-arms awful; 'e leaves 'em all about;
An' then comes up the regiment, and pokes the 'eathen out.

"All along o' dirtiness, all along o' mess,
All along o' doing things rather-more-or-less,
All along o' *abby-nay, kul,* and *hazar-ho;*
Mind yer keep your rifle and your kit jus' so."

"Abby-nay" means "not now," and "kul" means "to-morrow," and "hazar-ho," "wait a bit."

That is the thing which gets people into trouble.

Every man among you who is a worker, obey every right and good order given to you.

You prefer to obey the "delegoat" to your own master.

There is one union in this city which is controlled today by a cigar-maker. It is a union of pianoforte and organ-makers.

With half a grain of common sense, that piano-makers' strike could have been settled long ago. There are men in this Church who are out of employment, who, with their wives and families, are beginning to suffer. There are many who have been starving who are outside of this Church; for there are none starve in Zion. They have been without food because of this wretched strike, which ought never to have taken place.

They were getting first-class wages, better than they had ever had at any time, yet these wretched "delegoats" got them to strike at the beginning of winter, and the suffering has been terrible. May God, in His Infinite Mercy, sweep away the "delegoats!" (Amen.)

Defiance to the Walking Delegoats.

I am angry with them.

One of these delegoats the other day sent me a letter, telling me that as I was about to build up Zion City I had to reckon with the unions.

I give fair notice throughout the whole land I will treat every man alike who wants employment, whether he is a union man or a non-union man; but the unions will never control Zion. Never!

I can build up Zion without becoming the labelled slave of these unions. Every man who helps to build up Zion shall get what he is worth.

To make all men get the same wage, whether they do the same work or not, is not just. It is an iniquity.

"You will get your head broken for that," somebody says. My head has been preserved a long time. God the Almighty will take care of my head. (Amen.)

I do not believe I will get my head broken, and I am not afraid of you if I do, you cowards, who fight a man because he goes to earn bread for his starving wife and children! That is the way you establish the dignity of labor!



GROUP OF OFFICERS OF THE CHRISTIAN CATHOLIC CHURCH IN ZION.

When I start to build up Zion, I shall invoke the law to put in prison for conspiracy the first man who interferes with threats of union vengeance, and assumes to control his fellow-workman.

You have a right to belong to a union, if you like. You have a right not to belong to a union, if you like. But you have no right to say to your fellow-workman who is not a union man that he shall be one.

Of the piano-makers, there were over four thousand, and the whole union actually consists of less than one thousand. Yet they drove the other three thousand two hundred and fifty out of employment by their action. It is not just. It is the tyranny of the minority and not the rule of the majority.

The Rule of the Majority is Not Always Good.

I do not believe in the rule of the majority. The majority is often wrong. I believe in the rule of God. (Amen.)

Young men, keep out of these associations. Do not be afraid to look these "delegoats" in the eye and tell them that you are going to work without dictation from them.

Exhort servants to be in subjection to their own masters, and to be well-pleasing to them in all things; not gainsaying; not purloining, but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things.

Often when this place was being built I used to come in quietly now and then, and nobody would see me, when the men were working, constructing this place under our own superintendent of construction. I was delighted as I looked around this place to see how these men worked: hammer, hammer, hammer, tap, tap, tap, and there was not a single man losing a minute of time. They were adorning the doctrine of God their Saviour by putting sixty minutes' work into every hour.

These men today are happy and prosperous, getting on nicely, because they put a good sixty minutes' work into every hour.

How to Know a Christian.

"Jennie, I do not know that I can recommend you for fellowship. You cannot answer the questions." She said, "I dinna ken whether or no I can answer your catechism and questions, but I know I am a Christian." The minister was "sitting upon" her case, with the kirk session.

When a man, or woman either, is sat upon by a Church *board* or committee, how flat they get.

She said, "I dinna ken whether you will receive me into the Church or no, but I am a Christian, and I know God loves me."

"But, Jennie, hoo are we to ken that you are a Christian, and that you have a new life in you?"

"When I was nae a Christian I used to sweep the dust under the mats, and I had lots of dark corners, and now that I am a Christian there is no dust under the mats, and I have no dark corners."

If you are a Christian of that kind, and have no dark corners, you will adorn the doctrine of God your Saviour in all things.

For the grace of God hath appeared, bringing salvation to all men, instructing us, to the intent that, denying ungodliness and worldly lusts, we should live soberly and righteously and godly in this present world;

Looking for that which some of you deny, the Coming of the Lord. That is why your Christianity is such a dead letter.

Looking for the Blessed Hope and Appearing of the Glory of our great God and Saviour Jesus Christ; who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a people for His own possession, zealous of good works.

God's People Are Always a Peculiar People.

"What a peculiar man that Dowie is," said a lady the other day. I was close by. I said, "Yes, madam, I am very peculiar; but do you know what the meaning of the word 'peculiar' is? It means purchased. Madam, I was purchased. Christ bought me; He paid for me. I am His own possession. He gave His own blood for me. That is why I am a peculiar man. I serve Him. I am His bondservant; I love Him; I would die for Him. That is the kind of a peculiar man I am."

"Doctor," she said, "let me apologize." I said, "Apologize to God. Why did you talk about me when you do not know me? Why did you lie about me when you did not know me? I heard you talking for five minutes about me many things which never happened."

"I read them in the papers, Doctor."

I said, "The people who will swallow the papers must be oyster eaters?" (Laughter.)

"What do you mean by that?" she said.

I said, "Do you know that an oyster is a scavenger? It is born in the Chesapeake Bay, at the foot of the Susquehanna, and it eats the sewage from Baltimore and other cities. They who eat the oyster eat the sewage, and they who swallow the papers, which are gorged with moral sewage, are like the oyster eaters—they swallow the literary scavengers of Chicago.

I never saw the man or woman who indulged in oysters whose Christianity was worth anything. I will tell you the truth. Where do you find oysters? Do you not find them in the saloons? Do you not find them at the doors of theatres? Why? Because they are the food of harlots and adulterers. Oysters create sexual passion, and set people on fire with the fire of hell.

May God help us to eat no fish which is without scales and fins. God commands it in Leviticus 11:9-12.

Whatsoever hath fins and scales in the waters, in the seas, and in the rivers, them shall ye eat. And all that have not fins and scales in the seas, and in the rivers, of all that move in the waters, and of all the living creatures that are in the waters, they are an abomination unto you, and they shall be an abomination unto you; ye shall not eat of their flesh, and their carcass ye shall have in abomination. Whatsoever hath no fins nor scales in the waters, that is an abomination unto you.

That command has never been revoked. Oysters are "an abomination," for they have neither fins nor scales. Christians in Zion are "peculiar" in this, that they obey God fully.

Who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a people for His own possession, zealous of good works.

These things speak and exhort and reprove with all authority. Let no man despise thee.

I Will Never Let a Man Despise Me in This Church.

If any man in this Church despises my teaching, let him go outside. I do not care who he is. He cannot despise my teaching and stay in Zion. I am commanded to speak with all authority. I rebuke and I exhort. I will not let anybody despise me in Zion.

For the criticisms of those outside of Zion I do not care. I should be offended and grieved if the papers praised me. I should think I had backslidden, that I had gone to the Devil somewhere.

I should feel insulted if the *Record*, or the *Daily News*, or any of these Associated Liars praised me, unless they were converted; and they do not want to be converted.

May God bless the reading of that chapter.

Prayer was then offered by Overseer Piper; also by the General Overseer. The announcements were made and the tithes and offerings received.

PREPARATION FOR THE COMING OF THE KING.

Dr. Dowie then delivered the following discourse:

INVOCATION.

Let the words of my mouth and the meditation of my heart be acceptablo in Thy sight, profitable unto this people, and unto all to whom these words shall come, oh Lord, my Strength and my Redeemer, for Jesus' sake.

I have read to you this afternoon part of a very remarkable letter. I will read to you again a few lines of that letter, the second chapter of the letter to Titus, the eleventh and following verses.

They are the words of an inspired prophet. Every apostle was, and if there are any still on earth, is a prophet, and must have all the Nine Gifts of the Spirit—the Word of Wisdom, the Word of Knowledge, Faith, Gifts of Healings, Workings of Miracles, Prophecy, Discernings of Spirits, Tongues, and Interpretation of Tongues.

Now Paul was a Prophet, and an Apostle, and a Teacher, and he said:

TEXT.

For the Grace of God hath appeared, bringing salvation to all men, instructing us, to the intent that, denying ungodliness and worldly lusts, we should live soberly and righteously and godly in this present world; looking for the Blessed Hope and Appearing of the Glory of our great God and Saviour Jesus Christ; who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a people for His own possession, zealous of good works.

The sun shines in the heavens for all men. The Grace of God which bringeth Salvation hath appeared unto all men. The Light of the World is Jesus, excepting for those who sit in heathen darkness, and have lived in lands where the Word of

God has never come. The Name of Jesus is known to all civilized men and women in all the earth. The Grace of God which bringeth Salvation hath appeared to all men, but it has not taught all men. The apostle said it teacheth *us*.

There are some men to whom the light of the sun cannot come, because they work at night.

Some People Wilfully Refuse the Light.

There are a great many people in this city who, not from necessity, but from choice, are like wild beasts. Thieves, harlots, saloonkeepers, actors and actresses live, principally, at night; are drunken and ungodly in the night.

So there are a large number of people in this world to whom Christ has appeared, but they never seek for Christ. They never see Christ; they do not go where He is to be found. They take particular pains never to come to a Zion Tabernacle, or where they can hear the Gospel. They will go where they can hear music in a Roman Catholic Church, where they can hear a Latin ritual. Some go where they can hear a sermon which is warranted not to offend anybody. They hear a preacher who will preach essays, mere oratorical, historical, allegorical, metaphorical, and paregorical discourses. (Laughter.)

Such sermons are the curse of the world. They do not mean anything except that they are essays intended merely to earn the bread and butter by which the wretch lives and curses the world, while he calls himself a minister of Christ.

The Apostle Paul says that the Grace of God which has appeared to all men has taught him something. May God grant that it teach us the same thing: to

Deny Ungodliness and Worldly Lusts.

If you do not deny and say No to the thing that is ungodly, then you will go to the Devil.

If you listen to ungodly talk, and if you listen to ungodly music, if you study ungodly pictures, if you read ungodly books, if you keep ungodly company, if you sing ungodly songs, and if you indulge in ungodly conversation, I will not say that you will go to the Devil, I will say that you have *gone* to the Devil; that you belong to the Devil; that you are indulging in the things which show that you are a child of the Devil.

But if you have received the "Grace of God that bringeth Salvation," you stand up with a strong and perpetual negative in you against all iniquity.

You say when a man wants you to smoke, "No, sir; I have no money for that stinking nicotine poison, the filth of the mouth, and fog of the mind, tobacco. I do not propose to help you to smoke away $700,000,000 a year of God Almighty's money, and to paralyze my brain, and get aumorosis, paralysis, and cancer as my hard-earned wages for the disgusting and costly labor of making a stinkpot of myself."

Say No to Strong Drink and Drugs.

When brought a glass of wine, a man to whom the Christ of God has brought Salvation says, "No, sir; all the gold of Ophir cannot get me to drink that wine. See the serpent, the adder, lurking in its depths? At last it biteth like a serpent and stingeth like an adder," and he dashes it to his feet. He says, "I will not drink the thing that by-and-by will lay me low on earth, and drag me down to hell. I shall be no partaker in the sin of drinking thirteen hundred millions of dollars of God Almighty's money every year in the United States of America, helping to make paupers, and insane and criminals, and degrade this world in which I live.

"I will not take the risk of drinking one glass, because I might drink the second, and a third. I might see strange women and go down to hell, and be ashamed to look my wife or my daughter in the face."

If the Grace of God has taught me anything, I turn from morphine, cocaine and laudanum, and everything the druggist can offer me, and say, "No, sir; the Grace of God has taught me that He has said, 'I am the Lord that healeth thee,' and I trust my body where I trust my soul and spirit: with my God."

A man taught by God turns when he is tempted to steal, and says, "No, sir. It is written in God's Word, 'Thou shalt not steal,' and you cannot tempt me to steal. You may call it simply getting a commission, but that commission comes out of my master's pocket, and is a theft. My master has paid so much more for the things that you want to give me a commission upon. You are a thief, and you want me to be a thief. No, sir; I will not take it. My hands shall not be soiled with a bribe. My heart shall not be soiled with that sin."

Deny Worldly Lusts.

When a lewd woman looks a man in the face and says, "Will you come with me, sir?" he says, "No, madam. I will not go with you to hell. Your house is the gate to hell. The dead are there. I cannot look my mother, my wife, my sister, my daughter, in the face and go with you. I say No. You may be beautiful as Mother Eve, but you are a serpent, and you are damning others."

When you are invited to go to the banquet where the glutton is to be found, say No.

When you are invited to go to the Secret Society where you have to strip off your clothes and put on a dirty undervest, and have a hoodwink around your eyes and a tow rope around your neck, and be initiated and kneel at the feet of a dirty drunken dog of a man who calls himself a Worshipful Master, and take vows, say "No! I will make no covenant with death, and I will make no agreement with hell."

Deny the things that give you a cloudy brain, a heavy heart, a diseased body, an empty pocket, and a damned spirit. Ask God to give you the things which will enable you to live soberly, that you may have all the faculties which God gave you. Your eyes shall then be clean, and God shall therefore make your heart clean.

The word sober in Greek is *sophronos* (σωφρόνως.) It is a beautiful word. It means sound to the very core.

God knows how there was a worm born in the very same hour that some of us were born. It got into the apple blossom of our lives, and has coiled itself up there, and when you cleave the apple, you find the worm there. May God make us clean, and may there be no worm at the heart. (Amen.)

May we live soberly. The way to do that is to live righteously. It will not be flattering to people to live righteously. They will talk of you as a self-righteous hypocrite. They will say you are righteous over much. They will say that you cannot get along in the world unless you lie a little, and cheat a little, and drink a little, and go a little with the world.

A Man Can Live Righteously.

I have lived in the world fifty-two years. Since my seventh year I have consciously asked God every hour that I might deny ungodliness, and worldly lusts, and live spiritually and righteously and godly. I know a man can live that life, because by the Grace of God I have lived it; not without mistakes; not without shortcomings; not without a terrible sense of them today.

I made a blunder in being a minister in the Congregational Church, because I thought, while it was imperfect, there was no better way.

One day God showed me Zion, and oh I love Zion. Don't you?

Voices—"Yes."

Dr. Dowie—In Zion God teaches me to live soberly, righteously, godly, in this present world.

There is something more than that. A man who has that in him is looking for something.

The old dry-as-dust theologian who has been fifty years in the Congregational, Masonic Episcopal, or some other apostate Church has nothing to look for.

But he is looking for something. He has turned his back to the sunlight and is looking back at the misty pages of the past—all in his own shadow. He is seeking the living among the dead. He is walking back. He is swallowing Calvin, and eating Owen, and Hodge, the miserable wretch! I have been sick of it all my life. I have had to fight a dead theology from the hour I was born into God's Kingdom, and before. May God sweep it out of the earth.

The True Christian is Looking For the Coming King.

But a man who has the Grace of God in Him is looking for the Blessed Hope. Have you been looking for the Blessed Hope, the Glorious Appearing of the great God and our Saviour Jesus Christ?

In the light of the Coming Lord you will see where you are, and some of you are in a bad pickle now.

I read of a man who was going along a road one dark night and fell over a precipice. He caught and held on to the root of a tree growing over the precipice. He cried and waited and cried and waited as he was hanging over the precipice. He got his feet at last into a little bit of a cleft in the rock and watched for the morning. At last the daylight came and he looked around. Bless your life, he was within three inches of the ground! It was no precipice at all.

I have seen some people who were clinging to their religious past as if they were clinging to the trunk of an old tree, and hanging over a precipice. They cry, "Oh, I hope I will get to heaven some day; I hope I will get to heaven some day. Let the Light come, and show me that I will get to heaven some day. Meanwhile I am clinging to my Church, and, if I let go, I must perish."

Get down on your feet and walk home, you wretches.

There are many people whose idea of faith is of a rock in the midst of a sea and a despairing woman clinging around it, whilst she sings, "Rock of Ages, cleft for me." What a wretched conception! The Rock I believe in is a good rock to walk upon, a good rock to build upon.

The one reason why a great many people are living in this wretched condition of fear is because they have not the Light. They do not see. They are living in darkness and in fear of death all their lives; for the Blessed Hope has never dawned upon them.

The Past and the Present Tolerable Only in the Light of the Future.

I wish I could put it as I feel and think it, and as I see it. I thank God every day I live for the present. I am grateful for the past, but I remember Lot's wife, and I do not look back. Gracious as God has been, I will remember it, and I will sometimes say a few words about it, and thank God for it. But it is past; the good and the ill of it are past.

I am thankful for the present. But, friends, the present would drive me mad if that were all I saw. The present would destroy my hope if that were all I saw.

I look beyond the present and I see—

The first hues of the rich, unfolding morn
That ere the glorious sun is born
By some soft touch invisible
Are taught around His path to swell.

I see the Sun of Righteousness rise. He has risen with Healing in His wings. His Light is above the dawn. I see Him, the Risen and Glorified and Returning Christ, from the watchtowers of Zion. I see Him appearing beyond the Dark Valleys and the Gloomy Hills of Night, attended by the countless Hosts of Heaven, with the Seven Stars in His right hand; and I say the Morning has come.

Blessed be God, the Blessed Hope has come!

Christ's Glory appears in the Eastern sky. The music of the trumpets of God and the sound of His chariot wheels is in my ears and heart tonight. Come, Lord Jesus! Come quickly!

Again this earth by sin oppressed,
By demons from beneath possessed,
Usurp Thy place within men's hearts
And bid men choose the evil part.
Lord Jesus Come.

Lord Jesus, Come.
Thy Bride, the Church, with longing eyes,
Looks through the gloom to yon bright skies,
Where radiant shines her home above
And thus she chants her prayer of love;
Sweet Bridegroom, come, 'tis midnight hour,
And virgin souls await Thy power.
Lord Jesus, Come.

Lord Jesus, Come.
Thine answer sweet our spirits hear.
It calms our hearts, we cannot fear;
It came to Him on Patmos Isle,
Who loved and lived on earth awhile—
"Yea, even so, I quickly come!"
Lord Jesus, Come!

I Live in the Blessed Hope of His Coming.

The people down there do not know that Thy Light has come; they are living in the valley. Bring them up, oh God. Come, let the Light which gilds the mountain tops shine into the valleys, and bring up the multitudes. If we do not have the Light of the Blessed Hope of the Appearing, how can we live? Tell me that Christ will never come again, and you break my heart; for He said, I will come again. Oh, come; the world needs Thee; the Church needs Thee; the sick and the sorrowing need Thee. Come, Thou who didst come long ago, and come this time to reign through all the Blessed Thousand Years—the glorious Millenium.

With the Hope of His coming destroyed, I would throw my Bible aside. How could I fight on?

In Ladysmith, away out yonder in South Africa, beseiged and surrounded, they are fighting on. The toe is all around; the cannon booms, and the shells burst over their heads; but away far beyond the gloomy hills they hear the thunder of the artillery of those who are coming to relieve them. They are waiting, and they are fighting, and they are holding the fort until the relieving army comes.

Oh Christ of God, help us to fight the fight until Thou dost come. (Amen.)

And all who want to do it, arise and tell Him so. (Apparently all arose.)

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Take me as I am. Make me what I ought to be, in Spirit, in Soul, in Body. Give me power to do right, no matter what it costs. Give me power to confess, to restore, to do right to my fellowman, and in Thy sight. Forgive me for Jesus' sake, the Lamb of God who taketh away the sin of the world. Take away my sin. Help me to receive Thy grace, and to live Thy life, hating sin, denying ungodliness and worldly lusts, living soberly, righteously, godly; looking for the Blessed Hope, and Appearing of the great God and our Saviour, Jesus Christ Thy Son. Help us so to live, and not to fear if people call us peculiar, and to be ready, when He comes. (All repeat the prayer, clause by clause, after Dr. Dowie)

Did you mean that?

Audience—"Yes."

Dr. Dowie—Will you live it?

Audience—"Yes."

Hymn Number 422 was then sung:

It may be at morn, when the day is awaking,
When sunlight through darkness and shadow is breaking,
That Jesus will come in the fulness of glory,
To receive from the world "His own."

CHORUS—O Lord Jesus, how long, how long,
Ere we shout the glad song, Christ returneth;
Hallelujah! hallelujah! Amen!

Prayer was offered by the General Overseer and the meeting was 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 Christ; faithful is He that 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.

When the audience had reassembled, there were fully two thousand members of the Christian Catholic Church and other Christians present. Sixty-two candidates received the right hand of fellowship, and the Rev. J. G. Speicher, M. D., was ordained Overseer. Then, with a blessed sense of the presence, in power, of God's Spirit, the large company partook of the Lord's Supper.

SOME PEOPLE carry their past sorrows about with them like a skeleton, and every once in a while they take this skeleton and shake its bones.

They dig up their past sins which have been forgiven, like carrion, and take a bite of them occasionally, as wild dogs in Australia are in the habit of burying dead cats, etc., and then digging them up and eating a meal when they feel like it.—Extract from Notes of Teaching of General Overseer in Assembly Room of Zion Home, preserved by a Deaconess.

REV. WILLIAM HAMNER PIPER,

Overseer-at-Large of the Christian Catholic Church, will open

Zion Tabernacle, in Postoffice Building, 147th and Desplaines Streets,

North Harvey, Illinois,

Lord's Day, February 18, 1900, at 10:30 A. M. and 7:30 P. M.



GROUP OF OFFICERS OF THE CHRISTIAN CATHOLIC CHURCH IN ZION.



FOURTH ANNIVERSARY AND CONFERENCE

February 21st to March 1st, Convening in Chicago.

Tickets Will be on Sale from February 17th to 23d
AT ALL RAILROAD TICKET OFFICES IN U. S. AND CANADA,
WITHIN PASSENGER ASSOCIATIONS.
Return Tickets Sold at One-Third Fare on the Certificate Plan.

Interesting and Profitable Sessions Will be Held,
FOR CHURCH OFFICERS DAILY,
FOR CHURCH MEMBERS EVENINGS.

A SPECIAL EXCURSION WASHINGTON'S BIRTHDAY TO

ZION CITY SITE.

By Specially Chartered Trains of Chicago and Northwestern Railway the Temple Location will be visited and observations taken of the Six Thousand Acres of unexcelled land secured for the building of this City. Trains leave Chicago and Northwestern Depot, corner Wells and Kinzie streets, at 10 and 10:30 A. M. Returning, leave Zion City Site at 2:30 and 3 P. M. Round trip tickets, 50 cents; now on sale at Zion Tabernacles and Zion Institutions. For information concerning accommodations, address

REV. JOHN G. SPEICHER, M. D., Zion Home, 1201-1207 Michigan Ave., Chicago.

RAILROAD RATES TO FOURTH ANNIVERSARY EXCURSION.

Instruction Regarding Tickets---Purchase a Full-Fare Ticket in Sufficient Time Before Train Leaves for Chicago.

Secure from the agent a certificate on a Regular Printed Form, certifying to the purchase of the ticket on date between February 17th and 24th. On reaching Chicago, turn the certificate over to Deacon Daniel Sloan, who will countersign, secure Chicago agent's signature, and return it to you.

In buying return ticket at Chicago ticket office, present countersigned certificate, and a ticket will be sold you at one-third fare (provided one hundred people from all parts of the country come to attend the Conference.)

DEACON DANIEL SLOAN.

Fourth Anniversary Gathering of the Christian Catholic Church in Zion.





GENERAL OVERSEER'S OFFICE
...ZION...
1201 MICHIGAN AVENUE,
CHICAGO, U. S. A.
February 9, 1900.

To the Officers and Members of the Christian Catholic Church in Zion:

"Grace, Mercy, and Peace, from God the Father and the Lord Jesus Christ our Saviour."

It gives me joy to invite you to come to the Assemblies and Conferences of our Fourth Anniversary, the programme of which is appended to this Letter.

God's Command is:

"Gather my Saints together unto Me;
Those that have made a Covenant with Me by Sacrifice."

A period of great Spiritual Blessing awaits all who come with prepared hearts, determined to fulfil their Covenants with God.

The Spirit of Love and Wisdom will be present to guide.

A Wonderful Year has opened, and God is enabling Zion to unveil to all Nations the Glorious Vision of our Coming King and of a Coming Zion City. The reality of the latter is not greater than the reality of the former. Manifestation of both will be given to all who have eyes to see and hearts to understand the Message which God has entrusted unto me and to Zion. The Eternal Covenant of God is becoming clearer and clearer.

The Power of God is flowing through its proclamation and its realization.

Looking forward with Joy to meeting with many thousands from all parts of Zion's widely extended borders,

I am, faithfully your friend and fellow-servant in Jesus,

John Alexander Dowie

General Overseer of the Christian Catholic Church.

...PROGRAMME...

Thursday, February 22d—Thanksgiving and Excursion Day.

6:30 a. m.—Consecration and Praise Meeting in Zion's Hall of Seventies.
10:00 and 10:30 a.m.—Excursion of Friends of Zion to the Site of Zion City. Leaves Wells Street Depot of Northwestern Railway at time named. Returns from Zion City Site at 2:30 and 3:00 p. m.
4:30 to 6:00 p. m.—Exhibition in Hall of Seventies of Zion Lace and other Materials, and a Brief Lecture on Zion's Projected Industries.
6:00 p. m. to 7:30 p. m.—Zion Refectory, in Central Zion Tabernacle, will be opened for the refreshment of visitors who desire to attend the evening gathering.
7:30 p. m.—Thanksgiving and Praise Service conducted by General Overseer. Zion's White Robed Choir of 150 Voices will sing.

Friday, February 23d—Testimony Day.

6:30 a. m.—Consecration Meeting in Zion's Hall of Seventies.
10:00 a. m.—Conference of Ordained Officers, in Assembly Room of Zion Home.
11:00 to 12:30.—Exhibition of Zion Industries in Hall of Seventies, and also on every weekday at this hour and place until March 1st.
2:30 p. m.—Conference of Members and Officers in Central Zion Tabernacle. Subject: **Holy Living.**
7:45 p. m.—Testimonies of the Saved and Healed and Cleansed from all Zion.

Saturday, February 24th—Rest and Preparation Day.

6:30 a. m.—Consecration Meeting in Hall of Seventies.
10:00 a. m.—Conference of Ordained Officers in Assembly Room of Zion Home.
7:00 p. m.—Gurney's "Words of Cheer" Meeting in Zion Home Assembly Room.

Lord's Day, February 25th—Anniversary Sabbath.

6:30 a. m.—Consecration Meeting in Zion's Hall of Seventies.
9:30 a. m.—United Gathering of Zion's Junior Seventies, conducted by Elders Holmes and Graves.
11:00 a. m.—Services in all the Zion Tabernacles of the City and Suburbs, conducted by Visiting Elders and Evangelists.
3:00 p. m.—Anniversary Sermon in Central Zion Tabernacle by General Overseer. Subject: **"What Hath God Wrought?"** Followed by the Ordination of Officers, the Reception of New Members, and the Communion of the Lord's Supper.
8:00 p. m.—Services in all the City Zion Tabernacles, conducted by Overseer Piper (South Side), Overseer Mann (West Side), and Overseer Speicher (North Side), assisted by Visiting Elders and Evangelists.

Monday, February 26th—Zion Seventies' Day.

6:30 a. m.—Consecration Meeting in Zion's Hall of Seventies.
10:00 a. m.—Conference of Ordained Officers in Zion Home.
3:00 and 8:00 p. m.—Conferences of Seventies in Central Zion Tabernacle, with Permission for Visitors to Attend as Spectators in the Galleries.

Setting Apart of the Seventies and Laying on of Hands by the General Overseer Will Close the Conferences of this Most Important Day.

Tuesday, February 27th—Zion City Day.

6:30 a. m.—Consecration Meeting in Zion's Hall of Seventies.
10:00 a. m.—Conference of Ordained Officers in Zion Home.
11:00 a. m.—Lecture in Hall of Seventies by General Overseer. Subject: **"A Description of Zion City, as God will Make It."**
3:00 p. m.—Addresses in Central Zion Tabernacle on **"The Coming City."**
8:00 p. m.—Conference of Officers, of Zion's Investors, Actual and Prospective, to be Addressed by the General Overseer, Deacons Barnard, Judd, and Sloan, Engineer Ashley, and Attorney Samuel W. Packard.

Wednesday, February 28th—Zion Schools and College Day.

6:30 a. m.—Consecration Meeting in Hall of Seventies.
10:00 a. m.—Conference of Teachers and Professors With Elders and Evangelists in Zion's Hall of Seventies.
3:00 p.m.—A Procession of Zion School and College Students, in Central Zion Tabernacle, followed by a Conference open to all. Subject: **"Shall Every Zion Tabernacle Be Used for a Zion School?"**
8:00 p. m.—Addresses by Presidents of Zion College and Principals of Ministerial Training and Preparatory Schools; also short Addresses from Students representing eighteen countries.

Thursday, March 1st—Baptism Day and Closing Reception.

6:30 a. m.—Consecration Meeting in Hall of Seventies.
3:00 p. m.—Ordinance of Believers' Baptism, conducted by General Overseer, in Central Zion Tabernacle.
7:30 p. m.—Reception by the General Overseer and Family, in Zion Home Drawing Room.

For Announcements concerning Railway Rates and Tickets, etc., see page 515 of this issue.

Come and spend this week in Zion and consider what God is doing and desires us to do.

CHRIST IS ALL AND IN ALL.



DEAR JUNIORS:—Last week we had the Junior Calendar, and for want of room with the cut we were obliged to put off the explanation till this week.

First. Note that in keeping with the first words of the first book in our Bible, the first chapter and the first verse, or Genesis 1:1: "In the beginning God." So at the first of our Calendar, a Bible reading with God as the subject is the first thought to take our mind. Then notice that the whole reading is given in groups of threes, or the trinity number, as it is called.

To make it look well, we could not have it placed so it would read to the best advantage, so we will interpret. Read thus:

God the Father, God the Son, God the Holy Ghost.

By our Lord Jesus Christ came Teaching, Preaching and Healing.

Teaching Repentance, Faith and Obedience.

Preaching Salvation, Healing and Holiness; Healing for Spirit, Soul and body.

And gave a Commission to the first twelve Apostles; a Commission to the first Seventy, and a Commission to the Church in all ages, "Saying," and so on.

Next, note a Bible reading, with the Lord Jesus Christ as the subject; then see the number of texts called in the Bible the perfect number (or seven) marked **Zion.**



The first with "God's Promise for 1900," "I will bring you to **Zion**" (Jeremiah 3:14, 15), found on the back of the card that the Doctor gave to the Juniors at the last Children's meeting, and with a picture of our little Missionary to China on the other side.

Second. "Be glad then, ye children of **Zion,** and rejoice in the Lord Your God."—Joel 2:23.

Third. "And I will cleanse their blood that I have not cleansed: for the Lord dwelleth in **Zion.**"—Joel 3:21.

Fourth. In the **Zion** Psalm see the seven-fold message found in the forty-eighth Psalm at verse 12:

WALK about **Zion,** and
GO round about her:
TELL the towers thereof,
MARK ye well her bulwarks,
CONSIDER her palaces, that ye may
TELL it to the generation following. For this
GOD is our GOD for ever and ever: He will be our GUIDE even unto death.

Fifth. "Woe to them that are at ease in **Zion.**"—Amos 6:1. That fits our Junior word for 1899 found in 2 Timothy 2:15. "Study," first a student, so as to be "a workman."

Sixth. "But in Mount **Zion** there shall be those who escape, and it shall be holy, and the house of Jacob shall possess their possessions."—Obadiah 17.

Seventh. "In that day it shall be said to Jerusalem, Fear thou not: **Zion,** let not thine hands be slack."—Zephaniah 3:16.

Next see the divisions of the books and the number of groups (called boxes) for the Old Testament (Books 39, Boxes 8), and the New Testament (Books 27, Boxes 6). (For a full explanation see LEAVES OF HEALING, Volume 5, Numbers 37 and 38; July, 1899.)

You will find the messages, "God is Love" and "God is Life," in plain letters. Also an outline of the prayer commonly called the Lord's Prayer, found in the Sermon on the Mount, or Matthew, sixth chapter.

The date pad contains twelve leaves, one for each month, in red, white and blue colors. The days of the week are on one of three wheels fastened at the back of the Calendar, the other wheels holding the numbers for the dates, in larger figures than those shown in the cut.

Do not miss the reading under the date pad.

Some have said there are as many texts on the Calendar as there are weeks in a year, or as many as there are chapters in Jeremiah. How many are there?

See if you can find more, and report.

Now you have the Junior Calendar, and will you not learn all its contents and write me about it? And if you would like one or more for yourself or friends, they can be obtained for seven cents each, postage paid, from Zion Publishing House, 1207 Michigan avenue Chicago, Illinois.

And now let me make you acquainted with our little group of Juniors, the youngest of our list. For their history see next week's paper; and look close, for you will see four pictures of the same little group. Now we have a railroad called the Big Four, and I think we might call them **Zion's Little Four.**

May they grow to be **Zion's Big Four,** and for wisdom exceed Solomon's **Little Four** spoken of in Proverbs, thirtieth chapter. Learn the names of the **Little Four** in the above chapter, and for the names of **Zion's Little Four** watch for the next LEAVES and for picture No. 2 of **Zion's Little Four.**

Four Texts for the **Little Four**: John 3:16; 1 John 3:16; 2 Timothy 3:16, and Colossians 3:16.

Four Needs of the **Little Four** and all the **Big Four** Juniors, in the last text: **Teaching** (or Doctrine), **Reproof, Correction and Instruction** "That": "That"?—Well, read the next verse for the "That"!

AND ye shall serve Jehovah your God, and He shall bless thy bread, and thy water; and I will take sickness away from the midst of thee.—Ex. 23:25.

ZION'S SEVENTIES



NONE but God Himself can foresee, and naught but eternity itself can ever reveal, the blessings which have come, are coming, and will come from the faithful, self-denying, fearless and consecrated work of Zion's Seventies. Such work has an unmeasured power in it, which finds its source in Him who rolls the Worlds of the Universe in their courses.

Work by Seventies, going from house to house, with the salutation, "Peace be to this house," was the exact method of mission work adopted and employed by Jesus. Hence it is the best and most effectual method.

Zion's Seventies are proving this true.

Yet a tithe of the story has never been told, and will never be told on earth.

After a brief season of rest, Zion's Seventies in Chicago are now returning to their districts. In the meantime they have been recruited by many hundreds of volunteers and more perfectly organized.

Indeed, so large has this Army of God become that Zion's Hall of Seventies, which was of ample size one year ago, has now been completely outgrown, and it was found necessary, at the last general monthly rally of the Seventies, to meet in Central Zion Tabernacle. The ground floor of this large auditorium was nearly filled with the almost one thousand Seventies present.

More important than mere numbers, however, seven hundred have received the laying on of hands of the General Overseer, for the filling of the Holy Spirit, with power for service. This beautiful and most impressive ordinance was administered at Central Zion Tabernacle, Monday evening, February 5, 1900. The spiritual power of the entire service was deeply realized by all of the one thousand present. The occasion marked an epoch in the great mission of Zion in these latter days. Services for laying on of hands for the remainder will be held on Monday, February 26th.

This service and the Charge to the Seventies will be fully reported in the next issue of LEAVES OF HEALING.

As these Lay Messengers go about, visiting the poor, the sick and the sinful, they carry "Christ's Message to Chicago by Zion's Seventies," which are printed in hundreds of thousands by Zion Printing Works. Eight of these Messages, numbering in the aggregate about one million one hundred thousand copies, have been distributed, and from the seed thus sown a precious harvest has been reaped and will be reaped.

Message Number 9 has just come from the press. We reproduce its four pages:

MESSAGE No. 9.



Zion, Chicago.
February 1st 1900

To Chicago's Millions:—

I, the Messenger of God,
am sending forth, two and two, many hundreds of
members of the Christian Catholic Church in Zion as Seventies.
They come with Christ's Message,
"PEACE BE TO THIS HOUSE!"
Come to Zion, and find God's
Way of everlasting Life and Light and Love.
Your friend in Jesus, John Alex. Dowie

He Was Lost and is Found.

By the Rev. John Alex. Dowie.

The beautiful story from which these words are taken has been truly called "the Crown and Pearl of Jesus' Parables." It touches the chords of all hearts, and tells to every age the story of our Eternal Father's love for every wanderer and prodigal who returns with repentance from the "far country" of darkness, despair, and death. No angry reproaches, no reluctant forgiveness, meets the heartbroken penitent when he seeks his Father's face and humbly asks to be allowed the meanest servant's place. The tears of joy and the kiss of love and peace are followed by the command, "Bring forth quickly the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: and bring the fatted calf, and kill it, and let us eat, and make merry: for this My son was dead, and is alive again; he was lost, and is found."—Luke 15:22-24.

Twenty-five years ago I stood near the corner of a central street in Sydney, Australia, late at night. My heart was filled with pity and love for the crowds of young men who were going in and out of a gaily-decorated

and brightly-lighted public house. Laughter and curses, snatches of songs, and coarse, filthy conversation, amidst the foul atmosphere of filthy tobacco smoke and the fumes of alcohol, greeted my senses, with their disgusting repulsiveness. Here, indeed, were the prodigals "wasting their substance with riotous living." Here were the swine troughs, indeed, and the stinking husks of sin, with which the foolish ones were vainly trying to satisfy the quenchless thirst of their fiery passions.

"O God, can I not rescue one?" I cried in my unspoken agony, as I looked upon the scene.

Standing in the shadow of a large building, a bank, I could see the faces of those who stood in the glare of the light streaming forth from the windows and door of that house of death. Presently, I saw a miserable-looking man stand and look at its doors, on whose face there was an inexpressible look of speechless anguish and despair. He passed on, and passed me, looking furtively at me as he did so. I prayed once more, "O Eternal Father, help me to rescue one"; and I felt that moment that my prayer would be answered. Again and again the man passed and repassed me, and again and again I asked the Good Shepherd to show me how to win this outcast, wandering sheep.

Suddenly he stopped, and said in a voice broken with emotion, "Oh, sir, for God's sake give me a shilling; for I am starving and dying."

A few kindly-put questions, and I got his story, in part at least. Here was the youngest son of one of Scotland's greatest men, whose father lay at that moment dead in Edinburgh; for a cablegram in the previous day's *Morning Herald* had announced his death. But from those now cold and silent lips, the last prayer of the dying Christian hero had been, "O my Father, save my poor wandering boy; O my Saviour, bring my son into Thy fold; oh, save John, save John!" And now the widow bends her knee, and honored sons and daughters join her in prayer—"Oh, save John!" And away up from that chamber of grief, away up to the throne of Eternal Love, the petitions wing their way!

And this is the answer! Down into my poor heart, the Spirit pours the pity and the love which has led me to be here at this moment, nearly at the midnight hour; and here the wanderer stands, a brokenhearted, weeping penitent, while he cries, "Oh, my father is lying dead yonder in Edinburgh, and I have killed him; for my sin has broken his heart." "Surely God is good; yea, He is, for God is Love." His love is breaking up this poor, friendless, ragged, dirty, hungry, despairing prodigal, who had gone far away from home, and plunged deeply into sin.

And let me tell the sequel in a few words, although it was weeks and months before I could be sure of the issue—"He was dead, and is alive again; he was lost, and is found." I have before me as I write these lines his mother's letter of thanks to me; his brother's also, an eminent Scotch professor; and upon a memorial volume of his father's life, I read that widowed mother's inscription of gratitude, dated "Edinburgh, July 29, 1874." I never personally knew that great and good man in the flesh; but as I turn over the pages which he wrote, I find these words:

"What a quiet-flowing thought is this! One sowing and another reaping; and both rejoicing together! What an animating prospect! To meet in the realms above, and take sweet counsel on what we have together done for the glory of God and the good of souls!"

It is indeed a glorious prospect, and one for which earth and time and man can offer nothing so precious. How blessed for us to meet in "the happy home above," and rejoice together in the fact that, almost ere his spirit had reached the City of God, his prayer was answered, and the wanderer brought back.

This story has some important lessons for many classes of my kind readers.

Christian fathers and mothers, it teaches you never to despair of the salvation of your unconverted children. It may be that it will only be your last parting breath's prayer that will be followed by their conversion. Alas! alas! for them, if it be so; for what shall be their anguish then, as they look upon their long-despised father's or mother's calm face, as their bodies lie all still and cold and silent? But, godly parents, be of good cheer. "For to you is the promise, and to your children, and to all that are afar off, even as many as the Lord our God shall call unto Him."—Acts 2:39. Claim "the promise," believe "the promise," plead "the promise"; never give it up, and, like the man of God of whom I have told you, the gracious answer will be sent.

Prodigal sons and daughters, it teaches you that the way of transgressors is hard. Bitter are the sorrows of the sinner who seeks for satisfaction in sin. As well might you try to quench your thirst by drinking the waters of the Salt Sea.

Despairing sinner, it brings you hope. The same God who pitied and saved John C—— is able and willing to save thee; for Jesus died for thee.

Tenderly the Shepherd
O'er the mountain cold,
Goes to bring His lost one
Back to the fold.

Lovingly the Father
Sends the news around!
He once dead now liveth—
Once lost is found.

Seeking to save,
Seeking to save,
Lost one, 'tis Jesus,
Seeking to save.

The Christian Catholic Church

REV. JOHN ALEX. DOWIE, GENERAL OVERSEER

CENTRAL ZION TABERNACLE,
(Between Michigan Avenue)

MEETINGS.

LORD'S DAY—11 A. M., 3 P. M., 7 P. M.
EVANGELISTIC MEETINGS—Mondays and Fridays, 8 P. M.
DIVINE HEALING MEETINGS—Tuesdays, Thursdays and Fridays, 3 P. M.

Elim Chair meets Saturday at 3 and 8 P. M.

SOUTH SIDE ZION TABERNACLE,
(540-543 Wentworth Avenue.

REV. WILLIAM HANNER PIPER, Overseer-in-Charge.
ELDER J. W. CARRIE, - - Assisting.

MEETINGS.

ZION JUNIOR SEVENTIES—Lord's Day, 10 A. M.
PREACHING AND TESTIMONY—Lord's Day, 11 A. M. and 8 P. M.
EVANGELISTIC MEETINGS—Tuesdays and Thursdays at 8 P. M.

ZION'S HALL OF SEVENTIES,
(310 Michigan Avenue,

ZION'S JUNIOR SEVENTIES—Lord's Day, 9.4 M.
ZION'S BIBLE CLASS—Lord's Day, 1:30 P. M., and Fridays, 7:30 P. M.
ZION COLLEGE—President lectures on Prayer Fridays at 3 P. M.
MONTHLY RALLY ZION'S SENIOR SEVENTIES—First Monday of each month, 8 P. M.

WEST SIDE ZION TABERNACLE,
Cor. Madison and Paulina Streets.

REV. EDWARD WILLIAMS, Elder-in-Charge.
EVANGELIST H. H. LORIAW, Assisting.

MEETINGS.

ZION JUNIOR SEVENTIES—Lord's Day, 10 A. M.
PREACHING AND TESTIMONY—Lord's Day, 11 A. M. and 8 P. M.
EVANGELISTIC MEETINGS—Tuesdays and Thursdays at 8 P. M.

NORTH SIDE ZION TABERNACLE,
Cor. Bolton and Lincoln Avenues.

REV. WILBUR G. VOLIVA, Elder-in-Charge.
EVANGELIST H. E. CAPPELL, Assisting.

MEETINGS.

ZION JUNIOR SEVENTIES—Lord's Day, 10 A. M.
PREACHING AND TESTIMONY—Lord's Day, 11 A. M. and 8 P. M.
EVANGELISTIC MEETINGS—Tuesdays and Thursdays at 8 P. M.

The General Overseer will preach in Central Zion Tabernacle, Lord's Day, February 11th, at 3 P. M., and will administer the Ordinance of Believers' Baptism by Triune Immersion.

ALL WELCOME. ALL SEATS FREE. FREE-WILL OFFERING.

LEAVES OF HEALING, 32 pages, weekly, can be obtained at all Zion Tabernacles. Gives report of the General Overseer's Addresses, and Zion's work in all the world.

CHRIST IS ALL AND IN ALL

Blessing Comes When God's Command is Obeyed.

TERRA ALTA, WEST VIRGINIA, DECEMBER 11, 1899.

DEAR DR. DOWIE:—Although I was converted more than two years ago through reading LEAVES OF HEALING, and joined the Christian Catholic Church about one year ago, yet not until this fall did I have the courage to give up raising hogs, although I was deeply impressed at different times that I ought.

I would excuse myself with the thought that I was a poor man and in debt and my mother to keep, and as the hold out for the hogs I thought I ought to keep them for her sake.

I see now that I was only afraid to trust God and obey His voice.

But, thank God, He gave me courage at last to kill the hogs and throw them away. I found that by being disobedient I was falling away from Christ.

I asked my brother, who is staying with me, to do the shooting, as I was not practiced in shooting. We killed four hogs, only one of which could be called a "porker."

I send herewith clippings from the Preston *Republic* of November 23d.

I hear of many remarks being made by my neighbors, but this does not bother me, as I realize spiritual strength, and I can pray with more faith than ever before.

I do thank God for your teaching. I would have been without hope had I not received the LEAVES.

I pray God to protect your life until your work on earth is done.

I am yours in Christ, J. A. CHAMBERS.

OBEYING GOD IN BAPTISM.

"Baptizing Them Into the Name of the Father and of the Son and of the Holy Ghost."

Five Thousand Eight Hundred and Thirty-One Baptisms by Triune Immersion Since March 14, 1897.

Five Thousand Eight Hundred and Thirty-one Believers have joyfully followed their Lord in the Ordinance of Believers' Baptism by Triune Immersion since the first baptism in Zion Tabernacle, on March 14, 1897.

Baptized in Zion Tabernacle from March 14, 1897, to March 14, 1899, by the General Overseer	3070		
Baptized by Elders	149		
Total Baptized in Zion Tabernacle			3219
Baptized in places outside of Chicago by the General Overseer		65	
Baptized in places outside of Chicago by Elders and Evangelists		166	
Total baptized outside of Chicago			231
Total baptized in two years			3450
Baptized in Zion Tabernacle from March 14, 1899, to December 14, 1899, by the General Overseer	528		
Baptized by Elders	683		
Total baptized in Zion Tabernacle		1211	
Baptized in places outside of Chicago by the General Overseer		55	
Baptized in places outside of Chicago by Elders and Evangelists		816	
Total baptized outside of Chicago		871	
Total baptisms in nine months			2082
Total baptized in two years and nine months			5532
Baptized in Zion Tabernacle by the General Overseer: February, 1900, Vol. 6, No. 16, page 320	23		
Baptized in Zion Tabernacle by Overseer Wilhide	13		
Baptized in Zion Tabernacle by Overseer Piper	67		
Baptized in Zion Tabernacle by Overseer Mason	68		
Baptized in Zion Tabernacle by Elder Graves	24		
Baptized in Zion Tabernacle by Elder Holmes	13		
Baptized in Zion Tabernacle by Elder Fox	22	230	
Baptized in Nebraska by Elder McFarlane		4	
Baptized in Ohio by Elder Mott		4	
Baptized in Washington by Evangelist Brooks		6	
Baptized in Victoria, B. C., by Evangelist Brooks		13	
Baptized in Vancouver, B. C., by Elder Simmons		5	
Baptized in California by Elder Viking		23	
Baptized in California by Overseer Wilhide		9	
Baptized in Cleveland, Ohio, by Elder Bouck		5	69 299
Grand total baptized since March 14, 1897			5831

The following-named twenty-three believers were baptized in Central Zion Tabernacle, Chicago, Wednesday evening, February 7, 1900, by the General Overseer:

Bruce, John, Jr.	2110 Carr Street, St. Louis, Missouri
De Jonge, Edward	6007 Carpenter Street, Chicago, Illinois
Dowie, Miss Mary	Adelaide, South Australia
Dowie, Miss Esther A.	Zion House, Chicago, Illinois
Dunke, Miss Carrie	Elmira, Ontario, Canada
Hackenburg, Miss Alice	Reynolds, Indiana
Kramm, Miss Fannie B.	416 East Market Street, Akron, Ohio
Leise, Miss Tillie Ruth	1318 Wabash Avenue, Chicago, Illinois
Leise, Miss Emma Lizzie	1318 Wabash Avenue, Chicago, Illinois
McCain, Miss Effie	18 East Sixteenth Street, Chicago, Illinois
McMillan, D. D. C.	1635 Michigan Avenue, Chicago, Illinois
Moody, Sydney Rudd	16 Sixteenth Street, Chicago, Illinois
Moody, Winifred	16 Sixteenth Street, Chicago, Illinois
Nelson, Ella Wesley	37 Sixteenth Street, Chicago, Illinois
Paulson, Mrs. A. K.	166 West Huron Street, Chicago, Illinois
Schwerdt, Henry	986 South California Avenue, Chicago, Illinois
Schwerdt, Miss Anna	986 South California Avenue, Chicago, Illinois
South, Miss Kittie	179 West Seventeenth Street, Chicago, Illinois
Stern, Miss Mattie	3920 Union Avenue, Chicago, Illinois
Stevenson, Samuel	St. John's, Beeston, Notts, England
Wills, Mrs. Vina	Cincinnati, Ohio
Young, Reginald J.	Rodrigo Silva, Minas, Brazil
Young, Kate A.	Rodrigo Silva, Minas, Brazil

The following-named three believers were baptized at Victoria, British Columbia, January 26, 1900, by Evangelist Eugene Brooks:

Carter, Hattie	65 Chambers Street, Victoria, British Columbia
Daw, Hector	133 Superior Street, Victoria, British Columbia
Forest, Mrs. Mary	64 Quadra Street, Victoria, British Columbia

IS ANY among you sick? let him call for the Elders of the Church; and let them pray over him, anointing him with oil in the Name of the Lord: and the prayer of faith shall save him that is sick, and the Lord shall raise him up; and if he have committed sins, it shall be forgiven him.

Many Blessed Deliverances in Answer to Prayer.

411 SOUTH STATE STREET, CHICAGO, January 15, 1900.

DEAR BROTHER IN CHRIST:—I have long felt it my duty to give my testimony in detail, but the Devil has supplied me with excuses to put it off until now, for he knows all of my weak points.

It is nearly three years ago that I was converted in Zion Tabernacle. I was spiritually blessed then.

I went home and gathered up all the medicines I had in my house and threw them into the ash-box.

After going to the prayer-room two or three times I took off the band I wore around the lower part of my abdomen for a brace about eleven years. I took it off in Jesus' Name. I was healed of that trouble, and also of chronic dyspepsia.

I can drink all the coffee I want and eat anything I want, something I could not do for years before. I praise God for that blessing.

Catarrh of the head was never quite healed, but was so much better it did not trouble me. But on account of disobedience my old afflictions have bothered me some this winter.

On *July 19, 1894*, my daughter was run over by a horse and buggy and was badly hurt, her hearing being affected. I had her treated by ear specialists, and the more they treated her the deafer she got. She got so she could not hear out of her left ear.

After taking her to Zion Tabernacle to the prayer-room a few times she got so she could hear quite well; but I did not have her witness to her healing, and I believe my ignorance and sins have brought back the trouble.

I want to thank God and the dear ones who prayed in answer to a request sent a few days ago, for I noticed right away that she was better of her cold on the lungs and catarrh of the head.

I praise God from whom all blessings flow.

I feel I am one of God's weakest children, yet in His love and mercy He has answered my prayers many times for myself and children, and for our pet animals.

I thank you and Mrs. Dowie and the dear Elders who have prayed for us. May God bless and keep you many years to extend His glorious Kingdom.

Faithfully yours in Christ, (MRS.) AMANDA J. MOORE.

NOW I BESEECH you, brethren, through the Name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfected together in the same mind and in the same judgment.—1 Corinthians 1:10.

Zion Divine Healing Home.

Situated on the Finest Boulevard in Chicago.

Fire-Proof Construction.

Within One Block of the Illinois Central Railroad.



ZION HOME, Michigan Avenue and Twelfth Street.

Morning and Evening Praise and Prayer Daily.

Special Lectures on Monday, Wednesday and Friday, with Healing Services thereafter.

IS NOT A HOSPITAL, NOT A HOTEL, NOR IS IT A PUBLIC MEETING PLACE.

It is simply what its name implies, a "Home" for the accommodation of the Lord's children who seek God's Way of Healing through Faith in Jesus Christ.

It is also a temporary home for God's children who are not sick, but who desire to avail themselves while in Chicago of the privileges of Zion for a longer or shorter time.

No Alcohol, Tobacco, or Medical Poisons of any kind used or permitted.

Conducted by the REV. JOHN ALEX. DOWIE and MRS. DOWIE.

TERMS TO GUESTS will be forwarded on application.

Daily morning and evening prayer and instruction are also given, and the rooms are visited as often as occasion requires by ourselves and colleagues.

Guests only are permitted to attend the meetings in Zion Home.

Situated on the finest Boulevard in Chicago.

Special Assemblies for Teaching and Healing Three Times in Week.

Morning and Evening Praise and Prayer Daily.

ZION is very attractive to all who come, and we rejoice in the sacrifices we have made to prepare it for God's children as a place of quiet Teaching and Healing in the Name of Jesus.

ZION is within one block of the Park Row Terminal Depot of the Illinois Central Railroad. It is within one block of Wabash and Cottage Grove Avenue Cable Cars, one block and a half of the Elevated Railway, and two blocks from State Street Cable Cars, connecting with all parts of the city and suburbs.

He sendeth His word and healeth them.

PATIENCE

LEAVES OF HEALING

I am the Lord that healeth thee.

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

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

EDITED BY THE REV. JOHN ALEX. DOWIE.

VOLUME VI. NUMBER 17. CHICAGO, FEBRUARY 17, 1900. PRICE FIVE CENTS.

GOD'S WITNESSES TO DIVINE HEALING.

YOUNG MAN HEALED WHEN DYING. OTHER HEALINGS IN FAMILY.

THE GLORY OF YOUNG MEN IS THEIR STRENGTH.

A glorious thing indeed is the strength of a young man!

What possibilities for good and evil lie in that exuberant, enduring strength! The strength of young men has been the motive power of progress in all ages.

David, while a young man, built up, under God, the mighty power and wealth of the Kingdom of Israel; Solomon, while a young man, built the most magnificent temple of God ever erected; Alexander the Great overthrew the mighty but corrupt monarchies of the Orient while a young man; Napoleon, a young man, made all Europe tremble at his feet. John the Baptist finished his great work as "the greatest of the prophets" before his thirty-second year, and Jesus of Nazareth accomplished His mighty mission as the Redeemer of Mankind when he was only thirty-three years of age.

No one seems to appreciate the splendid resources of the strength of young men more keenly than that foul enemy of good, the Devil.

The most cunningly devised snares are laid for the feet of the youth.

He leads them, all too willing victims, into the most degrading, killing and damning of sins.

Millions of them go down to the grave every year through his accursed liquor traffic; millions lose their physical, mental, moral, and spiritual strength through vices which the Devil fastens upon them with grip of steel, and millions are led to give their splendid strength to serving him through hell-born Secretism.



ELLA AND HUBERT TATE.

The apostate churches are powerless to prevent this terrible loss.

The percentage of young men upon their membership rolls is so small as to be almost inconsiderable when compared to the whole number of young men in the country.

Their life is extinct, and youth is warmed and attracted by life.

But, praise be to God, He has founded Zion, and through her the young men are being saved!

Through Zion young men call to God when dying and are healed!

Through taking heed to the Word of God as proclaimed in Zion, the young men are cleansing their ways.

Through Zion they are receiving the gift of the Holy Spirit with power for service.

Zion's courts are filled with young men, insomuch that their presence is immediately

noticeable to strangers accustomed to audiences in the denominational churches, in any gathering of the members of the Christian Catholic Church in Zion.

The young man whose portrait, with that of his sister, appears on our front page, this week, was cruelly stricken with fever by the Devil.

He went down to the very door of death.

The Devil seemed to be about to gain his final victory over him and cut him off in the days when life held so much promise of joy and service.

But Christ conquered.

The young man's father and mother, members of the Christian Catholic Church in Zion, pointed out to their son God's Way of Healing, and, turning away from all human means, Hubert Tate besought God to heal him.

A request for prayer was sent to God's servant in Zion, Dr. Dowie, and when he prayed in the Name of Jesus, in the Power of the Holy Spirit, and in accordance with the Will of God our Heavenly Father, for the young man's deliverance from the power of the Devil, the answer came and the young man was healed.

The Devil made a bitter fight, but the power of God put him to flight.

That healing occurred one year ago and the young man is today stronger and in better health than ever before.

His sister, Miss Ella Tate, was also healed of serious illness in answer to prayer, and lives a happy life of service and praise.

Their mother, now a guest in Zion Home, was delivered from a most painful canker of throat and stomach through the power of Jesus the Healer.

A young man saved and healed and his splendid powers given to the world, and a whole family healed and blessed!

That is the work which Zion is doing, under God.

It is the Life in her work which attracts to her the young men, who are becoming her glory and her strength.

May God bless this testimony to many who are wasting the years which should be their best, in sin or disease! A. W. N.

WRITTEN TESTIMONY OF HUBERT TATE.

GRAND FORKS, NORTH DAKOTA, August 10, 1898.

REV. JOHN ALEX. DOWIE.

Dear Doctor Dowie:—About the 15th of February I was feeling poorly, and as I was in our laundry, running a shirt machine, I laid it to the escaping gas.

But as I became worse, I called in a physician. He examined me and found me in a fever, with my temperature at 103 degrees.

He prescribed some medicine, which I took, but got worse.

Father and mother talked to me of trusting the Lord as my Healer.

I did so.

Father then went down and sent a telegram to you, requesting you to pray for me. He also sent for a lady friend (Mrs. Mallison) who is a member of the Christian Catholic Church to come and stay with us.

About the time the telegram reached you, I was healed.

I got up, dressed myself about eleven at night, and seemed to be as well as ever.

Then I went to bed again. But the tempter gave me no rest and I doubted.

Then the fever came up to 105 degrees. There came a blank of three weeks then that I scarcely knew anything; but with the prayers of Dr. Dowie and my dear friends, I got well and am better than I was before.

I was healed of a rupture, for which I had to wear a truss a year and a half.

I thank God for my healing, and for His answer to the prayers of His people on my behalf.

I will send you my truss to hang on the Walls of Zion as a Trophy Captured from the Enemy.

I am respectfully, Yours in Christ, HUBERT TATE.

WRITTEN TESTIMONY OF MISS ELLA TATE.

GRAND FORKS, NORTH DAKOTA, August 10, 1898.

DEAR DR. DOWIE:—I thank God for His goodness and kindness to me.

All the time my brother was ill, I was able to wait on him; but when he was able to be up, I took the fever.

I had a high fever on Sunday, but I did not go to bed until the following Wednesday.

I had father send a request for prayer that night.

I was not instantly healed, but the Lord kept me, so that I had not an ache or pain, but still had some fever.

I sat up twice every day, and did not have any care nights. I got up in three weeks, my temperature still 102 degrees; but I ate everything they gave me.

The neighbors said that if I did not quit eating and go to bed, I would have another run of the fever. But I knew if I trusted God, nothing would hurt me.

I had a good appetite and soon became as strong as ever.

Then I took a drive out to our farm, which is twenty-eight miles, and had to face the north wind going.

I took a severe cold and it settled on my lungs. They were very sore and my temperature came up to 103¾ degrees.

I could eat nothing.

I prayed and God healed me. I was not in bed one day. I went for a drive every pleasant day.

Now my cold is all gone and my lungs are entirely healed.

I suffered from constipation for five years, and am much better now.

Thanking you for your prayers, I remain,

Yours Truly in Christ, ELLA TATE.

WRITTEN TESTIMONY OF JOHN TATE CONFIRMING HIS CHILDREN'S.

GRAND FORKS, NORTH DAKOTA, August 10, 1898.

DEAR DOCTOR DOWIE:—Mrs. Tate and myself wish to express our thanks and gratitude to God, and to you, Dr. Dowie, for your prayers in our children's behalf.

The statement they have given is true, but our son was much worse than he knew.

His symptoms were serious from the beginning.

Mrs. Tate and myself were believers in Jesus the Saviour, Healer and Cleanser, Mrs. Tate having been healed of a severe inherited canker of throat and stomach last year, in answer to your prayer in her behalf. She has also been healed of other serious diseases.

We had accepted the teaching of Divine Healing and talked it to others as far as we knew.

But our son had never taken any decided stand in regard to healing, as he was very strong before this sickness. He thought he had better have a doctor, so one was called.

The doctor said that he could not tell just what my son's disease would develop into, but said he had fever.

After the doctor had left, Hubert decided to not have him any more.

He had his medicine thrown into the fire.

I telegraphed to you for prayer, and we had reasons to believe he was healed.

Soon the defiler appeared again in the form of a very sore throat, having every symptom of diphtheria.

His tongue was black and swollen so that he could not speak, and could scarcely swallow.

He took only half a teaspoon of water at a time for three days.

Yet we felt that God's sustaining power was with us, and it was wonderful how quickly there came a change.

After that, typhoid fever made its appearance. For a number of days he lay very sick.

God's sustaining and healing power was sufficient for it all.

After he was up and around, through a little inconstancy of his own, he took cold and it settled on his lungs. He was again threatened with another severe sickness, but the Lord was merciful and brought him through all.

Now he is well and stronger than before, working every day; for which we do thank God, and you, Dr. Dowie, for your prayers in his behalf.

I remain, yours in Jesus' Name, JOHN TATE.

TESTIMONY OF MRS. JOHN TATE TO PRESENT HEALTH OF HER SON.

Extract from Report of Meeting held in Central Zion Tabernacle, Lord's Day Afternoon, February 4, 1900. (LEAVES OF HEALING, Volume VI, Number 15, page 469.)

A Telegram and the Testimony It Elicited.

At this point Dr. Dowie was handed a message. He said: Bow your heads.

GRAND FORKS, NORTH DAKOTA.

Please pray for Mrs. Mallison. She is very low. JOHN TATE.

Dr. Dowie then prayed:

Father, bless John Tate, and bless them in Grand Forks. Bless Mrs Mallison, and oh God, if there is any wretched minister there, get him out of the road; if there is any wretched doctor, get him out of the road, and let this woman be left to Thee alone, and trust Thee, and do right. Lord bless her this moment, for Christ's sake. I ask this in the Name of the Lord Jesus, in the Power of the Holy Spirit, and in accordance with Thy Will, O God, my Father.

Dr. Dowie—Mrs. Tate, of Grand Forks, are you in the house?

A Voice—"Yes, sir."

Dr. Dowie—Just stand up (The lady, as requested, arose.) Your husband's name is signed to this telegram?

Mrs. Tate—"Yes, sir."

Dr. Dowie—Do you remember telegraphing down to me once when somebody was sick?

Mrs. Tate—"Yes, sir."

Dr. Dowie—Who was it?

Mrs. Tate—"My son, who was dying."

Dr. Dowie—I prayed here, and what did God do in Grand Forks?

Mrs. Tate—"He raised him up."

Dr. Dowie—Was he a good boy?

Mrs. Tate—"Yes, sir."

Dr. Dowie—And is he alive and well?

Mrs. Tate—"Yes, sir."

Dr. Dowie—God heard me just at the time I got the telegram?

Mrs. Tate—"Yes."

Dr. Dowie—I happened to remember that Mrs. Tate, who is at present a guest in Zion Home, was probably in the Tabernacle this afternoon, and, therefore, I have asked these questions. I believe God hears this prayer.

"Oh," some objector says, "the healing is by some powerful magnetism in you."

Had I ever seen your son?

Mrs. Tate—"No, sir."

Dr. Dowie—Did God not only heal him of that particular trouble, but of all others?

Mrs. Tate—"Yes."



THEY were all baptized unto Moses in the cloud and in the sea.—1 Corinthians 10:2.

GOD desires a people for Himself who shall worship Him and keep His laws.

He sent Moses to bring the children of Israel out of Egypt. They had become weary of their bondage to sin and were then where God could take them and unite them in one body to form the Jewish nation.

In the cloud and in the sea they were separated from those who were not obeying God. When they were taught by Moses, as he was taught by God, they were baptized into the spirit and the teaching of Moses. Their lives were permeated by the same truths and governed by the same laws. Then they went forth a mighty army to conquer for God. Walled cities fell before them and the hearts of their enemies melted with fear at their approach; for they saw that God was with them.

When our Saviour drew out of this Jewish system the primitive Apostolic Church, it was a power also, so long as it was united in obeying *only* the teaching of Christ Jesus as He had given it to His disciples.

The people of God today would be a tremendous power if they would obey God. Then, obediently marching in step with each other, they would see eye to eye and the power of God would go with them to gather His elect for the coming of Zion's King.

The world is perishing, and the army of God is separated into squads.

These are wasting their time and strength in discussing doctrine and spiritualizing away the letter of Scripture until there is no substance left for the people to feed upon.

The hearts of the heathen do not melt with fear because of the power of God, when these think-as-you-please and do-as-you-like bands advance against them. The heathen look on in amazement and contempt at the opposing views and teachings of those who profess to worship the same God and to teach from His Book.

God's true Church in every age is founded upon God's Covenant of Salvation, Healing, and Holy Living which He made with His people when He brought them out of Egypt.

This Covenant (Exodus 15:26) declares truths which can never die. The people kept it through the sacrificial lamb. When Jesus, the real Lamb of God, took the place of the sacrificial lamb and shed His "blood of the New Covenant" "once for all," He then drew the people away from the symbols in the Jewish Church and founded the *early* Christian Catholic Church upon this Covenant of Salvation, Healing, and Holy Living through "the Lamb that hath been slain from the foundation of the world."—Revelation 13:8.

When the people of God return to this Covenant, they will be a united people. Then, impelled by one Spirit, they will go forth a mighty power, filled with the more abundant life which Christ came to bring. They shall be as calves of the stall to tread down the wicked, who shall be ashes under their feet. That day is dawning. Pray God that God's people shall walk in its light.

The Attitude of Some Ministers Towards "The Covenant."

A correspondent from England writes:

It is a joy to me to spread among the dead churches of London the glorious truths taught in Zion.

The so-called progress of religion in London is nothing short of a farce. The churches are all half empty, so they build mission halls, which show a little energy for a time; but they in time inevitably launch out in building schemes and build a church, and then they settle down like a sinking ship, with a debt upon them. There is nothing spiritual in them.

It may be a strong thing to say, but, in plain words, Methodism is rotten in London. It is just waiting to move into the Episcopacy directly the High Church party makes a move higher.

Character is quite a secondary consideration as regards office-bearers. If character can be gotten with money, all well and good; if not—well, then "We must be *broad* and *generous*, and not judge one another." It is sad, but borne out by facts.

Having approached several ministers regarding Divine Healing, I find that they are all fighting shy of it and will not face the question; also showing lamentable ignorance of it. The people are more accessible than the pastors.

Last January I was anointed in a meeting in London and healed for the glory of God of weak lungs, indigestion, nervous prostration, chronic neuralgia, failing eyesight, and several other complaints. I was a walking apothecary shop, what little I could walk.

Sir Morrell Mackenzie's Hospital could do nothing for me. Glory be to God for His unspeakable Gift.

The Children Readily Accept "The Covenant."

The extract which follows is from a letter to our General Overseer:

WESTPHALIA, KANSAS, January 24, 1900.

DEAR DR. AND MRS. DOWIE:—Through reading LEAVES OF HEALING, and your prayers, we have been wonderfully blessed.

I do not know of a person in this town who believes in Divine Healing. I so often feel the need of a friend who knows that by faith we are saved physically as well as spiritually.

Pray for us and our dear little ones. They pray very earnestly when any of us are sick.

The beautiful faith of the children in going to the Great Physician for healing for themselves and others is often an example to the "wise and prudent."

We Need Leaves of Healing in Dark Japan.

An earnest worker in Japan writes:

It is more than a year that I have had the privilege of reading LEAVES OF HEALING. It has been a great blessing to me.

We need this kind of a paper here in dark Japan.

Many thanks to you for sending it to me. I cannot do without it.

I am one with Zion. My heart is there. My hope is that some day I shall stand in Zion, and may that day come soon.

I love Japan. I love its people, and I know Japan is the land where God wants me to work. But I am in need of spiritual blessing.

Zion Free Literature Distribution Mission is sending Zion Literature everywhere to call the people to accept God's Covenant of Salvation, Healing and Holy Living by a true repentance, that they may be ready to meet the King when He comes.

There are many who wait in the darkness of sin and ignorance for Zion's beautiful Message. Will you not help us to send it to them?

Will you not become, also, regular contributors to our Mission by signing this membership blank and sending it to us with your contribution?

_____ 1900.

I desire to become a member of Zion's Free Literature Distribution Mission, and, God willing, to contribute _____ the sum of _____

Mark 10:14.

Heareth His word and healeth them.

LEAVES OF HEALING

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

A WEEKLY PAPER FOR THE EXTENSION OF THE KINGDOM OF GOD
EDITED BY THE REV. JOHN ALEX. DOWIE.

Entered at the Postoffice, Chicago, Illinois, as Second Class Matter.

Subscription Rates.		Special Rates.	
One Year	$2.00	100 Copies of One Issue	$1.00
Six Months	1.25	56 Copies of One Issue	1.00
Three Months	.75	To Ministers, Y. M. C. A.'s and Public Reading Rooms, per annum	1.50
Single Copies	.05		

For foreign subscriptions add one dollar per year for postage.

Subscribers desiring a change of address, should give present address, as well as that to which they desire LEAVES OF HEALING sent in the future.

Make all Bank Drafts, Express Money Orders or Postoffice Money Orders payable to the order of JOHN ALEX. DOWIE, 1407 Michigan Avenue, Chicago, Ill., U. S. A.

Station L. Long Distance Telephone South 999. Cable Address "Zion, Chicago."

All communications upon business must be addressed to
MANAGER ZION PUBLISHING HOUSE,
1407 Michigan Avenue, Chicago, U. S. A.

CHICAGO, ILLINOIS, FEBRUARY 17, 1900.

TABLE OF CONTENTS.

Leaves of Healing, Saturday, February 17, 1900.

GOD'S WITNESSES TO DIVINE HEALING—
Illustration—Ella and Hubert Tate, . . . 521
Written Testimony of Hubert Tate, . . . 522
Written Testimony of Ella Tate, . . . 522
Confirmation of Testimony by John Tate, . . . 522
Testimony of Mrs. John Tate in Central Zion Tabernacle, . . . 523
ZION LITERATURE MISSION, . . . 523
EDITORIAL NOTES—
Interesting Statistics Concerning Applications for Fellowship in Christian Catholic Church, . . . 524
Decay of Methodist and Baptist Churches, . . . 524-525
Baptismal Service at Central Zion Tabernacle, Lord's Day, February 11th, . . . 525
Remarkable Testimony of Eminent Scholar to Triune Immersion as the Apostolic Form of Baptism, . . . 525
True Significance of Christian Baptism, . . . 525
True Baptism Not a Form of Godliness Without Power, . . . 525
Baptism Not Essential to Salvation, . . . 526
True Baptism Administered in Zion, . . . 526
PROGRAM OF FOURTH ANNIVERSARY OF THE CHRISTIAN CATHOLIC CHURCH, . . . 527
CARTOON—
Modern Mockers of Apostolic Preaching in Zion, . . . 528
A VOICE TO ZION AND GOD'S PEOPLE IN EVERY LAND—
Prelude—Exposition of Second Chapter of the Acts of the Apostles, . . . 529-532
Sermon—What Shall I Do? Exposition of Luke 10 and 14, . . . 532-535
Charge to Zion's Seventies and Laying on of Hands Upon Seven Hundred Seventies, . . . 535-539
ZION'S BIBLE CLASS, . . . 539
NOTES FROM ZION'S HARVEST FIELD, . . . 540-541
CHEERING WORDS FROM ZION'S GUESTS, . . . 542-543
NAILING DOWN THE LIES OF THE PULPIT AND PRESS, . . . 544-547
ZION'S BIBLE CLASS, . . . 547
ZION COLLEGE, . . . 548
ZION'S FINANCIAL INSTITUTIONS, . . . 549
NOTES OF THANKSGIVING TO ZION'S GOD, . . . 550
ANNOUNCEMENTS, . . . 551
BAPTISMS, . . . 552

EDITORIAL NOTES.

"PRAISE WAITETH FOR THEE, O GOD, IN ZION."

AND UNTO THEE shall the vow be performed.
O Thou that hearest prayer,
Unto Thee shall all flesh come.

THE SECOND MONTH of the year, although the earth is clothed with the snows of winter, has been full of the joy of Harvest in Zion.

WHILST THE apostate denominations are mourning their losses on every side, Zion is so busy gathering in her Golden Harvest of Life from the Fields of Death that we find it difficult to register the increase from day to day.

OUR GENERAL RECORDER, Deacon E. S. Anderson, informs us that he has five hundred and sixty applications, recently received, which he has not yet been able to find time to record. But of this little batch he gives us a synopsis of the various denominations from which these new members have come into the Christian Catholic Church in Zion.

THEY ARE as follows:

Methodist Churches,	173	Salvation Army,	3
Baptist Churches,	91	Society of Friends,	2
Presbyterian Churches,	32	Dutch Reformed Church,	2
Lutheran Churches,	25	Moody's,	2
Evangelical Associations,	25	Christian Nation,	2
Christian Churches,	19	Volunteers of America,	1
Episcopalian Churches,	16	Progressive Brethren,	1
Congregational Churches,	14	Spiritualist,	1
United Brethren Churches,	14	Total,	462
Church of God,	8	Previously unconnected with any Church,	98
Roman Catholic Churches,	8		
Adventist Churches,	7	Grand Total,	560
Church of England,	7		

It is evident, therefore, that Zion is converting the churches, and the losses which they are consequently complaining of are due, in a large measure, to the blessing of God which is following the proclamation of the Everlasting Gospel in the Christian Catholic Church. Many of these "church members" had not been saved.

IT WILL BE noticed that the two leading antagonists of Zion, the Methodist and Baptist Churches, have out of these 560 lost no less than 264 members, more than one-half of the 462 members won by Zion from all the churches within a few weeks. And this proportion is growing larger day by day: for instance, on the day when this note is being written (February 15th), only 33 applications were received at Headquarters office, but out of these 15 were Methodist and 7 Baptist; showing that these two denominations had lost two-thirds on this one day of those whom Zion had gained.

SURELY these facts will show that the bitter attacks of our enemies are being overruled by God and changed into Zion's greatest blessings.

IN A MAGAZINE called *The Christian City*, issue for December, 1899, which is the organ of the National City Evangelization Union of the Methodist Episcopal Church, we find the following startling facts as to the decadence of this apostate body:

In the seven cities of the United States which have over 500,000 inhabitants, there was in the year 1898 a net loss of 635 members, and last year, 1899, a net loss of 815.

In the summary of the city work of the Methodist Episcopal Church throughout the whole country, the figures are given for 149 cities. In 1898 the net gain in these was 2993, while last year, 1899, the gain was only 1103, or one-fourth of one per cent.

THE LOSSES are heaviest in the cities where Methodism has been longest established, namely, in the cities from the Atlantic Coast westward to the western line of Pennsylvania and New York. In these cities, eighty-three in number, the Methodist Episcopal Church lost no less than 3022 during last year.

SURELY THIS terrible condition of affairs should impress upon the godly men in that denomination the fact that God is dealing with it as He said He would deal with the Laodicean Church when He said:

> I know thy works, that thou art neither cold nor hot:
> I would thou wert cold or hot.
> So because thou art lukewarm, and neither hot nor cold,
> I will spew thee out of my mouth.—Revelation 3:15, 16.

ONE OF THE many signs of God's approval upon our ministry was very publicly given by the Holy Spirit last Lord's Day afternoon at the close of our address in Central Zion Tabernacle, which was crowded in nearly all parts, about 3000 being present.

We called upon the candidates for Baptism to rise, and they at once did so, in a portion of the Tabernacle where seats are reserved for them. We looked at the number and saw only twelve. Believing that there were very many more than that number in the Tabernacle who were unbaptized, we caused all who had obeyed God in Believers' Baptism by Triune Immersion to stand. This showed the number who had not obeyed God, and we thereupon commanded those of them who had repented, in the Name of the Lord, to obey the apostolic injunction given at Pentecost, "Repent ye, and be baptized, every one of you, in the Name of Jesus Christ, unto the remission of your sins, and ye shall receive the gift of the Holy Ghost."

As we did this, the effect was immediately manifested in more than a hundred rising and promising to obey. We thereupon required them to leave their seats at once and take their places amongst the candidates for Baptism.

Fifty-five did so, amidst scenes of intense delight upon the part of the thousands present, and we had the joy of baptizing twenty female and forty-seven male persons.

One hundred and four persons have been baptized within the last eight days. Over 5900 have thus obeyed God since the opening of Central Zion Tabernacle for baptisms, two years and eleven months ago.

The broad seal of Divine favor has manifestly rested upon our commands to God's people to obey their Lord and Master in the command which He gave to His apostles after He arose from the dead in that wondrous scene at the mountain where He met them in Galilee and said:

> All authority hath been given unto Me in Heaven and on earth.
> Go ye therefore, and make disciples of all the nations,
> Baptizing them into the Name of the Father and of the Son and of the Holy Ghost:
> Teaching them to observe all things whatsoever I commanded you:
> And lo, I am with you alway, even unto the end of the world.—Matthew 28: 18-20.

IT IS REMARKABLE that the apostate denominations, with scarce any exception, deny the truth of Triune Immersion, and in doing so they have lost the knowledge, largely, of the

Trinity of God—Father, Son, and Holy Ghost;
Trinity of Man—Spirit, Soul, and Body;
Trinity of Faith—Salvation, Healing, and Holiness.

AS WILL BE SEEN in our address, published in this issue, there is simply no possibility of doubt as to the fact that Triune Immersion was the universal practice from the beginning of the Church and for many centuries thereafter.

IN ADDITION to all that we have already published on this subject in our sermon on "The Christian Ordinance of Believers' Baptism by Triune Immersion," and the article which we directed our Evangelist, the Rev. E. B. Kennedy, to prepare (published in Volume V, Number 27), we call attention to the striking summary of proof that Triune Immersion was the prevailing practice of the Early Church which is given in the quotation, on page 534, from the learned Dictionary of Christian Antiquities, edited by Sir William Smith, D. C. L., LL. D., and Samuel Cheetham, M. A., published in London within the last few years by John Murray, of Albemarle Street.

The article to which we refer was written by the late Rev. Wharton B. Marriott, M. A., of Eton College, formerly Fellow of Exeter College, Oxford, a member and minister of the Church of England, who was, therefore, by no means prejudiced in favor of Triune Immersion.

This great scholar, with the approval of the scholarly editors whom we have named, states in the most positive terms that this practice of Triune Immersion continued nearly eight centuries without any interruption. He says that "the apostolic canons alike in the Greek, the Coptic, and the Latin versions give special injunctions as to this observance, saying that any bishop or presbyter should be deposed who violated this rule."

THE ONLY exception during these centuries is one which adds strength to the Divinely-given command to baptize by a triune immersion. It is that of Eunomius, whom Neander calls "The Rationalist of the Fourth Century," who looked at any "religious feeling as a despicable weakness." Although he was a bishop of the Church in Cappadocia, it is a significant fact that while this false teacher was condemning Baptism he was removed from his see and his episcopal office, and was thus punished by the Council of Bishops at Constantinople on the ground that he was declaring the absolute unlikeness of the Son to the Father, boldly declaring that Christ did not in any way share in the essence of the Father. In doing this he therefore denied the Divinity of Christ, and by consequence, the Divinity of the Holy Spirit.

He lived in the latter part of the Fourth Century, and baptized only by a single immersion, because he denied the Trinity of God.

WE CALL attention to this fact because it bears directly upon the present apostate condition of the churches, which arises, we again say, over the denial of the Trinity of God, of Man, of Faith, and of Baptism.

IN ALL THESE four essentials to Divine Truth the Christian Catholic Church in Zion stands forth boldly proclaiming as apostate all who deny them.

And therefore Zion commands, in the Name of Her King, that all true Christians should at once conform to the truths set forth in Triune Immersion.

THERE IS NO other Baptism.
All other forms are false and God-dishonoring.

THESE BOLD declarations we defy all of the apostate churches to prove to be other than in accordance, first, with the Holy Scriptures, and, secondly, with the practice of the Apostolic Church extending even far beyond the Eighth Century.

CHRISTIAN BAPTISM is not and never was an ordinance for unconscious infants or a single immersion of believers. Those who say otherwise are contending for an error in the face of the Word of God and indisputable historical facts.

POWER has been lost, therefore, in the Church, largely through disobedience to this Ordinance given in the plainest language by Christ Himself, of a baptism "Into the Name of the Father, *and* of the Son, *and* of the Holy Ghost."

This disobedience can no longer be tolerated by God on the part of those whom He has redeemed through the blood of His Son and by the power of His Spirit.

DISOBEDIENCE involves the withdrawal of the Holy Ghost from the Church collectively and its members individually.

Within this Ordinance there lies, not as some falsely allege, a mere form of godliness without power, but a form of godliness within which there is a tremendous Divine Power, the full extent of which has never yet been appreciated.

ONCE MORE as the Messenger of the Covenant of the Triune God, Father, Son, and Holy Ghost, we proclaim the necessity

for a Real Baptism of the Triune Man, Spirit, Soul, and Body, as essential to a realization of the Full Power of the Triune Faith, which brings Salvation, Healing and Holiness.

FORMS OF GODLINESS without power are most injurious to the Church of God, but forms of godliness with power are essential to the maintenance and extension of the Church and Kingdom of God.

IT HAS TOO LONG been the practice of hysterical evangelists and so-called broad-minded preachers to declare that ordinances are of little or no value. But this was never the teaching of Christ, or of the apostles, or of the True Church in any age.

It is true that the handwriting of Mosaic ordinances connected with typical sacrifices has passed away, but the ordinances established by the Lord Himself—the Real Sacrifice—can never be other than of the utmost importance, and obedience to them must always bring Divine Power and Blessing.

"REPENT YE and be baptized, every one of you," is therefore still the command which, in the Name of Christ, the Church must utter as essential to a full remission of sins and the fulness of the Gift of the Holy Ghost.

WE MAKE no apology for this lengthy series of notes upon this most important subject. In all the future operations of the Christian Catholic Church in Zion we shall require of every officer and every member a strict obedience to the Ordinances of God given through the lips of His dear Son and preserved by the Holy Ghost for the establishment of His Eternal Kingdom.

LET EVERY one who desires a realization of the full Salvation depart from association with the apostate churches which have substituted false baptisms for that Real Baptism which Christ ordained after He arose from the dead.

ON THE other hand, we utter a Warning Note, that while this Baptism is essential to a Full Obedience, and consequently to a full realization of Divine Blessing, it is not essential to Salvation.

THE CHRISTIAN CATHOLIC CHURCH declares that "Whosoever calleth on the Name of the Lord shall be saved"; that those who truly repent and simply trust in God, through faith in Jesus, are saved.

We therefore baptize, not to make men Christians by Baptism, but because they are already Christians, and because a real baptism is essential to a realization of their full privilege and powers as Christians.

We therefore totally deny all sympathy with "baptismal regeneration" in any form, whether of the infant or of the adult; gladly recognizing that the woman of Samaria was saved at the well of Sychar, and the penitent thief was saved on the cross amidst the darkness of Calvary, although neither of them had received Baptism.

Zacchaeus, the tax-gatherer, and Cornelius, the Centurion, were acceptable to God before their Baptism. But, in the latter case, the power of the Holy Spirit was still more graciously manifested, as at Pentecost, after they had obeyed God in Baptism.

It must not be held, therefore, that Baptism is immaterial, even while we reject the false teaching that Baptism regenerates. It is material to Christian growth and the establishment of the Kingdom of God, and its denial cannot but lead to decay and destruction.

THE FALSEHOOD of the Roman, Greek, English, and other churches, which wickedly deceive the people by declaring that the sprinkling of a little water on a baby's face regenerates its spirit, is a diabolical lie. But it is no greater a fallacy than that of the Dunkard or Campbellite churches—otherwise known as the German Baptist Brethren and Disciples of Christ—who deceive the people and destroy them in multitudes, by falsely alleging that a Single or a Triune Immersion can regenerate that person.

CORNELIUS was surely a Christian before he was baptized by Peter the Apostle.

The Philippian jailor was surely a Christian before he was baptized by the Apostle Paul.

The Seal of the United States Mint upon a piece of gold does not give that gold its value. It simply declares with authority the fact which already exists, namely, that the gold piece is worth twenty dollars. But it is a most important Seal. And so is Baptism to a Christian.

It is a wicked falsehood to declare that Baptism can make Christians, while it is also a wicked falsehood to declare that Baptism is a mere formality, when it is the command of Christ, and brings to those who are truly Christians blessings innumerable, developing, strengthening, and extending the Kingdom of God.

WE WARN all who, after reading these words, are determined to obey in Triune Baptism, against being baptized by deceitful ministers of various denominations who will perform the ordinance simply to please an earnest believer.

Such baptisms are of no efficacy. They are a sham, a delusion, and a snare.

We hear of single immersionists, Baptist ministers, Methodists, and others, who baptize by Triune Immersion even while they proclaim that they have no belief in its being of Divine ordination. Such baptisms can only be pleasing to the Devil, and they must be injurious to all concerned.

WE ARE sometimes asked, "What of those who are in distant places and have no Elder or Evangelist or other Ordained Officer of the Christian Catholic Church who can baptize them?"

Our answer is: In the days of our Lord, when long journeys were difficult to take, the multitudes streamed to John the Baptist at the Jordan and to Christ and His apostles.

If true believers desire to be truly baptized they must be willing to make the sacrifice involved by journeys which can be so much more easily taken in these days of cheap and rapid transit. The Elders and Ordained Officers of the Christian Catholic Church in Zion are rapidly spreading over all the land and all the world; and in this country all roads lead to Chicago; so we heartily invite all true believers who desire Baptism to make sure and get Baptism within the walls of Zion.

WE KNOW that such bold and uncompromising language will arouse the indignation of the apostate churches and ministers and will be the occasion of many facetious observations upon the part of the innumerable denominational mockers whose principal stock in trade is impertinence and abuse. But regardless utterly of all such transient creatures, we have proclaimed the truth of God and have no concern as to these persons of whom Jude says:

> But ye, beloved, remember ye the words which have been spoken before by the apostles of our Lord Jesus Christ; how that they said to you. In the last times there shall be mockers, walking after their own ungodly lusts. These are they who make separations, sensual, having not the Spirit. —Jude 17, 18, 19.

All such persons may safely be left to the judgment of God.

THE GREAT length of these Notes forbids that we should further attempt to write concerning many things that are in our heart and which are of great interest to Zion throughout the world.

BUT WE shall hope to meet, within a few days, in a series of Conferences, private and public, with many thousands of those who are in Zion. And once more we heartily repeat the invitation to come to Zion, set forth on page 537, remembering the command of God:

> Gather My saints together unto Me,
> Those that have made a Covenant with Me by sacrifice,
> And then shall they declare His righteousness;
> For God is Judge Himself.

BRETHREN, PRAY FOR US.

Fourth Anniversary Gathering of the Christian Catholic Church in Zion.





GENERAL OVERSEER'S OFFICE
...ZION...
1201 MICHIGAN AVENUE
CHICAGO, U. S. A.
February 9, 1900.

To the Officers and Members of the Christian Catholic Church in Zion:

"Grace, Mercy, and Peace, from God the Father and the Lord Jesus Christ our Saviour."

It gives me joy to invite you to come to the Assemblies and Conferences of our Fourth Anniversary, the programme of which is appended to this Letter.

God's Command is:

"Gather My Saints together unto Me;
Those that have made a Covenant with Me by Sacrifice."

A period of great Spiritual Blessing awaits all who come with prepared hearts, determined to fulfil their Covenants with God.

The Spirit of Love and Wisdom will be present to guide.

A Wonderful Year has opened, and God is enabling Zion to unveil to all Nations the Glorious Vision of our Coming King and of a Coming Zion City. The reality of the latter is not greater than the reality of the former. Manifestation of both will be given to all who have eyes to see and hearts to understand the Message which God has entrusted unto me and to Zion. The Eternal Covenant of God is becoming clearer and clearer.

The Power of God is flowing through its proclamation and its realization.

Looking forward with Joy to meeting with many thousands from all parts of Zion's widely extended borders,

I am, faithfully your friend and fellow-servant in Jesus,

John Alex. Dowie

General Overseer of the Christian Catholic Church.

...PROGRAMME...

Wednesday, February 21st, 8 P. M.—Preliminary Praise and Prayer Service.

Thursday, February 22d—Thanksgiving and Excursion Day.

6:30 a. m.—Consecration and Praise Meeting in Zion's Hall of Seventies.
10:00 and 10:30 a. m.—Excursion of Friends of Zion to the Site of Zion City. Leaves Wells Street Depot of Northwestern Railway at time named. Returns from Zion City Site at 2:30 and 3:00 p. m.
4:30 to 6:00 p. m.—Exhibition in Hall of Seventies of Zion Lace and other Materials, and a Brief Lecture on Zion's Projected Industries.
6:00 p. m. to 7:30 p. m.—Zion Refectory, in Central Zion Tabernacle, will be opened for the refreshment of visitors who desire to attend the evening gathering.
7:30 p. m.—Thanksgiving and Praise Service conducted by General Overseer. Zion's White Robed Choir of 150 Voices will sing.

Friday, February 23d—Testimony Day.

6:30 a. m.—Consecration Meeting in Zion's Hall of Seventies.
10:00 a. m.—Conference of Ordained Officers, in Assembly Room of Zion Home.
11:00 to 12:30.—Exhibition of Zion Industries in Hall of Seventies, and also on every week day at this hour and place until March 1st.
2:30 p. m.—Conference of Members and Officers in Central Zion Tabernacle. Subject: **Holy Living.**
7:45 p. m.—Testimonies of the Saved and Healed and Cleansed from all Zion.

Saturday, February 24th—Rest and Preparation Day.

6:30 a. m.—Consecration Meeting in Hall of Seventies.
10:00 a. m.—Conference of Ordained Officers in Assembly Room of Zion Home.
7:00 p. m.—Guests' "Words of Cheer" Meeting in Zion Home Assembly Room.

Lord's Day, February 25th—Anniversary Sabbath.

6:30 a. m.—Consecration Meeting in Zion's Hall of Seventies.
9:30 a. m.—United Gathering of Zion's Junior Seventies, conducted by Elders Holmes and Graves.
11:00 a. m.—Services in all the Zion Tabernacles of the City and Suburbs, conducted by Visiting Elders and Evangelists.
3:00 p. m.—Anniversary Sermon in Central Zion Tabernacle by General Overseer. Subject: **"What Hath God Wrought?"** Followed by the Ordination of Officers, the Reception of New Members, and the Communion of the Lord's Supper.
8:00 p. m.—Services in all the City Zion Tabernacles, conducted by Overseer Piper (South Side), Overseer Mason (West Side), and Overseer Speicher (North Side), assisted by Visiting Elders and Evangelists.

Monday, February 26th—Zion Seventies' Day.

6:30 a. m.—Consecration Meeting in Zion's Hall of Seventies.
10:00 a. m.—Conference of Ordained Officers in Zion Home.
3:00 and 8:00 p. m.—Conferences of Seventies in Central Zion Tabernacle, with Permission for Visitors to Attend as Spectators in the Galleries.

Setting Apart of the Seventies and Laying on of Hands by the General Overseer Will Close the Conferences of this Most Important Day.

Tuesday, February 27th—Zion City Day.

6:30 a. m.—Consecration Meeting in Zion's Hall of Seventies.
10:00 a. m.—Conference of Ordained Officers in Zion Home.
11:00 a. m.—Lecture in Hall of Seventies by General Overseer. Subject: **"A Description of Zion City, as God will Make It."**
3:00 p. m.—Addresses in Central Zion Tabernacle on **"The Coming City."**
8:00 p. m.—Conference of Officers, of Zion's Investors, Actual and Prospective, to be Addressed by the General Overseer, Deacons Barnard, Judd, and Sloan, Engineer Ashley, and Attorney Samuel W. Packard.

Wednesday, February 28th—Zion Schools and College Day.

6:30 a. m.—Consecration Meeting in Hall of Seventies.
10:00 a. m.—Conference of Teachers and Professors with Elders and Evangelists in Zion's Hall of Seventies.
3:00 p. m.—A Procession of Zion School and College Students, in Central Zion Tabernacle, followed by a Conference open to all. Subject: **"Shall Every Zion Tabernacle Be Used for a Zion School?"**
8:00 p. m.—Addresses by President of Zion College and Principals of Ministerial Training and Preparatory Schools; also short Addresses from Students representing eighteen countries.

Thursday, March 1st—Baptism Day and Closing Reception.

6:30 a. m.—Consecration Meeting in Hall of Seventies.
3:00 p. m.—Ordinance of Believers' Baptism, conducted by General Overseer, in Central Zion Tabernacle.
7:30 p. m.—Reception by the General Overseer and Family, in Zion Home Drawing Room.

For Announcements concerning Railway Rates and Tickets, etc., see page 551 of this issue.

Come and spend this week in Zion and consider what God is doing and desires us to do.

CHRIST IS ALL AND IN ALL.



"In the Last Time there shall be Mockers, walking after their own Ungodly Lusts."—Jude 18.
"Like the Profane Mockers in Feasts they gnashed upon me with their teeth."—Psalm 35:16.

MODERN MOCKERS OF APOSTOLIC PREACHING IN ZION.

"Now therefore be ye not Mockers, lest your bands be made strong: for a Consumption, and that determined, have I heard from the Lord, the Lord of Hosts, upon the whole Earth."—Isaiah 28:22.

A Voice to Zion and God's People in Every Land.

O thou that tellest Good Tidings to Zion, Get thee up into the High Mountain. Lift up thy Voice with strength: Lift it up, be not afraid: Say unto the cities of Judah, Behold your God! Isaiah XL. 9.

WHAT SHALL I DO?

Report of Meeting held in Central Zion Tabernacle, Lord's Day Afternoon, February 11, 1900. Prelude: Exposition of Second Chapter of the Acts of the Apostles. Sermon: What Shall I Do?

Report of Meeting held in Central Zion Tabernacle, Monday Evening, February 5, 1900. Charge to Zion's Seventies. Laying On of Hands Upon Seven Hundred Seventies.

REPORTED BY S. AND E. W. AND A. W. N.

THE first weeks of the New Year have been marked by a continued season of great progress, uplift and joy in Zion. Each week, as it has come in on the wings of a sweet Sabbath dawn, has brought with it new and abundant blessings. There have been hours of sacred fellowship at the Lord's Table; there have been seasons of great spiritual refreshment and upbuilding as the Voice to Zion and God's People in Every Land has gone forth; there have been times of the most intense spiritual power at the meetings of Zion Seventies, especially at the ordinance of the laying on of hands.



Last Lord's Day witnessed a Baptism Scene such as can be found in no other place of public worship in the world. Sixty-seven candidates surrendered their spirits, souls and bodies to God, and having made repentance and determination to confess and restore, obeyed the command of Jesus and were baptized by Triune Immersion into the Name of the Father, and of the Son and of the Holy Spirit.

Over fifty of these had not come with the intention of being baptized; but they were so deeply impressed by the "commands" of the General Overseer in the Name of the Lord that one by one, and then in twos and threes, they came from all parts of the crowded Tabernacle to the seats reserved for candidates for baptism.

Many of these had been Christians for many years, and others had been more recently converted. Intense interest, and even enthusiastic applause, was manifested as scores of the former, who had resisted all appeals for years, now yielded to the convincing proofs advanced for Baptism by Triune Immersion. A large number of robes for Baptism are always available, and so there was no difficulty in providing for candidates.

The General Overseer's exposition of the Scripture, describing the wonderful scenes enacted at Pentecost, was blessed by the Holy Spirit to a great many in whose hearts the stirring words awakened a determination to put away evil and serve God.

The address, What Shall I Do? by the General Overseer directing the inquirer, convicted of sin, to "The Way Out," was given a deep effect by the power of the Holy Spirit and many, weary of sin and the vain attempt to find peace without God, followed the Way—Repentance, Faith and Obedience.

The services were opened by singing Hymn No. 195:

Our Lord is now rejected,
And by the world disowned,
By the many still neglected,
And by the few enthroned;
But soon He'll come in glory,
The hour is drawing nigh,
For the crowning day is coming by and by.

CHORUS—Oh, the crowning day is coming,
Is coming by and by,
When our Lord shall come in "power"
And "glory" from on high.
Oh, the glorious sight will gladden,
Each waiting, watchful eye,
In the crowning day that's coming by and by.

The General Overseer and congregation then repeated together the song of Salvation, Healing and Holy Living and of Triumphant Entry into the Zion above, the thirty-fifth chapter of Isaiah.

Scripture Reading and Exposition.

Dr. Dowie then read from the Inspired Word of God, the second chapter of the Book of the Acts of the Apostles, commenting upon the thirteenth verse as follows:

But others mocking said, They are filled with new wine.

The mockers will never die until God has swept the last of them into hell. The earth will be cursed with mockers to whom nothing is sacred. The "foul spirits" would make the mockers of the press in Chicago say, were there another Pentecost, "They are drunk."

What else could you expect from the drunken, dissipated, stinking set of vipers who control the press than that they should say that men inspired of God were drunk?

Should the Holy Spirit come to Chicago as He came to Jerusalem, with "the sound as of a mighty wind," the Associated Liars would strive to account for it in some way. If they could not do it in any other way, they would say the people of

God were insane or intoxicated. There is no lie which they would not tell.

When the power of God comes back to His Church, the mockers will be there within its nominal borders as well as outside.

But Peter standing up with the eleven——

The Apostolic Office Perpetual.

And there were again twelve apostles. One apostle, an apostate, a hypocrite, a thief, who doubtless once had been genuine, had gone to the Devil and to hell. He had died in his sin, a son of perdition. Another had been chosen, namely, Matthias. The apostolic office is perpetual. The curse of the Church is that it has been discontinued, owing to apostasy. After the election of Matthias, the Holy Spirit signally endorsed that ordination by coming upon him and the other eleven, and also upon the one hundred and twenty.

And there were others who became apostles, as apostle after apostle died, or was martyred.

The Church of God has been organized with these three orders of ministry as set forth in 1 Corinthians 12:28:

First, Apostles.

Secondly, Prophets.

Thirdly, Teachers.

The apostolic office is as perpetual as the prophetic or didactic office.

The office of apostle must be restored to the Church. God bring it back soon. (Amen.)

The General Overseer then read from the fourteenth to the twenty-first verse of Acts 2:

Ye men of Israel, hear these words: Jesus of Nazareth, a man:——

Never forget His humanity. No angel is an intercessor for you, but He who stood upon this earth said, "I ascend to My Father and your Father, and My God and your God." Son of God, He is also Son of man. The only Mediator between God and man today is "the man Christ Jesus."

Dr. Dowie then read the twenty-second and twenty-third verses of Acts 2.

The most lawless men who curse this earth are the men who do things by my means of judicial process.

Disobedience of a Bad Law a Duty.

It is always a good thing to disobey a bad law. Moses' mother, Daniel, Meshach, Shadrach and Abed-nego disobeyed bad laws, and the world was better on account of it.

The man who was born blind, and whom Christ healed, acknowledged Christ, even when by so doing he broke the law of the Jewish priests, and was cast out of the synagogue.

Whenever the Devil wants to do a thing which is particularly mean, he gets a city council to pass an ordinance (laughter and applause) or a legislature to pass a law. Then you see upon the scene a Tatge (laughter) and a Barnes, and they plead for law, and that Dr. Dowie shall be put into prison for practicing medicine without a license (laughter), although the last thing he wants to see is medicine.

They want a law which will put a man into prison who calls upon God to heal.

They may pass their infernal law again and again, but we will smash it time after time, in the Name of the Lord, as we did before.

Do you think we are going to obey any such law?

Voices—"No."

Dr. Dowie—I would like to know what Alderman Stinkpot knows about it. (Laughter.) Or "Hinky Dink." (Laughter.) I would like to know what these gentlemen at Springfield have to do with interfering with the hand of God.

These signs shall follow them that believe: in My Name they shall lay hands on the sick, and they shall recover.

We Will Smash Every Bad Law Framed Against Us.

Do you not think evil men had better keep their hands off?

Voices—"Yes."

Dr. Dowie—Any law of that kind is repugnant to the fundamental law of this Nation, and must be destroyed. It does not matter how many town councils or legislatures at Springfield pass it, we will smash it, by the help of God Almighty. (Amen.)

I give them notice, because they say they are going to make another law. We have smashed two or three of their laws. We will smash that one too.

"Do not forget that it was by law that Christ was condemned to be crucified, because the Jews came to Pilate and said, 'We have a law, and by our law He ought to die.'" They put Him to death legally, but it was the Devil's law, not God's.

There are many laws which do not belong to God, and I propose to spend a good deal of my time smashing them up. A bad law is the greatest curse to a country. A good law is a grand thing, and productive of blessing.

Jesus was murdered by the proper executioners appointed legally by Pilate the Roman Procurator. He was "properly" condemned, according to the lawyers. But Peter stood up there in Jerusalem, and said that was a lie.

The worst anarchists are to be found, not among the working classes, but among the rich classes, oftentimes, who have made laws which oppress the toiler by means of bribery and fraud.

Anarchists are most dangerous when they are clad in judicial ermine, not when they are among ignorant, drunken, brutal, thoughtless, vicious, unclean people.

It is your clever, brainy man who is the worst kind of an anarchist. He does not steal with his hands something outside of a shop door. He concocts laws; buys and sells aldermen and senators and congressmen, and controls the judiciary by bribes.

They are the worst kind of anarchists. The worst anarchists of Christ's time were seated in the priestly chairs of the council of the Sanhedrin.

There was Pilate the anarchist upon the chair of a pro-consul. He knew that Christ was innocent. He washed his hands and declared himself innocent, and yet he sent Jesus to the cross, because he was a coward. He was afraid of the Jews, who said, "If thou release this man, thou art not Cæsar's friend."

Do not blame the mob who howled, "Crucify Him."

They were deceived. They never would have done it, if they had known the truth. Many of the rulers were deceived also.

When men get a bad feeling towards a man who unearths their wickedness, they lose all control. If I, by God's Grace, should smash up Freemasonry, Baal-worship, the demons who control it would forget everything except the desire to murder me.

They wanted to do that with Elijah when he smashed up Baal-worship. They murdered Jesus when He smashed it up, and John the Baptist when he smashed it up.

As Jesus said, "Which of the prophets have ye not slain?"

Whom God raised up, having loosed the pangs of death: because it was not possible that He should be holden of it.

For David saith concerning him,

I beheld the Lord always before my face.

He did not always do what the Lord told him, though, the bad fellow.

I Have a Bad Opinion of David.

I will say it before the Eternal Most High God. God Almighty blessed him, enabled him to live a pure and good life, gave him a splendid throne and kingdom, and that scoundrel went away and stole the wife of Uriah the Hitite, and murdered Uriah in the meanest kind of a way by telling Joab to put him in the front of the battle where he would get killed.

Nathan the prophet told him of a man who had many flocks and herds, but saw a beautiful ewe lamb that lay in his neighbor's bosom, envied it, took it, slew it, and ate it.

David said, "As God lives that man shall die."

Nathan answered, "Thou art the man."

For two years David did not dare to enter the Temple of God. When he did at last go and seek for mercy, and I hope obtained it, he left behind him a bad record.

I cannot see how he got to heaven. But God is infinitely merciful.

The very last thing he did on his deathbed was to say, "When I am dead, you murder Joab and Shimei the Benjamite." He told his son to imbrue his hand in the blood of men whom he was afraid to kill himself.

David, who was a mighty man of God, and after God's own heart when he did right, became the worst example to humanity. I pray God that we may never be like David. (Amen.)

God help us from coveting our neighbor's wife, or anything that is our neighbor's. That is idolatry, and leads to murder. It is this spirit of envy and covetousness which uproots mighty cities and destroys great nations. Beware of envy.

David left us a bad record which God's people have had a

great difficulty to explain in every generation. Nathan said:

By this deed thou hast given great occasion to the enemies of Jehovah to blaspheme.

The sin of David has been a hard thing for the Church to bear all through the ages. Those who would apologize for that sin are themselves sinners. I cannot apologize for it.

Solomon Was Also a Great Sinner.

I have no respect for Solomon. He was blessed of the Lord and built the Temple; then got seven hundred wives and three hundred concubines. In the latter days of his life his wives stole his heart away from God, and he went worshiping Baal. That is why he had such a bad son, Rehoboam.

I thank God for the good things Solomon said, and for the good things David said. Let us treasure them. But let us not try to apologize for their evil deeds.

It would have been better if David had died when he came to the throne. It were better for Solomon that he had died when he had finished dedicating the Temple.

There are men who outlive their usefulness. God grant that we may not be among the number. Let us watch and pray.

The General Overseer then read from the twenty-sixth to the twenty-ninth verses of Acts 2.

Being therefore a prophet——

That does not make him good, because there were some prophets who were not of any account at all. There was one named Balaam, who undertook to curse Israel for a consideration. But God made him speak the truth.

The General Overseer then read from the thirtieth to the end of the thirty-sixth verse of Acts 2.

Now when they heard this, they were pricked in their heart, and said unto Peter and the rest of the apostles, Brethren, what shall we do? And Peter said unto them, Repent ye.

Repentance is a Very Practical Thing.

If you repent, you will give back what you have stolen, confess the lie, and tell your wife what a mean skunk and liar you are. Divinely wrought Repentance always brings forth "fruits meet for repentance."

Peter said unto them, Repent ye, and be baptized every one of you.

Get baptized quick.

In whose Name did he utter this command?

Voices—"In the Name of Jesus Christ."

Dr. Dowie—That might come first in the sentence:

In the Name of Jesus Christ, repent ye, and be baptized every one of you unto the remission of your sins; and ye shall receive the gift of the Holy Ghost. For to you is the promise, and to your children, and to all that are afar off, even as many as the Lord our God shall call unto Him. And with many other words He testified, and exhorted them, saying, Save yourselves from this crooked generation.

There are many people whom you have to save yourselves from, and especially from the Devil, who takes the form of wicked men, in the Church as well as in the world.

May God save Zion from this wicked generation. This is a bad generation; this generation of liars in Chicago especially.

Save Yourselves From This Crooked Generation.

How many men are there who go straight when they come up to the proposition: do right and lose; do wrong and gain?

They say, "I will go to the left. It is Monday now, and I will make a detour and by the time I come to Zion Tabernacle next Sunday I will get back into the straight road again."

Oh you hypocrites! You cheats! That will not do. You have to go straight Sunday, Monday, Tuesday, Wednesday, Thursday, Friday and Saturday, night and day, twenty-four hours in the day.

Now save yourselves from the crooked ones. Those who go crooked will not get back, nine-tenths of them.

When a professing Christian goes crooked, it is worse for him than anybody. I am glad it is worse. If I were the Devil I would go for him hard. The Devil does it, too. When you get off the narrow straight road, the Devil can pound you all he likes, because you are on his road.

They then that received His Word were baptized: and there were added unto them in that day about three thousands souls. And they continued steadfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers.

And fear came upon every soul: and many wonders and signs were done by the apostles. And all that believed were together.

"And all the things that they had they each kept themselves."

Voices—"No, 'Had all things common.'"

Dr. Dowie—They held on to their possessions and goods?

Voices—"'Sold their possessions.'"

Dr. Dowie—

The Only Way for Many of You to Get Land in Zion City is to Sell Your Possessions.

Sell them. Get together.

They sold their possessions and goods, and parted them to all, according as any man had need.

There are various ways of carrying that out. I do not think that in the early age they always went about it in just the wisest way. There might be a question about that.

I do not know. It seems to me, though, that there might have been a conservation of that tremendous financial power which came from the sale of possessions and was so soon dissipated.

I think that with better business methods—I am speaking frankly—in the Church of that day, there would have been a conservation of the enormous sum which must have come together at that time, probably not far short of $50,000,000.

I do not think the apostles were very good business men.

Good people are not good business people as a rule. The world gets around them every time. It is quite refreshing when we can walk around the world sometimes. May God give us good success in that.

I do not want the world to walk around Zion and get ahead of Zion. I do not see any reason why a good Christian man should not be a good business man.

But some of you are not. You are poor business men. You are beggars when you might be rulers. You are mere hewers of wood and drawers of water, because you have not coöperated. You have let the the Devil get the rewards of your labor. The Church has not helped you very effectually either.

May God give Zion power to help! (Amen.) I desire to see God's people coöperate; to build houses and inhabit them; to plant fields and reap, and not let the man who did not plant the field or build the house get it all.

And all that believed were together, and had all things common; and they sold their possessions and goods, and parted them to all, according as any man had need. And day by day, continuing steadfastly with one accord in the Temple, and breaking bread at home they did take their food with gladness and singleness of heart.

That is the way to eat. Do not eat the bread of sorrow. It does not digest.

Woe to you women who make your husbands eat the bread of sorrow with your continual nagging.

If you do not repent, I will pray God that your husband may get another wife. (Applause and laughter.)

Woe to you men who make your wives' bread bitter. If you do not repent, I will pray that she may get another husband.

Oppression by Trades-Unions.

You have been quarreling at the workshop. You have been striking. You have been a picket, and you have been getting your head broken. I do not have any pity for you in that event. Why do you do the bidding of the delegoat and try to prevent your fellow-workman working according to his conscience?

You have a right to be a union man, if you like; you have a right to be a non-union man, if you like; but you have no right to oppress your neighbor.

It is a wicked doctrine which says that you are to work as another man says.

I have never said that I would not give employment to a union man.

I have said that whether a union man or a non-union man, every man that was a good, straight, honest man in Zion would get employment at the wages he was worth.

The Working Men May Prosper by Coöperation.

I hope you will all be clever, and be worth the largest wages that you can get. I like to see you clever. I like to see you wise. I love to see the working man prosperous.

In Zion, if I am permitted to live, having founded a City, I will do what I can to promote the coöperation of the workingmen themselves, so that they shall share in the profits of their labor until at last by industry and wise economy they shall possess the factories in which they work.

But I should not like to hand the factories over to a lot of drunken sots, should you?

Voices—"No."

Dr. Dowie—I have no desire to see the saloonkeeper anywhere else than in prison, if he will not repent. I wish I were dictator for a week. (Laughter.) I love the saloonkeeper. God bless the saloonkeeper and make him give up selling liquid fire and distilled damnation. I would like to take him out of that business, if I had to put him in prison for a week, or a month, or a year.

Oh God, save the saloonkeeper.

Perhaps the Lord will send me back to earth when He sends His saints to rule. I would like to have Chicago.

Praise God before you start eating. Say: "Oh God, my Father, I thank Thee that Thou hast given me this good food and this good wife to cook it so nicely. For Jesus' sake, accept my thanks. Help me, by Thy good Spirit, to eat it for Thy glory."

Would not your wife like to hear that?

Voices—"Yes."

Dr. Dowie—I wonder if she does hear it?

Voices—"Yes."

Dr. Dowie—All wives who hear that, say Yes. (A large number of ladies responded.)

It was not always so, was it?

Voices—"No."

Dr. Dowie—You used to say, "That soup is cold and not fit to eat." It was you that were cold, and not fit to live, you wretch. (Laughter.)

They did take their food with gladness and singleness of heart, praising God, and having favor with all the people.

Right Living Gives Favor With the People.

They may not love you at first. They may say bad things about you. They say bad things about you, do they not, sometimes?

Voices—"Yes."

Dr. Dowie—But you live them down, and when the day comes that your neighbor is in trouble, he will come to the Zion man, and he will say, "Wife is sick. Child is dying. Doctor has given them up. I am a sinner. Do you think you could get Dr. Dowie or an Elder from Zion to pray for me?"

Has that not often been the case?

Voices—"Yes."

Dr. Dowie—

And the Lord added to them day by day those that were being saved.

May God bless His Word.

Prayer was then offered by Dr. Dowie, after which the announcements were made and the tithes and offerings received.

WHAT SHALL I DO?

Dr. Dowie then delivered the following discourse?

INVOCATION.

Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, be profitable into this people, and especially to the candidates who are about to be baptized, for the sake of Jesus, our Lord, our Strength, and our Redeemer.

In the second chapter of the Acts of the Apostles, the thirty-seventh and thirty-eighth verses:

TEXT.

And Peter said unto them, Repent ye, and be baptized every one of you, in the Name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Ghost. For to you is the promise, and to your children, and to all that are afar off, even as many as the Lord our God shall call unto Him.

I wish to speak to you first concerning that cry which is now in the heart of every man and woman who desires to do right.

"What shall I do?"

God must find an answer. He has created the cry.

Men Do Not Need to be Told That They are Sinners.

His own Spirit has created the conviction, as in the hearts of those long ago, that you are sinners, righteously self-condemned. You do not need God and man to condemn you. You condemn yourself, if you are honest. God created that conviction.

The Holy Ghost is poured out upon all flesh, and has been for nineteen centuries. You do not need now to tell men that they are sinners. They know it, all of them everywhere throughout the whole world.

Go down to the South Seas and find an island where no missionary has ever been, and no godly man has ever spoken of Jesus.

Even there you do not need to convince the islanders that they are sinners. They are sacrificing to gods of their own creation, and to demons, begging them to have mercy upon them for their wickedness. They are convicted of sin.

You do not need to go to the pigmy of the African desert to convince him that he is a sinner. He has a little image of a god, and is crying to that demon to have mercy upon him and not to crush him, for he is a sinner.

Go to the lands where heathenism in its most splendid form still raises heathen temples. You do not need to tell the Hindoos that they are sinners. There a woman at the bidding of a Brahmin priest takes the babe she loves as her life, to throw it into the river Ganges.

The priest has told her: "Give the fruit of your body for the sin of your soul, so that the gods may not be angry any more with your husband and your other children."

She shuts her eyes, and she cries to Siva: "Oh Siva, take my babe and save my husband."

Out in the river the cruel alligator is waiting. There is a cry, a little blood upon the water, and all is still. Does she not know she is a sinner? Is she not desirous to get free from her sins? How deep are the convictions of sin in her heart when she makes such a sacrifice to avert Siva's vengeance.

You do not need to tell a Roman Catholic that he is a sinner. He is telling beads, pronouncing Ave Maries and Paternosters, burning candles, buying masses, doing penances, making offerings, etc., all to avert punishment for conscious sin.

You do not need to tell the miserable Mohammedan in the midst of all his error that he is a sinner. There he is on his face three times a day with his cry, "Allah, il Allah!"

Hinky Dink knows well that he is a sinner.

A Notorious Saloonkeeper's Tribute to Power of Gospel Preached in Zion.

A man said to a notorious saloonkeeper: "You have been sick, John?"

"Yes," he said, "I have been awfully sick. I nearly had to pass in my checks."

"Had you not better live a better life now?"

"Yes," he said. "I recovered by the skin of my teeth. I declare to you, if I get through this sickness, I think I will go down to Zion Tabernacle and get converted." (Laughter.) He said, "I rather like that Dowie's teaching. There is a girl comes into my saloon every Saturday night and she brings me a copy of LEAVES OF HEALING. I pay her the five cents and tuck it away. Then I keep sober enough to read it. I cannot sleep sometimes. On Sunday I occasionally sneak up there, but he pitches into a fellow so I get away, because if I stayed to the end I know he would make me rise and say, 'God have mercy upon me, a miserable sinner' (laughter), and I cannot afford that now."

You do not need to tell the poor harlot who is breaking her heart tonight beneath a painted face and a laugh. She knows she is a sinner.

But You Do Need to Show Men the Way Out.

You need to tell them what to do to get free from sin, and to stand right before God and man.

Did God show you the way out?

Voices—"Yes."

Dr. Dowie—Can He show others?

Voices—"Yes."

Dr. Dowie—He showed them at Pentecost. Then it was not "Give me so much money and I will say masses."

Oh, that wretched mass business! If you have a little money, it is low mass. If you have a great deal of money, it is high mass. If you have no money, it is no mass. (Laughter.)

You know that I can thank God that I have prayed with the sick and the poor without money and without price. Have I not?

Voices—"Yes."

Dr. Dowie—No living man can say that I ever asked money for my personal services. If there is, stand up and tell me when and where. (No answer.) The man does not live who dares to face me with such a shameful charge.

You Cannot Get Salvation by Paying For It.

Dr. Dowie—A priest cannot give you salvation, can he?

Voices—"No."

Dr. Dowie—A minister cannot give it to you. Who can save you?

The Beginning of the Gospel is Repentance.

The biggest lie ever preached from a pulpit is to tell the people that the *first thing* to do to obtain Salvation is to "Believe on the Lord Jesus Christ, and thou shalt be saved." Repentance comes first.

Repent! Give up your wickedness. Going to that priest and paying him money to sell you forgiveness, or taking that bit of bread which he says he has turned into Almighty God, will not save you.

Repent, you wretched Lutherans who imagine that you are Christians because a priest once sprinkled water upon your nose when you were a baby. That is a lie. You must repent, believe, and obey God in Triune Immersion.

Repent, you wretched Baptists who think you are all right. You are amongst the meanest lot going. You do not know the first thing about Christian Baptism, although you are always talking about it.

Christ preached repentance.

When John the Baptist came, he came preaching the Baptism of repentance for remission of sins.

When Jesus came, He said: "The time is fulfilled, and the Kingdom of God is at hand: repent ye, and believe in the Gospel."

Jesus said:

I came not to call the righteous, but sinners to repentance.
Except ye repent, ye shall all likewise perish.

When Peter was asked at Pentecost, "What shall we do?" he said, "Repent!"

What Repentance Means.

Repentance means being sorry for sin and putting the wrong right to the fullest extent of your power. Why is it that some of you are in misery today? Because you have committed sins, and you have not put them right with God, or with your fellowman.

You will get no peace, you will get no blessing: there will be no power in your life unless you repent. You must confess; you must forsake; you must restore; you must do right.

The next thing is to obey.

Now faith is not an abstract sentiment. It is not merely saying I believe. That may be a lie. Faith is doing something. It is doing what God tells you.

It is the obedience of faith, practical repentance, and actual obedience. "Repent ye: be baptized every one of you."

There is the Act of Obedience.

You tell me that you have repented; that you believe. Then, I say, show it. Go down here into this water and let all the world see it. Stand before all the earth and say, "I confess my sins, and I shall obey my God in Baptism." That is the way to show it

Just before Jesus left this earth, He gave the command to make disciples of all nations by Baptizing them. He prefaced the command by saying:

"All Authority, *exousia*, (ἐξουσία), is given unto Me."

Authority is more than power. There may be great power without authority. There may also be authority without power, but power will come in due time to the support of authority.

If God has given to me a Divine authority, He will give me the power to carry it out.

It does not matter what you say, you rebels.

God Gave Me Authority, and Has Put His Seal Upon My Authority.

If you do not believe, you had better. God will vindicate my authority, and will give me the power to maintain it. He has been doing it steadily as the years have gone on.

But He gave to Jesus Christ All Authority in heaven and on earth.

Is not "Hinky Dink" mightier than Jesus Christ?

Voices—"No."

Dr. Dowie—Is not Mayor Harrison, Governor Tanner, President McKinley, or the Czar of Russia bigger than Jesus Christ?

Voices—"No."

Dr. Dowie—There are some people who think that the policeman at the corner is bigger than Jesus Christ. (Laughter.) I am not quite sure that the policeman at the corner does not think it himself sometimes.

As for these wonderful magistrates—these vile men like Justice Martin, and others, who take delight in giving a harlot a warrant for the apprehension of our Deaconess Paddock, the Matron of our Home of Hope for Erring Women, just to endeavor to disgrace Zion—they think they know more than God.

Justice Sabath last week tore up my portrait and tract, and poured forth his dirty talk from his low justice shop. What care I for bad men? God will deal with them. You say you will bring me up for contempt of court. You cannot do it, because your court is beneath contempt. (Applause.)

These men are the flesh flies, the creation of the moment of political powers. They will pass away. Their memory will rot. Zion will live on. Oh, for Divine Authority and Power in the government of this City to cleanse the Augean Stable from its generations of uncleanness.

Jesus Christ, the Son of God, has been given by His Father Omnipotent Power in heaven and on earth, and that is why

I Place Jesus Christ Above the Constitution of the United States of America.

The trouble with the Constitution of the United States of America is that God is not in it.

I say that the man or the nation which has not acknowledged God and His Son, Jesus Christ, must either repent or perish. May God grant that this Nation may repent. (Amen.)

May God grant that the people shall rise up and say, "You shall write that Name in the Constitution."

Zion will hope some day to write that Name in the Constitution, before which Name hosts of angels in heaven and all true Christians on earth bow.

The Methodists will not do it. How could you expect a Methodist Bishop to do it when he goes into a Secret Lodge, takes off his coat, and his shirt, and his pants, and even his underclothing, and puts on a pair of old flannel drawers, and an old dirty shirt, and submits to have his eyes hoodwinked, and a cable-tow put around his neck. He is then initiated into a Lodge where the Name of Jesus is not permitted to be mentioned. How can you expect him to tell President McKinley, and the other Methodists in power, that they must write the Name of God our Father, of His Son, and of the Holy Ghost in the Constitution? What is the name they write? Mah-hah-bone! (Laughter.)

Christ's last command was, "Go ye, therefore, and make disciples of all the nations."

That was a pretty big contract, was it not, for a few poor Galileans to undertake—the making Christians of all the nations, at that time almost wholly heathen and vile?

"Make them give up their Secret Societies."

"Oh," you say, "had they any Secret Societies?"

Yes, and heathenism is full of them today. It was full of them then. The more heathenism there is, the more Secret Societies there are.

There are thousands of Secret Societies in China. What is the trouble in the Philippines? Secret Societies.

There were thirty thousand gods in Greece, and thirty thousand Secret Societies. Wherever Christianity abounds really and purely there is no Secret Society; for Jesus said: "In secret have I said nothing."

We ought to be able to say the same thing.

There may be communications between a man and his wife, or between a father and his son which shall be private, but that is not Secretism. It is these secret oaths which are contrary to the spirit both of the Constitution of the United States and of the Law of God and the spirit of the Everlasting Gospel.

Christ is With Us Always.

You must first repent of these things. Then you must become disciples, and then be baptized.

Baptizing them into the Name of the Father and of the Son and of the Holy Ghost: teaching them to observe all things whatsoever I commanded you: and lo, I am with you alway, even unto the end of the world.

Do we believe it?

Voices—"Yes."

Dr. Dowie—Let us live it. Let us believe that Christ is with us when we have shut our door, and are talking to wife and children. Let us believe that Christ is with us when we go to our work tomorrow morning selling milk. If you put any water into it (laughter), remember that He is there, you wretched thief!

Let us believe it when we weigh out sugar. When you put a little weight in the scoop, God sees it.

God sees you wretches who sell butterine for butter, and you scoundrels who cheat your master, doing just as little as you can in an hour.

A Christian ought to give sixteen ounces to the pound, sixty minutes' work to the hour, milk without water, and full weights. He who does not is a thief, a liar, a cheat; he belongs to the Devil.

You can be a Church member and belong to the Devil, but you cannot be a Christian and belong to the Devil.

A real Repentance will mean Obedience and a real Baptism.

Triune Immersion the Only Form of Christian Baptism.

Says one, "I am with you, I am a Baptist." You Baptists do not know the first thing about Baptism. You single immersion Baptists have not been baptized.

How were you baptized? "Well, I went down into the water, and I was a Christian."

"When the minister said, 'I baptize thee into the Name of the Father'—did he dip you then?" "No, sir." "'And into the Name of the Son'—did he dip you then?" "No, sir." "'And into the Name of the Holy Ghost'—did he dip you then?" "No, sir." "When did he dip you?" "When he said Amen." (Laughter.)

"How often were you dipped?" "Once."

You were never baptized at all. Triune Immersion is the only form of Christian Baptism: "into the Name of the Father, *and* of the Son, *and* of the Holy Ghost."

I take that handkerchief. I have three vats of dye here, black, blue and yellow. I say to Elder Graves, dip this into the black, and the blue and the yellow; how many times will he have to dip it?

Voices—"Three times."

Dr. Dowie—Can he do it by one dipping?

Voices—"No."

Dr. Dowie—Now, somebody says that Triune Immersion was never heard of in the early days.

Testimony of an Eminent Lexicographer to Triune Immersion.

I have often from this platform, and at great length in LEAVES OF HEALING, shown you that there was no other Baptism known to the early Christians but Triune Immersion. Now recently, in adding to my library, I secured a set of very valuable books. The one I hold in my hand is one of them.

This book is entitled:

DICTIONARY OF CHRISTIAN ANTIQUITIES.

Comprising the History, Institutions, and Antiquities of the Christian Church, from the Time of the Apostles to the Age of Charlemagne.

BY VARIOUS WRITERS.

Edited by Sir William Smith, D. C. L., LL. D., and Samuel Cheetham, M. A., Professor of Pastoral Theology in King's College, London.

King's College is affiliated with the London University, and I suppose that it is almost certain that Mr. Cheetham is an Episcopalian. There is no question that every scholar in the United States will accept the scholarship of these gentlemen, and will see that this book is as likely to be as perfectly impartial as any book you can find in the world.

We have often shown to you that even the Encyclopedia Brittanica, Chambers, and all the Christian Fathers are with us. I will read you one passage from a long article entitled Baptism, and to every scholar it will be decisive: for it is written by the Rev. Wharton B. Marriott, M. A., of Eton College; formerly Fellow of Exeter College, Oxford, a minister of the Church of England, a Church which practices Infant Baptism by sprinkling. He wrote his own condemnation, and that of his Church, because he was compelled to do it as an honest scholar and writer.

That gentleman did not write this passage for me to use. He wrote it as a matter of historic fact of Christian Antiquities.

Under the head of immersion, on page 161 of Volume I:

"*Triple immersion*, that is thrice dipping the head (καθάπερ ἐν τινι ταφῳ τῷ ὕδατι καταδυόντων ἡμῶν τὰς κεφαλάς, St. Chrysost. in Joan iii. 5, *Hom.* xxv.) while standing in the water, was the all but universal rule of the Church in early times. Of this we find proof in Africa (Tertullian *c. Praxeam*, cap. XXVI.), in Palestine (St. Cyril Hiero. *Catech. Myst.* ii.), in Egypt (*Constit. Eccl. Aegypt.* see above, § 23), at Antioch and Constantinople (St. Chrysostom, *Hom. de Fide*, t. ix. p. 855), in Cappadocia (St. Basil *De Sp. Scto*, c. xxvii. and St. Gregor, Nyssen. *De Bapt.* ὕδατι ἑαυτοὺς ἐγκρύπτομεν . . . καὶ τοῖτον τοῦτο ποιήσαντες). For the Roman usage Tertullian indirectly witnesses in the second century; St. Jerome (*adv. Lucifer*, cap. iv. t. iv. p. 294) in the fourth; Leo the Great (*Epist.* iv. *ad Episc. Sicul* c. iii.) in the fifth; and Pope Pelagius (*Epist. ad Gaudent*, apud Gratian. *Distinct.* iv. cap. lxxxii.), and St. Gregory the Great (*Epist.* i:41, *ad Leandrum*) in the sixth. Theodulf of Orleans witnesses for the general practice of his time, the close of the eighth century (*De Ordine Baptismi*, cap. xi. sub trina mersione in fontem . . . descendimus). Lastly, the Apostolic Canons, so called, alike in the Greek, the Coptic, and the Latin versions (*Can.* 42 *al.* 50), give special injunctions as to this observance, saying that any bishop or presbyter should be deposed who violated this rule.

That covers eight centuries, all that this book professes to deal with.

The exception mentioned is given in the next paragraph:

While Trine Immersion was thus an all but universal practice, Eunomius (circ. 360) appears to have been the first to introduce simple immersion "unto the death of Christ" (Sozomen. H. E. lib. vi. c. 26; and Theodoret. Haeret. Fab. iv. § 3; Schultze, t. iv. p. 356). This practice was condemned, on pain of degradation, by the Canon. Apost. 46 (al. 50).

It only comes again before us within these eight centuries in Spain when the Council of Toledo agreed to permit it, but that Council was repudiated, so that there is simply no exception that the Church ever acknowledged any other form of Baptism than that of a Triple Immersion for eight centuries.

I challenge the scholarship of the Presbyterians, the Congregationalists, the Lutherans, the Episcopalians, and all the other churches to produce any authority on the other side.

The man who says that Triune Immersion was not the practice of the early Christian Church for eight centuries, is on the horns of this dilemma: (1) he is ignorant and does not know what he is talking about, or (2) he lies purposely.

Opinion is of no value. It is an appeal to the Word of God and to Historic Facts. Historic Facts are with us, and the Word of God is with us.

Zion Therefore Has a Real Baptism.

Thank God, it has been a real Power, has it not?

Voices—"Yes."

Dr. Dowie—All who have been baptized by Triune Immersion, stand. (More than two thousand arose.) Every one who is sitting is a sinner. Repent, and be baptized, or you are disobedient before God.

All who are determined to obey God fully, stand to your feet. (A large number arose.) Every one of you who arose must be baptized. You had better be baptized quickly—tonight or next Wednesday at the latest, where certain good reasons exist for delay; but you had better be baptized tonight.

All who desire to follow God fully, hold up your hands. (Apparently all hands were raised.)

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Take me as I am. Make me what I ought to be, in spirit, in soul, in body. Give me Thy Holy Spirit. Give me power to do right, no matter what it costs, for Jesus' sake. Amen. (All repeat the prayer, clause by clause, after Dr. Dowie.)

The General Overseer then called candidates for Baptism to occupy seats at the right of the platform. Twelve came forward. Then the command "Repent and be baptized" rang out with added power, and one by one those who had delayed to obey were convinced of their sin and came forward, until sixty-seven candidates for Baptism, with the joy of a victory won manifested in their faces, made answer to the heart-searching questions of the General Overseer in the following

Charge to the Candidates for Baptism.

I charge you before God the Father Almighty, Maker of Heaven and earth, and Jesus Christ His only Son, in the presence of the elect angels and this company of God's people, that you will tell me the truth and witness a good and true confession.

My brothers, my sisters: So far as you know your own hearts, have you truly repented of all your sins? Can you say, I have?

Answer—"I have."

Dr. Dowie—Wherein you may not yet have made confession or restitution to your fellowman, will you promise before God that to the extent of your power you will put the wrong right as quickly as possible, no matter what it costs? Can you say, By the Grace of God, I will?

Answer—"By the Grace of God, I will."

Dr. Dowie—So far as you know your own hearts, are you determined to trust God, not only for Salvation, but as He shall give you grace, for Healing, for Cleansing, for Keeping? Can you say, By the Grace of God, I am?

Answer—"By the Grace of God, I am."

Dr. Dowie—Will you obey those who have the rule over you, so far as they follow Christ? Can you say, I will?

Answer—"I will."

Dr. Dowie—Is it your sincere conviction that you are believers, and ought to be baptized as such now? Can you say, It is?

Answer—"It is."

Dr. Dowie—Do you desire me to baptize you by a Triune Immersion into the Name of the Father, and of the Son, and of the Holy Ghost? Can you say, I do?

Answer—"I do."

Dr. Dowie—Then, my brothers and sisters, young and old, it gives me a very intense delight to baptize you all, and to see amongst you the only member of my family, although himself a sincere Christian, who had not yet been thus baptized.

I am glad for the sake of our dear Lord that so many of you, my friends, who have lived among us so long and to whom I have ministered so long, are now under the power of the Spirit compelled to obey God.

Oh That God Might Compel the City to Obey Him.

May we see Pentecostal baptisms, three thousand in a day. In this Tabernacle, and by the hands of our Elders and Evangelists elsewhere, within less than three years five thousand eight hundred and thirty-one have been baptized. With these tonight we shall reach very nearly five thousand nine hundred.

It only needs one hundred more to make six thousand, and we have until the 14th day of March to reach our third anniversary of baptisms in this place.

We ought to have had sixty thousand. If some of you here who have been keeping back others had done your duty, many would have been brought to see and to enter into their privilege in this glorious Ordinance.

May He bless you all in spirit, in soul, in body, for His dear Son's sake. All who desire to obey God fully, stand.

CLOSING PRAYER.

Father, once more I pray Thee to bless this great company, and to bless all who remain, and some who may have to go away. Oh God, bless these candidates, every one of them, for Jesus' sake. Amen.

The ground floor was then cleared and the great audience, as far as possible, seated in the galleries. About two thousand remained. The ordinance was then administered to the sixty-seven candidates by the General Overseer. It was a time of great spiritual power and blessing.

The service was 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 Christ; faithful is He that 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.

CHARGE TO ZION'S SEVENTIES AND LAYING ON OF HANDS.

Central Zion Tabernacle, Monday Evening, February 5, 1900.

Services were opened by singing Hymn No. 159:

Oh, where are the reapers that garner in
The sheaves of the good from the fields of sin?
With sickles of truth must the work be done,
And no one may rest till the "harvest home."

CHORUS—Where are the reapers? Oh, who will come
And share in the glory of the "harvest home"?
Oh, who will help us to garner in
The sheaves of the good from the fields of sin?

The General Overseer then read in the Gospel according to St. Luke, part of the tenth chapter.

I desire you forever to remember, and to strike deeply upon your hearts, these words of Zion's King:

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.

When Jesus came to this earth, He had one forerunner—Elijah, or John the Baptist: for he was the then Messenger of the Covenant, as he is today. That forerunner multiplied himself, by the Grace of God, into a vast multitude, so that when Jesus came, He found that there were mutitudes who had been brought to repentance, and were eagerly looking for His coming.

Commission of the Forerunner.

To bring to repentance, confession, faith, obedience and baptism is always the commission of the forerunner. His mission then is to create in the hearts of those who have been thus brought the Blessed Hope that their eyes shall see the Christ.

This was the commission of John the Baptist.

This is my commission today.

The First Seventies were sent out 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.

There are many who have gone into the harvest field who are not laborers. They are destroyers, cavilers and hinderers. Instead of reaping, they are discussing how they should reap, and what kind of a reaping hook they should use, and whether they should work alone, or under direction. They say, "Well, now, what have we to do with direction? We will reap where we like; we will reap as much as we like; we will do it with whatever kind of instrument we like." This is the great army of so-called Christian Go-as-you-like and Do-as-you-please Try-to-do-its.

They are not laborers. They are a disorganized mass of cavilers, critics, and hinderers.

I protest before God that many have gone into the harvest field who are disobedient and disorderly, and who will not work in unity and harmony. They are a perfect curse.

Difference Between Zion and Denominational Churches in a Nutshell.

The other day, when I was on the train going to Zion City, some one said to me, "Put the difference between Zion and the churches in a nutshell for me, Doctor."

I said, "Zion is like this railway line. There are eight thousand three hundred and thirty odd miles on this Northwestern Railway, and a great many branches. There are many freight and passenger trains. Sometimes, during the day, scores of thousands of people will run in and out of the city in a few hours. Zion is like this line in good order, with all its schedules properly marked out, and all its officers duly entrusted with their duties: traffic manager, general superintendent, overseers of rolling stock, and all the permanent way, ticket, and passenger agents, engineers and firemen, conductors and porters. Every one of them runs to a second upon schedule time, night and day, avoiding all collision, because they obey exact orders.

"Suppose we reverse all this. Suppose every engineer says, 'I do not care a snap for the general superintendent. I have just received my engine from the foreman of the round-house, clean and well fixed with plenty of coal and water, ready to run at sixty miles an hour, if I choose. Look out there! I am going to run this engine up and down upon my own time.' Suppose the other officers and employees of the road each adopted the same principle. Would such a road continue to be orderly and safe for a single hour?"

"No," he said. "That," I said, "is the difference between Zion and the denominations."

The Difference Made Manifest in Results.

The churches around us are all running on their own schedule time. What is the consequence?

They themselves admit that the Methodist Episcopal Church North, for instance, ran twenty-five thousand churches during 1899, and lost thirty-five ministers and three thousand seven hundred and forty-seven members.

Zion has gained more than three times as many ministers as she started the year with, and more than three times as many members, and planted her flag on every land.

That is the difference.

Are we contented with Zion?

Audience—"Yes."

Dr. Dowie—Shall we listen to people who want to criticise the general superintendent, and want to show how much better they could do it?

The other day when I heard of one, I said, "Go to that brother and ask him if he will please come to this office and take my office as general superintendent."

Would he like to take it? How long would he want to carry it if he had it?

He has not the ghost of an idea what he is talking about. He does not begin to know what it is to keep a firm hand upon and guide, by the Grace of God, and to pray for, and to teach, and to reach to the uttermost ends of the earth, an institution like Zion.

I never can thank God enough for the fact that, from the very beginning, this people came to see what Zion meant. They have grown to understand it better and better. As you obey God, you get the Holy Spirit upon you and within you.

The Holy Spirit, whom God hath given to them that obey Him.

Now, I desire that obedient spirit tonight to be ours, so that the Holy Ghost may be given in the laying on of hands.

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.

Laborers—the Great Need of the Harvest.

Whom did He send?

Audience—"Laborers."

Dr. Dowie—"Be not many teachers," as the Apostle James says. "Knowing that we shall receive heavier judgment."

What is wanted in the Church is laborers.

If we had only one sound teacher, and all the rest were laborers, it would be immensely better for the Church today.

"Go your ways: behold I send you forth as *wolves* in the midst of *lambs*." Is that right? (Laughter.)

Voices—"'Lambs in the midst of wolves.'"

Dr. Dowie—There are some people who look upon Zion as a wolf, do they not?

Voices—"Yes."

Dr. Dowie—They say all sorts of unkind things about me. I wonder how you have stood by me here. I suppose it is because you are poor and benighted and blind, notwithstanding the fact that you have seen me, known me so well, and been with me so long. (Laughter.)

The fact is that

You Know Me, and We Know Each Other.

While we do not say that we are immaculate and incapable of error, we do say that God has saved us, healed us, cleansed us, and enlightened us. He has made us honest and true. He has given us the capacity for doing some things, and, by the Grace of God, we intend to do them. (Amen.)

We have done a few things.

Go your ways: behold, I send you forth as lambs in the midst of wolves.

I will now read from the fourteenth of Luke. If I make any mistakes, put me right. "And he said to him also that had bidden him, when thou makest a dinner or a supper, call thy friends and thy brethren."

Elder Holmes—"Not, not, not." (Laughter.)

Dr. Dowie—"And thy kinsmen"—

Elder Holmes—"Not." (Laughter.)

Dr. Dowie—"And thy rich neighbors"—

Elder Holmes—"Not." (Laughter.)

Dr. Dowie—"So they will be sure to invite you again to their feast."

Elder Holmes—"Not." (Laughter.)

Dr. Dowie—

And he said to him also that had bidden him, When thou makest a dinner or a supper, call not thy friends.

I do not say that there might not be times when it would be proper to have a Supper only for the Church—indeed Christ had His last supper on earth only with His dearest friends—the twelve apostles. But this is a great dinner, a great supper for all—not the Ordinance for the few; but the Gospel for all.

Call not thy friends, nor thy brethren, nor thy kinsmen, nor rich neighbors; lest haply they also bid thee again, and a recompense be made thee. But when thou makest a feast, bid the poor, the maimed, the lame, the blind: and thou shalt be blest; because they have not wherewith to recompense thee: for thou shalt be recompensed in the resurrection of the just.

You May be Called Upon to Wait for Your Recompense.

Are you willing, if God so wills it, to wait for your recompense until the resurrection?

Audience—"Yes."

Dr. Dowie—Is it worth while waiting?

Audience—"Yes."

Dr. Dowie—It may be that some of us will not get our recompense on earth; it may be that some of us will get a bloody grave; it may be that some of us will wear a martyr's crown. It may be that God will permit us not only to live for Jesus, but also to die for Him. But whether living or dying, the recompense which we can get on earth is a transient one. The recompense at the resurrection of the just is eternal.

Which is best? Eternal or temporal?

Voices—"Eternal."

Dr. Dowie—Are you willing to work and wait for the Eternal Reward until the resurrection?

Audience—"Yes."

Dr. Dowie—That is the spirit with which we must go forward. Not that we shall expect to see many fall. I believe that even upon this earth there will be comparatively few, perhaps, who will get the great honor of a martyr's crown.

We may not be privileged to seal our testimony with our blood. There are not many whom God can trust with such an honor. Yet I hope we so live that we are ready at any moment to cease to live on earth. Brothers and sisters, the one who is ready to die at any moment is the best fitted man or woman to live. (Amen.)

And when one of them that sat at meat with Him heard these things, he said unto Him, Blessed is he that shall eat bread in the Kingdom of God. But He said unto him, A certain man made a great supper; and he bade many: and he sent forth his servant at supper time.

I Believe This is the End of the Dispensation, "Supper Time."

This is the last meal at the end of Time before the King shall come.

And he sent forth his servant at supper time to say to them that were bidden, Come; for all things are now ready.

Salvation, Healing, Holy Living, and everything are now ready.

And they all with one consent began to make excuse. The first said unto him, I have bought a field, and I must needs go out and see it: I pray thee have me excused.

I believe that man was a liar. I never knew a Jew to buy a field without first seeing it. (Laughter.) If he was not a liar, I am quite sure that he was a fool, because the man who buys a field without seeing it is a fool.

And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused.

I do not believe a Jew ever bought a yoke of oxen without finding out what kind of oxen they were. If he did, he was a fool for doing it. We did not buy the site of Zion City before we had seen it.

And another said, I have married a wife, and therefore I cannot come.

He was both a liar and a fool (laughter), because the invitation to the Gospel feast included his wife.

It is a lie to say that a man cannot come because he has a wife.

Cursed by a Bad Wife.

"Oh, Doctor," said a man to me one day, "if you had such a wife as I have, you would say that a man so situated could not come." (Laughter.) Then he told me something about her.

I said, "My dear brother, you have not a wife; you have a woman. Where on earth did you pick her up?" (Laughter.)

"I got her at the theatre," he confessed.

That was the trouble. He had gone to the theatre, and had seen her pretty face. He did not know until afterwards that she was painted and padded.

Poor, painted slave of lust, dressed up to damn that man! But if he had not gone to the theatre he would never have seen her.

The poor, wretched woman! She was an abandoned drunkard, a thief, and a liar. I am speaking of a case I know. She was everything you could say was corrupt and bad. Again and again she repented; again and again she fell. One night I was called to see her, and ere I entered the door she had breathed her last. She died drunk.

Years had passed. That man's face was clouded with care. His name was tarnished with shame. He picked her up out of the very gutter; found her in a police cell.

Be ye not unequally yoked with unbelievers: for what fellowship have righteousness and iniquity? or what communion hath light with darkness? And what concord hath Christ with Belial? or what portion hath a believer with an unbeliever?

If any man or woman who is a professed Christian marries an ungodly man or woman, they deserve all that the Devil can give them.

The excuses that are being made in the world today are that they have land and oxen and wives to look after.

And the servant came, and told his lord these things. Then the master of the house being angry——

Christ is Angry With Those Who Reject His Invitation.

The Master in God's House has a right to be angry when His invitations are treated in this manner. Christ manifestly was. The House spoken of was the House of God. There was the House of God, the Temple, and they had made it a "den of thieves." They had made it instead of a place of prayer a house of merchandise.

Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and maimed, and blind, and lame.

And the servant said, Lord, what thou didst command is done, and yet there is room. And the lord said unto the servant, Go out into the highways and hedges, and constrain them to come in, that my house may be filled. For I say unto you, that none of those men which were bidden shall taste of my supper.

Now there went with Him great multitudes: and He turned, and said unto them, If any man cometh unto Me, and hateth not his own father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be My disciple.

If there is any one in this Church who says my wife, my father, my mother, my children, my brethren, my sisters, and the necessity of taking care of my life stand in the way, that man is not a Christian, because Jesus says "he cannot be My disciple."

For which of you, desiring to build a tower, doth not first sit down and count the cost, whether he have wherewith to complete it?

Temptation to Lack of Faith.

Sometimes the Devil would make me say in my heart, "This man began to build, and he was not able to finish." The temptation has again and again come to me since I projected Zion City: "Now you have begun to do it, and you are not able to finish. Now, John Alexander Dowie, you are not able."

One morning I awoke to hear that thing ringing in my ears. I said, "That is the Devil Devil, I am going to agree with you. I think you are right. I do not believe I am able to finish it. But God is inside of me. I am His Temple. He has taken possession of my spirit, my soul, my body, and He is able to finish. He is able to use my hands, and my head, and my tongue, and my talents. They are His, and He is able to finish it. I have counted the cost, and I believe that He who sent me to build is able to see me through." (Amen.) What do you say?

Audience—"Yes."

Dr. Dowie—

Lest haply, when he hath laid a foundation, and is not able to finish, all that behold begin to mock him, saying, This man began to build, and was not able to finish. Or what king, as he goeth to encounter another king in war, will not sit down first and take counsel whether he is able with ten thousand to meet him that cometh against him with twenty thousand?

I settle that proposition quickly. If I have ten thousand sons and daughters of God, am I not able to meet twenty thousand children of the Devil?

Audience—"Yes."

Dr. Dowie—Mrs. Dowie and I came to this country in 1888, just twelve years ago. We were only two. God said, "How should one chase a thousand, and two put ten thousand to flight, except their rock had sold them, and Jehovah had delivered them up?"

We did more than that. (Laughter.) I put to flight two million myself. (Applause.) Their "rock" was the Devil, and he "sold them" when they got into difficulty with Zion.

More; I believe we have conquered all the millions of the United States again and again. "Their rock is not as our Rock; our enemies themselves being judges."

The God of Hosts is with us.

Or else, while the other is yet a great way off, he sendeth an ambassage and asketh conditions of peace.

I will never make peace with the Devil.

True Disciples Lay Their All at Jesus' Feet.

"So likewise, whosoever he be of you" that takes mighty good care.

Elder Holmes—"'Forsaketh not.'" (Laughter.)

Dr. Dowie—You just have some common sense, please.

"Whosoever he be of you that does not hoard up all that he has—"

Elder Holmes—"'Forsaketh not all that he hath.'" (Laughter.)

Dr. Dowie—"Forsaketh not some."

Elder Holmes—"'A-l-l.'"

Dr. Dowie—

So therefore whosoever he be of you that renounceth not all that he hath, he cannot be my disciple.

My brothers and sisters, how many are there of us tonight who for Christ's sake can say, "All I have I lay at Thy feet. I forsake it; it shall not be mine; it is Thine, oh Lord God, in the heavens, to use as Thou wilt."

He Will Give It All Back and Infinitely More.

I think I see the Master looking at you when He sees that this is your all. He stoops down and lifts it up. He says, "Open your lap," and He puts it all back. Yes, and infinitely more. You find as the days and years and months roll on, that you have more and more, and yet you gave Him all.

"Dr. Dowie, you have worn yourself out," says some one; "you will never be able to preach again."

"When did I wear myself out?"

"Oh, at that All-Night."

"All right, Lord, I gave You everything I had. Give it back to me if You want to." And He did.

Do you think I have lost any vigor since the New Year?

Audience—"No."

Dr. Dowie—Do I speak as if I were paralyzed or dumb, dying or dead, as the Associated Liars of the Press said recently for weeks? (Laughter.)

Audience—"No."

Dr. Dowie—If you will forsake everything and give it to the Lord, and He sees that you really mean it, He will give it you back again. He will make you His steward, and will give you more. But if you do not mean it when you lay it down, you will never get it back again. (Laughter.) He will know that you are a liar, and He will take you at your word, even if it isn't in your heart. You will lose it all.

He that findeth his life shall lose it; and he that loseth his life for My sake shall find it.

Remember that as Seventies.

I saw a man make a false consecration once. I knew it was false. I said, "He will lose everything he has. God will allow the Devil to take it all away."

That man lived near Chicago. He was treasurer, at that time, of a certain so-called Christian community, which is for the most part a nest of notorious hypocrites. He was a merchant, the treasurer of a large manufacturing company.

Within seventeen months of that time he was an insolvent, without one single cent to his name.

The man or woman who makes a false consecration tonight, when I lay my hands upon him or her, will burn like fire. The Devil's fire will take away the thing you have not consecrated to God.

If you consecrate it faithfully from your hearts, and are willing to let the Lord have it, He will give it back to you again and will give you more with it.

Now, do you think I am right?

Audience—"Yes."

Dr. Dowie—Our Lord and Master said:

There is no man that hath left house, or brethren, or sisters, or mother, or father, or children, or lands, for My sake, and for the Gospel's sake, but he shall receive a hundredfold NOW *in this Time* . . . with Persecutions; and in the Age to come eternal life.

I believe every word of that; do you?

Audience—"Yes."

Dr. Dowie—I left my mother, and my father, and all my worldly possessions, and I am willing to leave them again if God wants me to. I think the time has come today for me to get the realization of God's promise. I have left these things for the sake of Christ and His Gospel again and again. I have had the persecutions.

There are many in the world who are saying, "Look how rich he is getting! He is a hundred-fold better off than he was ten years ago." Thank God, that is true, and more than that is true, so far as I am able to judge of the value of God's gifts to myself and for Zion. (Laughter and applause.) Do you not want me to be rich?

Audience—"Yes."

Dr. Dowie—Do you not think I might go away with all these riches, actual and prospective, when they become very great, to some place where I might not be known?

Audience—"No."

Dr. Dowie—Where could I go? (Laughter.) If I went to heaven they would know me. If I went to hell the Devil would know me. And my picture is in too many "galleries," private and public, for its original to conceal himself.

Ridiculous Story of Hypnotism by General Overseer's Picture.

There is a new story now. Somebody was asked the other day what was the use of talking about Dr. Dowie hypnotizing people. "What is the use to say that people for whom he has prayed on the other side of the ocean were hypnotized?"

"Oh! he is doing it in a new way. He is sending out his

picture and they look at it and are hypnotized in that way." (Laughter.)

Thank God for that kind of hypnotizing. (Laughter.)

I thank God if my picture can do it; if my words can do it; if the Little White Dove can do it. I have given you a picture of my head on this new little Message, and I will gladly give my head itself for Jesus, and for humanity whenever He shall call for it.

On the inside is a Message, "He Was Lost and is Found." It tells the story of a wanderer whose father, when dying, prayed for him, not knowing where that wandering son was. That night God took me into the streets of Sydney, where I have had so much blessing, and so much persecution.

I went in the midnight hour down amidst the saloons, to find the perishing. I found that young man, born in Edinburgh, son of Dr. C——, of the Free Church, Scotland; his only, wandering son. On the previous day that mighty man of God lay dying in Edinburgh. He called to his wife and said, "God sent an angel to him, Maggie. I have seen John. You know that he has been on my heart and I thought he might be lost, but he is saved. Rejoice, rejoice, rejoice." Then he laid back upon his pillow.

The Story of the Message.

The very next night I had given my last tract away. I had met with no success that I knew of. I stood there weeping and said, "Oh God, I have left my home tonight, praying that you would bless me to some one, and that I would know it. Show me one."

Just as I prayed there passed me a miserable wretch, with his coat all buttoned up around his throat; his arm in a sling; his feet literally on the ground. He turned his face to me. He passed me, and I said, "Oh God, is that he?"

He turned and came back past me again; he looked at me, and I said, "Oh God, if that is he, make him speak to me."

He came back, stopped, and looked into my eyes and said: "I never begged before, but for God's sake will you give me a shilling to keep me from starving?"

I looked at him and said: "I would give you a crown, yes, I would give you a pound, if it would help you. But you are a poor miserable drunkard, and my money would go into the saloon."

"No," he said, "never. I have been a drunkard up to this time, but will never again drink. I was sitting at Lady Macquarries' Chair (the name of a rocky seat in the Government Domain overlooking Sydney Harbor), and was going to drown myself tonight. I heard the clocks of the city strike the midnight hour, and I stopped. I thought I heard a Voice say, 'Go back into the city, and you will meet an angel,' and I have come back."

I said, "My brother, I am no angel, except that angel means Messenger. I believe I am God's Messenger. You are a Scotchman, and you have, come from Edinburgh. I know from your tongue."

"Yes," he said.

I said, "Where does Dr. Guthrie live?" "On Salisbury Road," he replied.

"Who was your father?" "Father!" he said. "My father is in heaven, but it was I who killed him. I read this morning in the paper that my father was dead."

He sat down and cried as if his heart would break. I sat down with him on the curb, put my arm around him, and brought his poor, dirty head to my breast. I said, "Tell me all about it, and I will help you to get where your father is, with God."

I helped him, and his father lives with God, while he still lives on earth, so far as I know, a happy man in Sydney, John C——.

This Message Will Reach the Hearts of Other Wanderers.

It has been blessed to many. I wrote it long years ago. I could not write anything else. I tried to write a great many things, but I had just to send this out tonight. I thank God that I did, and here it is.

It is your first Message for this year.

I desire every one who believes in his heart that he is willing to go with this Message, not to stand up and say, "I believe I am perfectly holy." If you tell me that, I should want you to go up there and sit in the gallery.

You may be perfectly holy, but do not tell it. Let others find it out. You are called upon to witness to God's holiness, not your own. Witness to God's salvation, and to God's healing, and to God's holiness. If you are conscious that you are saved, and you know you are God's children, and you desire the blessing which God will give you as you go forth, stand. (As requested, the Seventies arose.)

Charge.

I charge you before God the Father Almighty, Maker of heaven and earth, and Jesus Christ His only Son, that you will carry the Commission which God has put into your hands in the form of Christ's beautiful Message.

To every house, in audible voice, in Christ's Name I bid you say, "Peace be to This House."

Do not wish them "Good morning," do not wish them "Good evening," do not say anything until you have said, "Peace be to This House."

Perhaps they will say to you, "What did you say?" "I said, 'Peace be to this house'; in God's Name take this Message. I bid you good night. If you would like to talk to me, I will come in. If you do not want it, good night. Peace be to this house." Go on.

I charge you to carry this Message of Peace: "Blessed are the peacemakers: for they shall be called the sons of God."

I charge you to carry this Message to the Unclean: "Blessed are the pure in heart: for they shall see God."

I charge you carry this Message to the Hungry: "Blessed are they that hunger and thirst after righteousness: for they shall be filled."

I charge you to carry this Message to the Cruel: "Blessed are the merciful: for they shall obtain mercy."

I charge you to carry this Message to the Sorrowful: "Blessed are they that mourn: for they shall be comforted."

I charge you to carry this Message to the Earth Worms: "Blessed are the meek: for *they* shall inherit the earth."

I charge you to carry this Message to the Godly who are Oppressed: "Blessed are they which are persecuted for Righteousness' sake: for theirs is the Kingdom of Heaven."

I charge you to carry this Message to the Proud: "Blessed are the poor in spirit: for theirs is the Kingdom of Heaven."

And, finally, take this Message to yourselves, oh Zion Seventies:

Blessed are ye when men shall reproach you, and persecute you, and say all manner of evil against you falsely, for My sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets that were before you.

Woe unto you, when all men speak well of you! for in the same manner did their fathers of the false prophets.

Those Who Cursed You Will Bless You.

I asked one of our own Zion maids whether she had been in the saloons last Saturday night selling LEAVES OF HEALING.

"Yes, Doctor," she said, "and I had such a good time. I sold every one of them. I said to the men, 'Won't you buy this paper? It tells all about the Home of Hope for the poor fallen girls. Buy it for the poor women.' The boys said, 'Yes, certainly,' and they put down their five cents, and said, 'We are bad, but if it will do these women any good, we will buy papers for them.'

"I went into one saloon where the proprietor had always cursed us and driven us out. Last night as I walked in, he said, 'What, are you here again?' 'Yes,' I said, 'I am coming every Saturday night.' 'Didn't I tell you not to come?' 'Yes, but I had to come.' 'It is no use,' he said, 'I will have to quit. I cannot keep it up. Come again. Sell all the papers you can in this place.' The men said as I went out, 'Come again.'"

Do not be afraid. Those who curse you will bless you.

They were cursed in that saloon a dozen times, so it will be with you.

I have been cursed in every street of the city, and I think I am blessed by some in every street in the city. I have been cursed in every town of the United States, and I think I am blessed by some in every town in the United States. But if I never were blessed by man, I have done my duty, and God blesses me, as I go forth as the Messenger of His Covenant.

Will you go forth, oh Seventies, as His Messengers?

Seventies—"I will."

Dr. Dowie—By the Grace of God, will you go, as far as it is possible, at least once every week?

Seventies—"Yes."

Dr. Dowie—When you cannot go, will you tell Deacon Lee, and tell him to get somebody else to go in your place?

Seventies—"Yes."

Dr. Dowie—Do not leave your little plat of ground untilled. Do not let the Devil have it for a whole week.

When the General Overseer had pronounced a blessing upon the assembled Seventies, he proceeded to the most solemn, most impressive, most deeply significant ordinance—the setting apart of Zion's Seventies and the laying on of hands for the reception of the Holy Spirit, with power, for service. As the Divine Power streamed through his hands into the spirits, souls, and bodies of these consecrated workers, he repeated the brief but wonderful prayer:

In the Name of the Lord Jesus Christ, in the Power of the Holy Spirit, and in accordance with the Will of God our Heavenly Father, receive thou the Holy Spirit for thy work in Zion Seventies.

Be thou faithful unto death, and God will give thee the Crown of Life.

Thus about seven hundred were consecrated for their work.

There was a deep solemnity as, in accordance with the General Overseer's direction, they went out silently into the night.

"IN THE beginning God"—is the beginning of the Bible and should be of every human life. Not in the beginning riches—not in the beginning health—not in the beginning happiness—but God.

The beginning of the Gospel of Jesus was Repentance, and that must be the beginning of every religious life. Our lives are in a tangle because they were not begun right. We have walked in crooked paths, because we have not begun our lives with God.

After Repentance, the next thing is to bring forth fruits meet for repentance. Then comes Baptism, an act of Obedience, and then, by Divine Healing, a washing of the robes, the garments of the flesh.—Extract from Notes of Teaching of General Overseer in Assembly Room of Zion Home, preserved by a Deaconess.

The Christian Catholic Church in Zion is in This World for the Establishment of the Kingdom of God.

The Kingdom of God in the heart

The Kingdom of God in the home.

The Kingdom of God in the workshop.

The Kingdom of God between employers and employees.

The Kingdom of God in the civic affairs of the city.

The Kingdom of God in the Legislature of the State.

The Kingdom of God in the Senate; the Kingdom of God to rule every nation and every land.

In the Deepest Depths of Humility You See Christ as Never Before.

You can see the bright and the morning star in the brightest sunlight that ever shone. If you go down a mine and look out of the deep darkness, you can see the stars in the sky, and when you get down into the depths of a real abasement before God you can see His gracious face, when you are empty of everything, and are willing to take the place of the little dog. —Extract from sermon by the Rev. John Alex. Dowie, delivered at Zion Tabernacle No. 2, Lord's Day, November 15, 1896.

Blessings Received During Visit of Zion's Messengers.

215 POLK STREET, SAN FRANCISCO, CALIFORNIA, January 29, 1900.

DEAR DR. DOWIE:—I answer for myself and others that we hailed with great joy and welcome the arrival of our dear friends, Overseer Wilhide and Elder Viking and their wives. God bless you and yours and all Zion everywhere.

The Messengers of good tidings brought precious blessings to our home and to many.

The first time my mother, Mrs. Elizabeth Browne, has walked in seven years was Friday, January 12th. She does not walk alone, but with the support of one on each side.

I assure you we consider this a gracious blessing; and this is not all, for mother and I were privileged to receive baptism by Triune Immersion.

With Christian greetings for the New Year,

Sincerely yours in Christ. (MRS.) OLIVE CHAMBERS.

AND THE ransomed of Jehovah shall return, and come with singing unto Zion; and everlasting joy shall be upon their heads: they shall obtain gladness and joy, and sorrow and sighing shall flee away.—Isaiah 51:11.

ZION'S BIBLE CLASS.

CONDUCTED BY DEACON DANIEL SLOAN.

BIBLE LESSON FOR FRIDAY, MARCH 2d, 8 P. M.

The Scope of God's Truth.

1. *Sin, its manifestation and penalties.*—Gal. 3:22-29.
   Which includes such subjects as the Devil, his character and power; Hell, its purpose and realities; The Judgment, its penalties and purposes; and includes, further, such topics as backsliding, apostasy, unbelief, anger, malice, blasphemy, foolishness, etc.
   Mark this Classification in Black ink.
2. *Salvation, its conditions and effects.*—Rom. 1:14-25.
   Which includes such subjects as the Atonement, its scope and comprehension; Conversion, its requirements and helps; and considers such topics as conviction, confession, restitution, repentance, regeneration, justification, redemption, adoption, peace, joy, praise, prayer, etc.
   Mark this Classification in Red ink.
3. *Healing, its basis and experience.*—James 5:12-20.
   Which includes such subjects as the Triune Being, its redemption and relation; Health, its statutes and rewards; and considers such topics as life, strength, food, drink, clothing, longevity, cheerfulness, calmness, patience, contentment, trials, burdens, quickening and renewing.
   Mark this Classification in Green ink.
4. *Holiness, its grace and practice.*—1 Peter 1:15-25.
   Which includes such subjects as Sanctification, its means and attainment; The Holy Spirit, His gifts and manifestations; and considers such topics as consecration, service, walk, communion, fellowship, growth, perfection, knowledge, zeal, preaching, teaching, etc.
   Mark this Classification in Purple ink.
5. *Christ's Coming, its consummation and rewards.*—1 Peter 1:3-14.
   Which includes such topics as Heaven, its victories and blessings; The Millenium, its reign and characteristics; God's Kingdom, its subjects and their habitations; and considers such topics as the tribulation, resurrection, crowns, crosses, rewards, and triumphs.
   Mark this Classification in Orange ink.
6. *Miscellaneous subjects, notes and data.*—1 Tim. 4:12-16.
   Which includes such topics as Man, his powers and responsibilites; Laws, their standards of relations and measures of safety; Angels, their estate and pursuits; and considers such subjects as God's Word, conscience, free-will, inspiration, revelation, marriage and family ties, business affairs, etc.
   Mark this Classification in Blue ink.

The Lord Our God is a Truth-Revealing God.

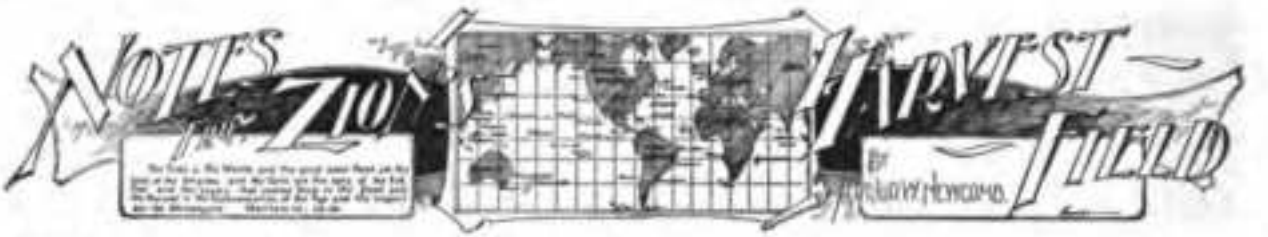
BIBLE LESSON FOR SUNDAY, MARCH 4th, 1:30 P. M.

The Marking Plan of Bible Study.

1. *True study is meditation—To mark the Bible makes one think.*—Joshua 1:8, 9.
   Do you take a portion of the Scripture and then think and pray over it?
   Do you think before and as you read, as well as after?
   Do you select Scripture each day to turn over frequently in your mind?
2. *Definite study is best—To mark the Bible is to have a purpose in reading.*—Isaiah 34:16.
   Are you haphazard in your plan of Bible reading?
   Do you ever search to see all the Bible says about one subject?
   Do you know what line you will pursue before beginning your reading?
3. *Writing is helpful in study—To mark by underlines is equivalent to writing.*—Deut. 11:18-21.
   Have you ever read a verse, closed the book, and then written it?
   Do you clip out of small Bibles verses to paste in a small blank book and refer to them often throughout the day?
   Do you make Scripture verses conspicuous about your home, office, or place of business?
4. *Treasured results in study are profitable—To mark the Bible is to preserve God-given impressions.*—Eccl. 12:12.
   Will not to keep what God gives you save much after-study?
   Do you have note books in which to put down good things you find?
   Do you seek to make Bible study easy by being full of the Holy Spirit?
5. *Profitable study has a reward—To mark the Bible is to stereotype in the memory for after blessings.*—John 14:26.
   What plan do you pursue to fix Scripture so you will not forget it?
   Will the Holy Spirit afterwards bless to you that which your memory retains?
   After you have read, read and re-read, will He not then love to teach you?
6. *The Bible can be always a new Book—The results to expect from reading, marking and copying the Bible.*—Heb. 8:10-13.
   Does the Holy Spirit write God's Word in your heart and experiences?
   Is God's Word becoming sweeter to you every day you live?
   Do you know God better as a result of reading His blessed Word?
7. *The Bible of unquestioned inspiration—That which is reflected by God's Spirit in a holy life.*—2 Cor. 3:2-5.
   Is your Bible made a matter of real life to you every day?
   Do you pray God to bless it to you every time you read it?
   Does the Spirit of God make it to be to you the living Word of God?

God's Holy People are a Studious People.

Reply at once if you are using Zion's Bible Class Studies in a regular Zion Gathering anywhere and are trying through their use to help others to "A HOLIER LIFE FOR GOD." **Write Deacon Sloan** how long and where you have been doing this work, that he may by prayer, special helps and counsel come closer to you in your own life and comprehension of the Truth, and be, perhaps, of inspiration and assistance, possibly by an occasional personal letter to all who, as Bible Workers in Zion, are striving for the faith once delivered. **Add your name to the list.**



THE truth of the Everlasting Gospel, long kept back by the unbelieving and apostate churches, now being proclaimed in Zion, is eagerly received by God's children everywhere.

Its ringing call for repentance and restoration; its pure light guiding to true faith; its authoritative command to obedience; its unequivocal position as to true Baptism by Triune Immersion; its blessed and comforting teaching that God is true to His Covenant, "I am the Lord that healeth thee"; its plain leading into the Highway of Holiness, are refreshing and purifying, after the shifty, ambiguous, noncommittal, mutilated, powerless, and even false doctrines of the apostate churches.

As a result the now thoroughly awakened people are leaving the rapidly sinking denominational hulks and finding true the prophesy of Isaiah, "Jehovah hath founded Zion, and in her shall the afflicted of His people take refuge."

We have great joy this week in presenting a goodly number of reports from the work of Zion for God in cities and villages in the United States and Canada. They nearly all recount the blessings showered upon special series of battles against the hosts of hell. Through them all can be read the story of the rage and despair of the Devil's emissaries in the Church and in the world.

They all tell, also, of the great hunger of the people for the Word of God in its primitive simplicity, and of many blessed experiences in Salvation, Healing and Cleansing.

Truly the harvest of the earth is overripe!

CHICAGO.

Zion in Chicago is going joyfully forward to the ten days' Conferences and Celebration of the Fourth Anniversary of the Organization of the Christian Catholic Church in Zion.

Preparations for that occasion, which gives promise of most bounteous blessing from the hand of God, are nearly complete. Already Zion's sons and daughters have begun to gather at Headquarters. Thousands more are coming.

North Side Cottage Meetings.

Rev. J. R. Adams, Elder-in-Charge.

In spite of the most severe snowstorm of the winter, thirty-eight people attended the first service of the new Cottage Meeting at 163 Larrabee Street, Lord's Day, February 4th. The attendance has been on the increase since that time.

Monon, Indiana.

Like the Bourbons, the Devil seems never to learn anything, and never to forget anything. Zion has repeatedly triumphed over him and gone on victorious, strengthened and more firmly united by the persecutions which he has inspired against her.

For months his slaves in the churches, the lodges, and in the medical fraternity have resorted at intervals to the ludicrous practice of exhibiting their diabolical hatred by showering God's servants in Zion with eggs, and even small stones. No one has been injured by this, but in every case the Devil's ranks have been covered with confusion, and Zion has won many earnest members and warm friends.

The latest outbreak of the egg-throwing fad developed at Monon, Indiana, on the evening of Wednesday, February 14, 1900.

The fearless words of Elder J. C. Reiff, who was conducting meetings there, aroused the Devil's fury.

In writing to Overseer Piper of the mission, Elder Reiff says:

Perhaps you know already, our meetings at Monon, especially the last, were very interesting.

Friends from neighboring towns came in. More than three hundred were out last night, and about as many Tuesday night.

Last night the eggs began to fly about nine o'clock. The Devil was thoroughly aroused, and although the marshal and an assistant, including the mayor, were there and were our friends (excepting the marshal), yet they were powerless to keep order.

It reminded me of the West Side Medical Students' riot.

I was able to finish my sermon, with some interruption, having preached about an hour and a half, when I formally dismissed the meeting.

The Opera House was stained by the eggs, but not one struck me.

Several others were struck.

The Lord helped us get to the home of Sister Virden with the howling mob following.

They surrounded the house and insisted on my leaving town on the midnight train, but I did not leave until I was ready.

Thank God, no one was scared or hurt.

Zion has now many warm friends in Monon. The doctors and churches and lodges are responsible for the riot.

Brother Noland (an ex-Baptist preacher of Brookston, now in Zion) helped us, and held a meeting of the Friends of Zion this morning.

Many good people of Monon were wholly with us.

The seed has been sown and Zion has a warm place in many hearts.

A number promised to come into Zion.

Lafayette, Indiana.

Deacon W. S. Peckham, in Charge.

At Lafayette, Deacon Peckham has been proclaiming the Everlasting Gospel and God has been adding His blessing.

During the latter part of the week ending February 11th, Elder J. C. Reiff, from Headquarters, held a series of special services. In reporting them to Overseer Piper, he says:

We had a glorious time at Lafayette. The attendance was very good. On Sunday afternoon more than three hundred were out. The evening meetings averaged at least one hundred and fifty.

Many friends of Zion from neighboring towns were present.

Several professed salvation, and many testified to physical blessings. One woman received healing of deafness of three years' standing.

A woman living in adultery is asking what she must do to be saved.

Many also went out angry—"Christian Scientists," Masons, Methodists and stinkpots.

I enclose five applications; more are coming. Many are anxiously awaiting the opening of a Zion Tabernacle here.

Deacon Peckham is a good man, with a lovely family. God has been blessing his labors and answering his prayers.

A Baptist preacher and several of his best people are looking Zionward.

Eau Claire, Wisconsin.

After leaving Minneapolis, where they had held very successful meetings, Evangelists E. B. Kennedy and F. W. A. MacCormac recrossed the line into Wisconsin and held a series of meetings in the city of Eau Claire. Writing of that mission to Overseer Piper, Evangelist MacCormac says:

On our arrival in Eau Claire, we found that Mr. Stockholm and Mrs. Walmsley had done splendid work in advertising the mission.

As a result of their work we had throughout the entire series most representative gatherings.

There was a good attendance throughout the week, and on Saturday and Sunday the hall was filled and chairs had to be brought in.

The people gladly heard the Word. Many came miles, in the most inclement weather, to hear the Message of the Everlasting Gospel.

Satan is using all the preachers of the town as tools against God's work in Zion. These "hirelings" came to the meetings and attempted to undo the work and interrupted by asking what they considered "smart" questions. But Evangelist Kennedy was given a telling reply for every one and made them look foolish.

The Methodist minister was wild and preached several sermons against Zion.

God blessed the work. Satan was badly beaten in the fight (he proclaimed his defeat by his howls), and the little Gathering of the Friends of Zion has been greatly strengthened. Some applications for membership have been filled out.

The Gathering holds its meetings in a very pleasant little school building, well heated and lighted, kindly furnished by Mrs. Walmsley.

In writing to Overseer Piper of the Eau Claire Mission, Mr. J. W. Stockholm, Conductor of the Gathering, says:

Thirteen children were consecrated and the Lord's Supper was celebrated. Many were brought to repentance, confession and restoration at any cost.

A delightful mission was held Monday and Tuesday at Cartwright, by Evangelist Kennedy. Four meetings were held and many earnestly sought the truth. In spite of great opposition, seven persons repented of their sins and sought the Lord for Salvation. Four of them were heads of families. About twelve applications for fellowship will result from the meetings at Cartwright.

Evangelists Kennedy and MacCormac finished their very successful tour with meetings in St. Paul, and Evangelist Kennedy returned to Headquarters. Evangelist MacCormac went to Alma, Wisconsin, where he is holding a series of meetings with the active Gathering of the Friends of Zion there.

Philadelphia, Pennsylvania.

Rev. Gideon Hammond, Elder-in-Charge.

Elder Hammond, who was appointed to the charge of this Branch by the General Overseer in November, 1899, has been blessed by God in his work, and Zion in Philadelphia has gone forward, an earnest, united, consecrated band of Witnesses for Christ in the midst of the sin and the suffering in that great city.

Elder Hammond sends us the following account of God's work in Philadelphia, with some testimonies to God's power to destroy slavery to nicotine poison:

God has been blessing us since our work began in Philadelphia three months ago.

Twenty applications for fellowship have been received in the last three months, and twenty applications for baptism.

Twelve have professed conversion, through personal work, aside from the public consecration of many strangers, whom we could not see personally.

God is constantly keeping His people in Zion, and constantly healing those who have been temporarily afflicted with sickness. We praise God for Divine Keeping more than Divine Healing.

Nearly all of Zion's members in Philadelphia are faithful with their tithes and offerings.

A few weeks ago, while in Wisconsin, I met a personal acquaintance, an old-time friend, a professing Christian, a Congregational stinkpot. When talking to him about the sin of smoking, he said he did not believe that God could take away the appetite, but that it must simply wear away. For his sake (I shall see that he gets this paper), and for the sake of any others afflicted with a similar unbelief, I send the following testimonies:

"I praise God for taking the desire for smoking from me. I began to smoke when about the age of twenty-one. I smoked a great many cigars a day.

"I came to Zion Tabernacle one evening and heard Mr. Wilhide preach against smoking tobacco. I was convinced that smoking was a sin. I asked God to take the desire for it away, and I praise Him, He did. I have had no desire to smoke since. GEORGE BAKER,

"2223 Franklin Street, Philadelphia, Pennsylvania."

"I started smoking tobacco before I was of age. I am now fifty. I have not smoked since last spring. God has taken the desire from me.

"I tried to stop before, because my wife wanted me to stop; but when I got away from the house I had to have my smoke. I kept the tobacco in the stable, and in that way I cheated her for a long while.

"At last she found me out; I promised again, but never could keep my promise. I would almost as soon have my smoke as have my dinner. I wanted the tobacco as strong as I could get it. Even if I was working I had to have my pipe.

"When I came here, I heard Overseer Wilhide talk about tobacco, that the use of it was a sin, defiling the Temple of God. I decided to stop smoking.

"It has been about ten months since I put it away. I have no desire for it and hate the smell of it. I feel very grateful to God for taking the desire from me. DANIEL S. BUSHONG,

"4200 Viola Street, Philadelphia, Pennsylvania."

Ford County, Kansas.

Rev. Stephen B. Osborn, Elder-in-Charge.
Evangelist Claudia L. Osborn, Assisting.

With headquarters at Dodge City, Kansas, Elder and Evangelist Osborn are carrying the Everlasting Gospel throughout a widely extended territory. Elder Osborn writes thus concerning his work:

Most of our work is in the country, work in the town being confined to cottage meetings conducted by Mrs. Osborn and myself. A number of people are greatly interested and there have been many cases of healing.

A few weeks ago I stepped into a home, for the first time, on an errand, and found an eight-year-old lying on a couch with a high fever. As I stood by her side a moment, I laid hands on her in the Name of the Lord Jesus, and passed out immediately.

Half an hour after Mrs. Osborn passed by. The mother came running out and said, "What did Mr. Osborn do? Did he pray for our little girl? She (the girl) says he did."

The little girl had been healed instantly, and was up playing when Mrs. Osborn went in.

At Soldiers' Home, five miles from "Dodge," Sister Clark was wonderfully healed of a complication of diseases through her own prayers, after having sent a request to Dr. Dowie. The healing touch of the hand of Jesus came suddenly, and, after having been an invalid for years, she sprang to her feet and shouted the praises of God.

We preach in Soldiers' Home to a large attendance every Friday night. Considerable interest is manifested.

We have sixteen members who meet in a schoolhouse near Spearville. We preach to them every Sunday morning, the service being followed immediately by a Zion Bible School. We use Deacon Sloan's lessons for the adults and Elder Holmes' lessons for the Juniors.

Here we have appointed six workers among the young people to visit and carry literature—regular Zion Seventies.

Logansport, Indiana.

Elder J. C. Reiff, who has been holding special meetings with a great many Gatherings in Indiana, reports as follows concerning his mission in Logansport:

The attendance at our meetings here has been large.

I was surprised at the class of people attending; many of the prominent people—editors, physicians, preachers, and many Church people.

One M. E. preacher made a fool of himself in the eyes of many. Another preacher is sick of his company and is headed toward Zion. He called on me on Monday.

The interest here and at Walton is intense. A number of ex-"Christian Scientists" have and will come into Zion.

Walton is all astir. At least fifteen have decided on coming into Zion. Some have sent in applications.

Many there and here are wanting Baptism. None object to paying tithes. Many here have decided to unite with Zion.

We had a blessed aftermeeting last night.

A number have testified to physical help. Several have resolved to quit Secretism and tobacco.

Bluffton, Ohio.

Rev. Ephraim Basinger, Elder-in-Charge.

Elder Basinger has been appointed to minister, in addition to his Branch at Bluffton, to the Gatherings at Pandora, Fostoria, Fremont, Defiance and Holgate, Ohio. The recent mission in Bluffton, held by Overseer George L. Mason, was blessed of God in the sowing of much good seed, and already there are signs of the harvest.

At Pandora, Elder Basinger writes, there is much bitter opposition, but the healing of a dying babe, in answer to prayer, has had its effect.

The work at Fostoria is flourishing. There have been many wonderful healings.

Fremont is a hard field, but the Gathering there is loyal. There have been healings and setting free of tobacco slaves.

CHEERING WORDS FROM ZION'S GUESTS

NOTES FROM ZION HOME

THE regular Praise and Testimony Meeting held in Zion Home, Saturday evening, February 10, 1900, was conducted by the General Overseer.

After the usual opening exercises, the States represented were enumerated and found to be fifteen in number, as follows:

Illinois, Indiana, Iowa, Kansas, Massachusetts, Michigan, Minnesota, Mississippi, New York, Ohio, North Dakota, Pennsylvania, Virginia, Wisconsin, and Wyoming.

The following foreign countries were also represented:

Africa, Australia, Austria, Canada, Brazil, China, England, France, Japan, and Scotland.

The meeting was then thrown open for testimony.

SAMUEL STEVENSON, Beeston, Notts, England, said: "I have had a very happy week, indeed. Every meeting I have attended I have felt what I cannot describe. I feel tonight that I am in the will of God, and I lay all at His feet for His glory."

OVERSEER G. L. MASON, Zion Home, said: "This has been a week of signal blessing to me. The meeting on Monday night, when the General Overseer laid hands on many hundreds of Zion's Seventies, was the most wonderfully impressive sight I ever witnessed. I have heard a number of people say that they received great blessing at that time. To me that meeting was more convincing than a hundred healings would have been, more convincing that God is in Zion and that great things are in store for us."

Dr. Dowie—I believe every word the Overseer said of that meeting.

DEACONESS H. E. ROBBINS, Zion Home, said: "I was at the Seventy meeting the week before. I was impressed with that body of people, full of the Holy Spirit and ready to do the work which I consider next to that of the General Overseer. A Methodist preacher said, 'This Seventy organization will break up the churches.'"

OVERSEER J. G. SPEICHER, Zion Home, said: "This Seventy movement is working today among our people in a very practical way. This is the forty-first day of the year, and there has not been a single death in Chicago among the members of Zion this year. There has been no death in Zion Home this year. While our hearts have been saddened by the death of a few little children amongst our people outside, there has not been a death of any one over the age of three years. It is remarkable the few calls we have for Elders to visit the sick. It is remarkable how little sickness there has been among our people.

"It is those who have been sacrificing who have been kept. The Seventies have been sacrificing as few in the churches know. It is a sacrifice to go out as the Saloon Seventies will go out tonight and spend hours in those miserable dens of vice. One of the Seventies told me how she met a preacher's son in one of the saloons and invited him to come to the Tabernacle. He said he would come. Last Sabbath afternoon she met him while going to the Tabernacle and recognized him. She said, 'You are not going the right way.' He said, 'I will go later.' 'No, come *now*,' and she took him down there and he sat all through the meeting.

"This Seventy movement is going to do more for the work of God in Zion than any other power outside of the preaching of the Gospel. May God bless the Seventies." (Amen.)

CHARLES HOOVER, Plattsburg, Missouri, said: "My partner and I went over six or eight blocks today and distributed four or five hundred Messages. Only two or three persons refused to receive them."

J. W. ROGERS, 150 Chicago Avenue, Kankakee, Illinois, said: "I never saw people so astonished and dumfounded as they were when we would say, 'Peace be to this house.' Many times they asked several times what we had said. I think only three Messages were rejected."

REV. CHARLES VOLIVA, 1304 Wrightwood Avenue, Chicago, Illinois, said: "I thank God that I am able to be with you tonight to testify to the fact that God is the Healer of His people. There was a time when I did not believe in Divine Healing. I preached against it. It seemed to me that the day of miracles closed with the apostles."

Dr. Dowie—You sinner!

Mr. Voliva—"I was pastor of the First Baptist Church in Havana, this State. Later I was taken sick. When I arrived at Zion Home, April 2, 1899, I was in a very serious condition with pulmonary trouble. I had quite a good many hemorrhages and also three or four abscesses broke while I was in the Home.

"This evening finds me in very good condition, and with my voice almost as strong as ever. Some people have said to me, 'You do not speak as though you ever had lung trouble. Nevertheless I had a serious lung trouble; I suppose a hopeless case from the human standpoint."

MRS. MARIE BRIEGER, Meran, Austria, said: "I have felt the power of the prayers of Zion during my absence, and I praise the Lord I am much better than before."

ELDER EMMA K. MASON, Zion Home, said: "Mrs. Stern and I had a happy time in our Seventy work last Thursday afternoon, in spite of the storm. Quite a number of the people thanked us for the Messages. One old gentleman said we could not bring anything better.

"I want to speak of a little incident which will be a help to other children who read LEAVES OF HEALING. Mrs. Connor, who lives next door to the Home, told me that whenever her children are ill they call upon their father or mother to pray for them, and they usually hear nothing more of their illness. But the other day, her little boy Willie stepped on a tack and his foot was sore for several days. While his foot was so sore his mother saw him hobbling to the window leaning upon a cane which a few days before he had refused to lend to a little friend. She said to him, 'I believe it is because you were stingy that the Lord has not heard our prayers.' He said, 'That is just it.' He prayed for forgiveness and arose from his knees, put on his shoes and stockings and jumped up and down. From that time he has been well."

ELDER W. DERONDEN-POS, Zion Home, said: "My heart is filled with thanksgiving to Almighty God. The first day after I arrived here, on a Friday afternoon, early in September, 1899, it was my privilege to take my first Message to distribute among the German-speaking Jews in the city. It was the Message about Dreyfus. Those Jews came near embracing me, they were so glad to have a man invite them to a meeting where Dreyfus was going to be vindicated. From that time on there have been six months of holy privileges and blessed ministry.

"No word can describe what it means to me that God put into my heart the 'Highways to Zion.' It is a great and glorious thing to find out from experience that in Zion you can be brought to a position before God where every burden will roll

away, where every known obstacle will vanish from your heart, and where you will, without a cloud between you and God, for the first time be able to claim the promise of God that 'He will give the Holy Spirit to them that obey Him.' OBEY! That is the word which needs to be burned into the hearts of some of you. You will not get healing and blessing if you will not *obey*.

"I preached the Gospel in Grand Rapids a few days ago, and was rejoiced to find a new power within me in preaching the Gospel as presented in Zion. The editor of one of the papers of that city who had heard me preach referred, on the whole, in a fair and candid way to the Christian Catholic Church, correctly adding that no one believing in the rule of the people could wish to become a member of this Church! He was right. In Zion we learn to obey those who have the rule over us in the Lord. I am more fully prepared to take orders from the General Overseer than I was before I crossed the Atlantic, although as a soldier of Jesus Christ I had laid my sword even then at the feet of God's servant whom He had raised up.

"I thank God that I did not wish to steal one of Zion's blessings in the dark and then give Zion a kick after giving it to me. Some of you people come here as a last resort to get healing, and yet all the while do not really believe in Zion and the General Overseer! It is no wonder that you cannot get nearer to God. You will not get blessing, God will not countenance that sort of thing.

"I was very ill at the time the Little White Dove first came to me, but I am so glad I did not feel like yielding to the temptation of the Devil to write and ask the General Overseer to pray for me until I could swallow Zion as a whole, head and tail.

"The first question should be, 'Is Zion right?' If Zion is right, then jump into Zion, spirit, soul, and body, and it will not be very long before you will have your healing. If you do not, do not blame Zion.

"I witness to you the Power of God is in Zion, and I feel it, and have known it. That Power has burned the last miserable remnants of sordid motive and of carnal ambition out of me. I am ready for the altar or the plow, because our sufficiency is of God to make us able ministers of His Covenant.

"Learn to deal honestly with God and you will find God ever ready to deal honestly with you, fulfilling all His goodly Word of Promise far beyond your thinking or asking. He will confirm to you His Covenant and will fill you with all the fulness of the riches of His grace and glory."

MISS ANNIE ZIEHLKE, Zion Home, said: "I can testify to wonderful blessing received today. I was very ill, and after Overseer Piper prayed with me I almost instantly received blessing. I am well now."

REV. R. J. YOUNG, Brazil, South America, said: "There is a note of praise in my heart tonight which I do not expect to be able to express in words. It means more to me than any words I can use. I have not dreamed or hoped that there was on the face of the earth an organization which had the marks of God upon it, signs of Divine ownership, as I have found in this Zion movement since coming here. I have read a good deal of Zion Literature. I expected to see a movement such as could not be compared with any other on the face of the earth, but I did not expect to find what I have found since coming here.

"Overseer Mason tonight mentioned one meeting particularly which God used to open my eyes beyond anything that miracles could do. I have known the Lord Jesus as my Healer. I have seen Him heal people of diseases. But what I saw on Monday night was something I had not faith to see, until Jesus come, at least. I know that these eight hundred consecrated people go out from house to house. I understand a little of what is entailed in that consecration, because I have done some of that kind of work. I know it is not easy to take the sneers and scoffs and rebuffs and insults which must come.

"I thank God for the privilege of coming to this place. I believe I belong to Zion. I have sent in my application, although I have not yet heard from it. Whether I do or not, I believe I belong to God's people, because I am God's child.

"When I started from Brazil, about seven months ago, I could scarcely give anybody an intelligent reason for leaving. If they asked me tonight I could answer why. It took me seven months to come this far. I think I must have been very stupid."

DEACONESS SARAH E. HILL, Zion Home, said: "I thank God for my healing this week of the grip. I was quickly healed, but did not recuperate very quickly."

DEACON A. F. LEE, Zion Home, said: "This has been the best year of my Christian experience. It seems to me the best week has been the last week. The way grows brighter and better all the way along. Being identified with Zion's Seventies is the sweetest experience, the greatest joy I have known."

MISS DORA KLEIN, Meran, Austria (Zion Home), said: "It took me two and a half years to come to Zion. I came here the 12th of February of last year. I praise God for the privilege of staying here for so long a time and for all the blessings which have come to me."

LILLIAN PURDIE, Park Ridge, Illinois, said: "I was very sick for two weeks, some time ago. I was in terrible pain. My uncle brought Elder Hoy out to see me, and as soon as He came into the house the pain left me. I have not had any since. The Lord healed me."

Blessed Answers to Prayers.

PLATTEVILLE, WISCONSIN, January 23, 1900.

DEAR BROTHER IN CHRIST:—My husband, George W. Dailey, was taken sick three years ago with the grip. He was sick four months and almost helpless. He was treated all the time, but it did no good. His limbs began to swell.

Mrs. Bidgood came and prayed for him, and we wrote to Zion for prayer. In three days he could get up and dress and walk out. He continued to get well. He has not been sick since, praise God.

One year ago I was sick, but not bedfast. I was not able to get away from the house for six weeks.

I wrote to Zion for prayers, and realized it in my body when you prayed. I was instantly healed. I will trust in the Lord. I am getting on the Eternal Rock.

Last October I was taken desperately sick with malaria. They wrote to Zion for prayers. As the letter was nearing the city I began to feel better. I was healed, for which I praise God.

I wish to thank you and the friends in Zion for their kindness to me and mine. (MRS.) ADELINE DAILEY.

A GOOD PASTOR will ever keep in mind, first, the salvation of the sinner, and, then, the cleansing of the believer. Healing is secondary to salvation.—Extract from Notes of Teaching of General Overseer in Assembly Room of Zion Home, preserved by a Deaconess.

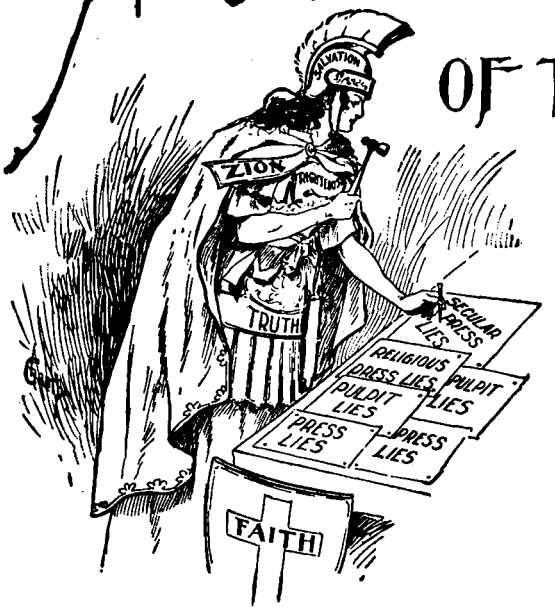
Blätter der Heilung.

Die monatliche deutsche Ausgabe der „Blätter der Heilung" ist nun schon in zwei Nummern erschienen. Abonnement kann mit jeder Nummer beginnen.

Bezugsbedingungen.

Deutsches Monatsblatt. Jährlich 50 Cts., halbjährlich 30 Cts. Einzelexemplare 5 Cts., 25 Exemplare einer Nummer $1.00, 100 Exemplare einer Nummer $3.00. Für Prediger, christl. Vereine und öffentliche Lesehallen jährlich 35 Cts., halbjährlich 20 Cts. Für's Ausland halbjährlich 12 Cts. mehr, und jährlich 25 Cts. mehr für Porto.

Nailing Down the Lies of the Pulpit & Press



EXPLANATORY NOTE.

The innumerable falsehoods of the secular and so-called religious press against Zion have continued without cessation for years.

We have occasionally dealt with some of these falsehoods and taken up much valuable time in our public ministration in answering these attacks.

But the time has come when we have resolved no longer to answer them in detail, unless in extremely exceptional cases.

We shall simply content ourselves with stating them and nailing them down.

Hence we have determined to devote this page to a beginning of this work of publicly branding the most important of the almost innumerable lies of the ungodly, unclean, criminal, and hypocritical press.

We shall also add from time to time a few specimens of the odium theologicum, which we shall cull from the innumerable misrepresentations and fabrications of the apostate churches.

It must not be supposed that we admit the truth of the things which we do not here deny, for it would be simply impossible to enumerate all that ought to be nailed down. We again remind our friends that these are simply the most important of them.

Lies of the Chicago Record Nailed Down.

January 5, 1900—False statement concerning reception by the General Overseer alleged to have been arranged for at the residence of Nelson Cole, Zion City Site; this lie was made out of whole cloth.

January 8, 1900—False statements alleging that the General Overseer had lost his voice on Sunday evening, January 7th. A mass of other lies alleging the General Overseer's illness and putting into his mouth statements which he never uttered. All these have been utterly refuted and disproven again and again. The *Record* has been derided throughout Chicago for its ridiculous lies.

January 17, 1900—False statements concerning the death of a child named Esther H. Hocking.

January 22, 1900—False statements alleging that the voice heard in the Graphophone Address on Lord's Day, January 21st, was not that of the General Overseer. None who knew the General Overseer failed to recognize his voice. Some of the other Chicago papers declared that the voice was that of the General Overseer.

January 23, 1900—A "fake" telegram from Waterloo, Iowa, alleging that Dr. Speicher, in a private letter, had said that the General Overseer was seriously and perhaps fatally ill with paralysis. This lie has been thoroughly answered in the columns of LEAVES OF HEALING.

January 24, 1900—False statements concerning arrest of Deaconess Paddock.

January 27, 1900—False statements concerning General Overseer's sermon on January 28th in Central Zion Tabernacle, entitled "Dowie's Responsive Service." This maudlin effort has been already dealt with in LEAVES OF HEALING.

January 31, 1900—False statements alleging David Bixler, arrested for arson, to be a member of the Christian Catholic Church. False statements alleging that the General Overseer announced himself as Moses.

February 1, 1900—False statements alleging one James M. Kaloonis, arrested for insanity, to be a member of the Christian Catholic Church.

February 5, 1900—Garbled and distorted report of the sermon of the General Overseer in Central Zion Tabernacle, February 4, 1900.

February 8, 1900—False statements alleging that Edward A. Flanders was about to bring suit for libel against the General Overseer; a vile rehash of lies exploded and ridiculed into oblivion months ago.

February 12, 1900—Lies mixed with truth concerning "checking" of infants at nursery in Central Zion Tabernacle.

Lies of the Chicago Inter Ocean Nailed Down.

January 5, 1900—False statements alleging that members of the Christian Catholic Church are constrained to patronize a certain undertaker.

January 6, 1900—Distorted report of meeting held in Zion Hall of Seventies, January 5, 1900.

January 7, 1900—Lies concerning visit of the General Overseer and party to site of Zion City on January 6th, mixed with truth.

January 17, 1900—False statements concerning death of Esther H. Hocking.

January 24, 1900—False statements concerning arrest of Deaconess Paddock.

January 31, 1900—False statements alleging David Bixler, arrested for arson, to be a member of the Christian Catholic Church.

February 1, 1900—Lies alleging one James M. Kaloonis, arrested for insanity, to be a member of the Christian Catholic Church.

February 8, 1900—False statements concerning alleged intention of Edward Flanders to sue General Overseer for slander.

February 9, 1900—False statements concerning trial of C. F. Struck at Crown Point, Indiana.

Lies of the Chicago Tribune Nailed Down.

January 5, 1900—False allegation that members of the Christian Catholic Church may patronize but one special undertaker.

January 5, 1900—False allegation that General Overseer would hold reception at the residence of Nelson Cole at Zion City Site, on January 6th.

January 7, 1900—Colored and distorted account of the visit of the General Overseer to the site of Zion City January 6th; lies mixed with truth.

January 7, 1900—Contemptible quip concerning the General Overseer's alleged loss of voice; evidently "scissored" from the ludicrous little Chicago *News*.

January 16, 1900—Rehash of the repeatedly-exploded lie alleging illness of the General Overseer.

January 17, 1900—False statements concerning the death of Esther H. Hocking.

January 22, 1900—False statements concerning Graphophone Address of the General Overseer.

January 26, 1900—Telegram from Lima, Ohio, containing false statements concerning mission of Overseer George L. Mason at Bluffton, Ohio.

January 31, 1900—False statements alleging David Bixler, arrested for arson, to be a member of the Christian Catholic Church.

February 1, 1900—False statements alleging one James M. Kaloonis to be a member of the Christian Catholic Church.

February 4, 1900—False statements alleging General Overseer's intention to postpone building of Zion Temple.

February 9, 1900—False statements concerning trial of C. F. Struck at Crown Point, Indiana.

Lies of the Chicago Chronicle Nailed Down.

January 7, 1900—Lies mixed with truth concerning visit of General Overseer and party to site of Zion City, January 6th.

January 9, 1900—Distorted account of sermon of the General Overseer in Central Zion Tabernacle on January 7, 1900.

January 17, 1900—False statements concerning death of Esther H. Hocking.

January 17, 1900—False statements in leading article, alleging illness of General Overseer.

January 22, 1900—Leading article insinuating illness of the General Overseer.

January 22, 1900—Lies mixed with truth concerning Graphophone Address of the General Overseer.

January 24, 1900—Telegram from Lima, Ohio, greatly exaggerating the attack of cowards upon Overseer Mason at Bluffton, Ohio.

January 29, 1900—False statement concerning announcement of General Overseer for Lord's Day, January 28th.

January 29, 1900—Distorted account of General Overseer's sermon in Central Zion Tabernacle, January 28th.

January 31, 1900—False statements alleging one David Bixler, charged with arson, to be a member of the Christian Catholic Church.

February 2, 1900—False statements alleging one James M. Kaloonis, arrested for insanity, to be a member of Zion.

February 4, 1900—False statements alleging General Overseer's intention to postpone building of Zion Temple.

February 13, 1900—Distorted statements concerning "checking" of infants in nursery in Central Zion Tabernacle.

Lies of Chicago Times-Herald Nailed Down.

January 8, 1900—Distorted report of sermons of General Overseer in Central Zion Tabernacle, Lord's Day, January 7, 1900.

February 1, 1900—False statements alleging one David Bixler, arrested for arson, to be a member of the Christian Catholic Church.

Lies of Chicago Post Nailed Down.

January 6, 1900—Distorted account of visit of General Overseer and party to site of Zion City, January 6, 1900.

Lies of Chicago Daily News Nailed Down.

January 6, 1900—Highly colored and greatly exaggerated account of visit of General Overseer and party to site of Zion City, January 6, 1900.

January 5, 1900—False statements giving fake interviews with the citizens of Waukegan.

January 8, 1900—False statements alleging that investors in Zion City would probably lose all their investments; also alleging that the General Overseer had no intention of building a City upon proposed site; also distorted account of General Overseer's address, Lord's Day, January 7, 1900.

January 9, 1900—False statements alleging that Zion is a menace to public health.

January 15, 1900—False statements alleging serious illness of the General Overseer.

January 20, 1900—Repetition of often disproved lie concerning alleged illness of the General Overseer.

January 22, 1900—False statements alleging the voice heard in the Graphophone Address was not that of the General Overseer. False statements alleging disturbance in Zion Home of Hope.

January 23, 1900—False statements concerning arrest of Deaconess Paddock; containing, also, many wholly false statements concerning Zion Home of Hope; also reiteration of lie that the General Overseer was ill.

January 31, 1900—False statements alleging one J. M. Kaloonis, arrested for insanity, to be a member of the Christian Catholic Church.

January 31, 1900—False statements alleging David Bixler, arrested for arson, to be a member of the Christian Catholic Church.

February 7, 1900—Unsuccessful attempt to resurrect dead and decayed lies concerning the infamous Flanders case.

Lies of Chicago Sun Nailed Down.

January 2, 1900—Ridiculous story of a chest containing one million dollars alleged to have been displayed at the All-Night Meeting; made out of whole cloth.

Lies of Chicago Democrat Nailed Down.

January 4, 1900—False statement alleging that the General Overseer compels members of the Christian Catholic Church to patronize a certain undertaker from whom he receives commission; utterly unfounded in fact.

January 16, 1900—A vile editorial concerning falsely alleged loss of voice of the General Overseer, insinuating that the ensuing silence was very welcome to the majority of the Chicago citizens. Writer fails to explain how Chicago citizens have heard the General Overseer's voice save when they chose to do so.

January 16, 1900—False statement alleging that the General Overseer was worn out.

January 17, 1900—False statements concerning the death of Esther H. Hocking.

January 23, 1900—False statements concerning arrest of Deaconess Paddock, and alleging cruelty to homeless woman.

January 31, 1900—False statements alleging David Bixler, arrested for arson, to be a member of the Christian Catholic Church.

February 7, 1900—False statement alleging that Edward A. Flanders is about to begin a suit for slander against the General Overseer.

February 12, 1900—False statement alleging one Mary Hannagan, arrested for theft, had joined the Christian Catholic Church and become a guest in Zion Home.

Lies of the Chicago Journal Nailed Down.

January 9, 1900—False statements alleging that the General Overseer lost his voice on the evening of Lord's Day, January 7, 1900.

January 17, 1900—Would-be humorous paragraph insinuating illness of the General Overseer.

January 27, 1900—False statements concerning Graphophone Address.

January 23, 1900—False statement alleging that one Agnes Killen had been forcibly driven from Zion Home of Hope, and otherwise abused by Deaconess Paddock.

February 1, 1900—False statement alleging one David Bixler, arrested for arson, to be a member of the Christian Catholic Church.

February 7, 1900—False statements alleging that a suit for slander against the General Overseer was about to be begun by Edward Flanders.

Lies of Waukegan Sun Nailed Down.

January 2, 1900—False statements concerning proceedings at All-Night Meeting, January 1, 1900. Lies mixed with truth.

January 5, 1900—False statements concerning General Overseer's proposed visit to Europe.

January 6, 1900—Many inexcusable inaccuracies in report of visit of General Overseer and party to site of Zion City on January 6, 1900.

January 16, 1900—False statements alleging illness of the General Overseer.

January 17, 1900—False statements concerning death of Esther H. Hocking.

January 25, 1900—Utterly false statement that Zion Land and Investment Association was a company of worldly speculators using Dr. Dowie's name merely as an advertisement.

January 31, 1900—False statements concerning meeting of Zion Seventies, January 29, 1900.

February 5, 1900—Utterly false statement alleging that the General Overseer will lease land in site of Zion City and not buy it; also false statement alleging forcible ejection of reporter for Waukegan *Gazette* from the residence of Nelson Cole, February 3, 1900; also distorted account of service in Central Zion Tabernacle, February 4, 1900.

February 8, 1900—A reprint of Chicago press lies concerning alleged suit of Edward Flanders against the General Overseer for slander.

February 9, 1900—False statements that Chicago millionaires, among them ex-Mayor George B. Swift, are furnishing financial backing for Zion City.

Lies of Papers in Other Cities Nailed Down.

Boston (Massachusetts) *Post*, January 8, 1900—Mass of lies concerning Zion City, Zion in Chicago, and General Overseer's past history; a little truth mixed in.

Des Moines (Iowa) *State Register*, January 4, 1900—Spiteful, utterly false and ridiculous editorial entitled "Dowie's Zion Farce."

La Crosse (Wisconsin) *Argus*, January 6, 1900—Repetition of the lie concerning alleged display of chest at All-Night Meeting.

Sidney (Ohio) *Journal*, January 5, 1900—A long, meandering article full of false statements, signed Minnie E. Hadley.

Peoria (Illinois) *Star*, January 7, 1900—Many false statements in an editorial entitled "Zion's Kingdom."

New York (New York) *Herald*, January 7, 1900—False statements concerning Zion City, Zion in Chicago, and past history of the General Overseer.

Columbus (Ohio) *Journal*, January 7, 1900—False statement alleging failure of Zion City project.

Albany (New York) *Journal*, January 8, 1900—Many false statements concerning Zion City in an editorial entitled "Utopian City."

Peoria (Illinois) *Star*, January 8, 1900—Mass of manufactured statements concerning proposed Zion Temple.

Albany (New York) *Journal*, January 10, 1900—Repetition of Chicago press lie that the General Overseer lost his voice.

Milwaukee *Evening Wisconsin*, January 12, 1900—False statements alleging that Elder G. Hammond had been appointed for work in Europe.

Toledo (Ohio) *News*, January 12, 1900—Editorial article entitled "Dowie Silenced," falsely alleging General Overseer's loss of voice. Copied verbatim from the Chicago *Dispatch*.

Racine (Wisconsin) *Journal*, January 13, 1900—False statements alleging Elder G. Hammond had been appointed to work in Europe.

Superior (Wisconsin) *Leader*, January 14, 1900—False statements alleging Elder G. Hammond had been appointed to work in Europe.

Indianapolis (Indiana) *Press*, January 18, 1900—"Dr. Dowie Loses His Voice"; repetition of Chicago press lie, falsely alleging General Overseer's loss of voice.

Detroit (Michigan) *News*, January 12, 1900—Statement falsely alleging loss of voice of the General Overseer, copied from Chicago papers.

Syracuse (New York) *Herald*, January 14, 1900—Many false statements concerning Zion City.

Indianapolis (Indiana) *News*, January 17, 1900—False statements concerning death of Esther H. Hocking.

Milwaukee *Evening Wisconsin*, January 18, 1900—Editorial article falsely insinuating illness of the General Overseer.

Des Moines (Iowa) *Capital*, January 18, 1900—Editorial paragraphs falsely insinuating illness of General Overseer.

Cleveland (Ohio) *Press*, January 15, 1900—False statements concerning proposed Zion Temple.

McKeesport (Pennsylvania) *Times*, January 16, 1900—False statement concerning Zion City and the General Overseer.

Albany (New York) *Herald*, January 17, 1900—False statements concerning Zion City and General Overseer.

Indianapolis (Indiana) *News*—Ridiculously false article stating that the General Overseer will enter the political arena of Indiana during the coming campaign; without the slightest foundation in fact.

San Francisco (California) *News-Letter*, January 20, 1900—Vile and scurrilous editorial article consisting of almost insane ravings against the General Overseer and members of the Christian Catholic Church in Zion.

Indianapolis (Indiana) *Sentinel*, January 22, 1900—Editorial article falsely alleging General Overseer intends to enter political arena of Indiana.

Minneapolis (Minnesota) *Times*, January 23, 1900—False statement alleging illness of the General Overseer.

Columbus (Ohio) *Citizen*, January 23, 1900—Reprint of "fake" telegram from Waterloo, Iowa, falsely alleging stroke of paralysis of General Overseer.

Toledo (Ohio) *News*, January 24, 1900—Reprint of "fake" telegram from Waterloo, Iowa, falsely alleging General Overseer's serious illness.

Minneapolis (Minnesota) *Journal*, January 26, 1900—Many false statements concerning General Overseer and Zion City.

Indianapolis (Indiana) *Sun*, January 23, 1900—Reprint of "fake" telegram from Waterloo, Iowa, falsely alleging serious illness of General Overseer.

St. Louis (Missouri) *Star*, January 23, 1900—Reprint of "fake" telegram from Waterloo, Iowa, falsely alleging serious illness of General Overseer.

Minneapolis (Minnesota) *Times*, January 26, 1900—Distorted account of services conducted by Evangelists Kennedy and MacCormac, Zion Tabernacle, Minneapolis.

Council Bluffs (Iowa) *Nonpariel*, January 24, 1900—False statements alleging illness of General Overseer.

Peoria (Illinois) *Star*, January 24, 1900—False statements concerning alleged illness of the General Overseer; also ridiculously false statement concerning alleged failure of congregation to hear Graphophone Address.

Racine (Wisconsin) *Times*, January 26, 1900—False statements alleging purchase of five acres of land in Racine by the General Overseer.

La Crosse (Wisconsin) *Press*, January 27, 1900—False statement concerning mission of Evangelists Kennedy and MacCormac in Minneapolis.

Pittsburg (Pennsylvania) *Post*, January 27, 1900—Alleged letter from Melbourne, Australia, containing many false statements concerning General Overseer's life in that island continent.

Marion (Ohio) *Daily Star*, January 26, 1900—Highly exaggerated account of mission of Overseer Mason in Bluffton, Ohio. This article served splendidly to advertise Overseer Mason's meetings in Marion.

Peoria (Illinois) *Journal*, January 29, 1900—False statements concerning Zion City.

Lincoln (Nebraska) *State Journal*, January 28, 1900—False statements alleging the General Overseer had lost his voice.

Indianapolis (Indiana) *Patriot-Phalanx*, January 18, 1900—Repetition of the Chicago press lie alleging the loss of voice of the General Overseer.

New York *Telegram*, February 5, 1900—Garbled and distorted report of address by General Overseer in Central Zion Tabernacle, Lord's Day, February 4, 1900.

Kansas City (Missouri) *World*, February 6, 1900—False statements alleging General Overseer to have said oysters were the cause of all evil passions of men.

Albany (New York) *Tribune*, February 9, 1900—False statement concerning General Overseer, reprinted from other papers.

New York *Telegraph*, February 6, 1900—Would-be humorous editorial article calling General Overseer "Head of the Christian Science Cult of the West," misquoting his statements concerning the oyster.

Lies of Religious Papers Nailed Down.

Pentecostal Herald (Louisville, Kentucky), January 3, 1900—Letter from Dr. Carradine alleging absence of healings in Zion and putting words into General Overseer's mouth which he never spoke.

Christian Advocate—Mass of lies both as to fact and teaching in an editorial article by Bishop Buckley, entitled "An Epidemic of Faith Killing."

Christian Up-Look (Buffalo, New York), February 1, 1900—Almost insane attack upon the General Overseer, full of lies and misstatements, entitled "Dowiesm Disclosed," by Rev. Frederick S. Parkhurst, Ph. D.

The Christian Witness and *Advocate of Bible Holiness* (Chicago), February 15, 1900—A long, meandering article by Rev. C. C. Cary, containing commendation of the General Overseer for his opposition to drugs, but closing with an utterly false attack upon his alleged "bitterness of spirit."

The following-named country newspapers copied many of the most ridiculous lies manufactured in the editorial rooms of Chicago daily papers, thus sucking up and distributing to their readers this mass of vile sewage. The lies copied include the alleged arming of Zion's Guard; the utter fabrication concerning the display of a chest of money at the All-Night meeting; lies concerning Zion City; lies alleging loss of voice and serious illness of the General Overseer; lies concerning Zion's Overseers and Elders, and many other absolutely false statements:

Sterling (Illinois) *Gazette;* Atlantic (Illinois) *Messenger;* Mt. Carroll (Illinois) *Republican;* Rapid City (South Dakota) *Journal;* Beatrice (Nebraska) *Democrat;* Sterling (Illinois) *Standard;* New Lisbon (Wisconsin) *Argus;* Fairmount (Minnesota) *Sentinel;* Belleville (Illinois) *Northwestern;* Forreston (Illinois) *Herald;* Morris (Illinois) *Post;* Sheboygan (Wisconsin) *Journal;* Marion (Indiana) *Chronicle;* Streator (Illinois) *Free Press;* Sterling, (Minnesota) *Standard;* Hammond (Indiana) *News;* Lima (Ohio) *Republican-Gazette;* Plymouth (Indiana) *Democrat;* Plainfield (Illinois) *Enterprise;* Montague (Michigan) *Observer;* Osage (Iowa) *News;* Layfayette (Indiana) *Journal;* Batavia (Illinois) *Herald;* Hagerstown (Maryland) **Globe;* Quincy (Illinois) *Whig;* Goshen (Indiana) *Democrat;* Columbus (Indiana) *Republican;* Kenosha (Wisconsin) *Gazette.*

A. W. N.

*This paper afterward published a correction written by Zion Elder.

ZION'S BIBLE CLASS.

CONDUCTED BY DEACON DANIEL SLOAN.

BIBLE LESSON FOR FRIDAY, FEBRUARY 23d, 8 P. M.

Signals and Helps for Life's Pathway.

1. *Beware lest you dispute life's record.*—Jer. 17:9-11.
   Does not a person reap just what he sows?
   Is not the life always what the heart makes it?
   Is not a diseased body the fruit of a disobedient spirit?
2. *Beware lest you become self-opinionated.*—Prov. 16:22-26.
   If a man is set in his way of thinking, what is he?
   Will not a right spirit make one wise in life?
   Can a man be honest in his way of thinking and go to hell?
3. *Beware lest self-esteem be your hero.*—Prov. 16:1-7.
   Do not most people think they are just about right?
   Must not God test life to show the evils which have crept in?
   Does not God abominate the man too proud to learn?
4. *Beware lest you become vain-minded.*—Gal. 6:1-5.
   Is it not possible for a very spiritual man to fall into sin?
   Should not the failures of others ever warn us?
   Is it not better to think of God's mercy instead of our greatness?
5. *Beware lest you presume in calculations.*—Psa. 19:9-14.
   Is not presumptuous sinning a great folly?
   Does not God's Word insure to one good judgment?
   Cannot one get into faults and be unconsious of them?
6. *Beware lest your purpose be only a dream.*—Jer. 23:23-28.
   Do not many chase phantoms all through life?
   Do not vain imaginings blast many lives?
   Cannot God direct one according to destined fitness?
7. *Beware lest self-praise be your folly.*—Prov. 28:1-6.
   Do not most people like to pat themselves on the back?
   Are not others better able to judge of one's worth?
   Are not boasted plans and possessions a shame to one?
8. *Beware lest other men's faults be also your shame.*—1 Cor. 10:5-1.
   Do you read the danger signals in other men's sins?
   Will not sin always produce death?
   What names of sins which kill sooner or later have you on your list?

The Lord Our God is a Precept-Giving God.

BIBLE LESSON FOR SUNDAY, FEBRUARY 25th, 1:30 P. M.

The Meat-Eating Question.

1. *The liberty to eat pork is not established by Scripture.*—1 Tim. 4:1-5.
   What meats has God created to be received with thanksgiving?
   What does God's truth say about what meat to eat, and what not?
   Can you thank God and eat what He says is too unclean to eat?
   Must not meat to be good to eat be declared particularly to be so?
   Will your praying God to make the hog fit to eat ever be answered?
2. *All animal flesh is not declared to be clean for food.*—Mark 7:17-23.
   Does this Scripture have any reference to so-called meat eating?
   Does any food one may eat defile the body as much as a filthy heart?
   Do not some eat clean food who revel in iniquity and die early?
   Will impure thoughts corrupt the blood and produce disease?
   Is not to love sin of any kind to seek death and court sickness?
   Would it not be better to eat more cereal and vegetable and less animal food?
3. *Clean meat sacrificed to idols is not made unclean to the body by such base use.*—1 Cor. 8:1-13.
   Should persons make meals on meat because God permits some to be eaten?
   Can an idol defile meat which God has made clean?
   If a man is to eat any kind of food, should he not eat in faith?
   Can a man eat in faith that which is an injury to others?
   Does eating meat make one purer in spirit in the sight of God?
   Should any one eat even clean meat in an unholy place or on an unholy occasion?
4. *To be right and do good above all else and not pander to appetites is to be one's chief concern.*—Rom. 14:14-23.
   Is it not the Devil nature in hogs that makes them filthy as food?
   Does not the eating of hog produce lust, disease and stubbornness?
   Does salvation make one a slave to the morbid appetite of one's belly?
   What harm do others suffer who do things you do, which to you is of no apparent harm?
   Are you warranted in eating anything simply because it tastes good?

God's Holy People are a Pure-Food People.

How to get good out of God's Word every day you live throughout life.
Read its Great Truths.—Meditate on what God says.—Reflect on how it is to affect your life.—Mark the Scripture significantly with ink as read.—Pray that your spirit may grasp it. Live it, whatever may arise.—Look for blessings ever to follow sincere obedience.
Then more and more it will be your delight day and night as God declares it should.



By Rev. O. L. Tindall, M. A., B. D., Principal Ministerial Training Department.

WE HEAR very good reports from the examinations in the different branches. The Professor of Church History informs us that the average grade was equal to that of his class in college. They were all college-bred men, while many of Zion students have never had a college training.

The other classes have evidenced excellent work in their examinations.

Zion students and professors pray over every lesson. All recitations in the Ministerial Department are opened with prayer.

We exhort our students to imitate Daniel when in the Court of Babylon, who, when he passed his examination, stood ten times better "in every matter of wisdom and understanding," concerning which the king inquired of him, than did his competitors, who defiled themselves with swine's flesh and wine.

There is no reason why Zion students should not stand ten times better than the carousing, Secret Society, sporting, wine-bibbing students who never pray. They should be "fairer and fatter."

We have had the pleasure of recording a goodly number of new names at the beginning of this new term. Others are writing us of their strong desire to come to Zion College.

We are just now in receipt of such a letter from a bright young school teacher, who is only waiting to earn the means to come, having refused help from friends who offered to assist him through the college which he had formerly attended.

A young lady student who has just entered Zion College tells us her story of coming to Zion. Her father was a doctor, and she had a strong desire and intention to follow in his footsteps. To this end she had prepared herself; had been three years in college, and had her plans made to become a Medical Missionary, which is the latest fad among the churches.

A few shots from Zion's quiver went through her air castles; they collapsed, and she capitulated. She came to Zion, with the fond ambitions of herself and friends shattered. A friend of hers who had like intentions came also.

The story of Zion College is already becoming a very interesting one.

It was only one year old on the 14th of February. We have been enlarging our quarters every few months, until now we threaten to use the entire space in Zion's Hall of Seventies.

Sixty new desks have been set up to take the place of the opera chairs on the north side of the hall.

To commemorate the opening of Zion College, and Zion College Home, which adjoins, there was given a reception to the students, professors and teachers, on Friday evening, February 16th, at the College Home, which is presided over at present by Principal and Mrs. O. L. Tindall. A very pleasant evening was spent and the social fellowship of students and teachers strengthened.

We are pleased with the spirit of forbearance and good nature with which all put up with some of the inconveniences of the crowding caused by the rapid growth of Zion College. There has been no clashing.

It has reminded us of some experiences on the farm with stock. We used to have trouble with the cattle when feeding and watering. They would not eat or drink at the same trough, the long-horned steers driving away all the others, even after they had drunk themselves to the full.

The farmers remedied that evil by dehorning the cattle. This quite subdued the evil disposition in the animals.

The little circumstance suggests an explanation to the troublesome passage, for some, in Hebrews 12:6: ". . . and scourgeth every son whom he receiveth."

Zion College students have all been dehorned. That is why they dwell together in unity, even when crowded somewhat. "If thy hand cause thee to stumble, cut it off. . . . If thine eye cause thee to stumble, cast it out."

Horns and cloven feet are suggestive of him who goeth about seeking whom he may devour. That is why Zion only takes students who are members of the Christian Catholic Church. We desire peace in our own borders. We will carry the war into the enemy's country, but we want no contention nor strife in our own camp. We are training for a Holy War on Sin and Satan.

We ask the question, Why do these students come to Zion College from all parts? They are young men and women who have like passions, naturally, with other young people; plenty of life and ambition, and many leave flattering prospects of worldly prosperity. Why do they come?

Is it because our President has "form and comeliness" to draw them? No one claims that. He was not made after the pattern of Saul, who was head and shoulders above his fellowmen, but rather the reverse.

We believe that, like David, he was chosen for other qualities—especially for his fighting qualities, the enemy say.

Distinguished names among the faculty—though there be trained and efficient men and women—cannot account for these young people coming. They have not been persuaded by flaming advertisements in the secular press, nor by flattering inducements of a worldly nature. We yet lack many useful appliances in the way of apparatus, libraries, etc.

We think there is only one explanation, and may it always be *the* only one. It is in Christ's own words, John 12:32: "And I, if I be lifted up from the earth, will draw all men unto Myself."

The very same Jesus—not a mutilated Jesus—will still draw men unto Himself. A changed Jesus who does not do as He used to when He uttered these words, cannot win men. The reason the churches do not draw now is, they have no Christ in them. The Jesus they talk so much about and eulogize so eloquently is quite another man. The multitudes do not and will not follow him, for when they do they are only disappointed. "The sheep follow Him, for they know His Voice. A stranger will they not follow, but will flee from him."

Pray for Zion College.

ZION'S FINANCIAL INSTITUTIONS



ZION CITY BANK.

FOR YE KNOW the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might become rich.

HAVE A HOLY ambition to be rich in the love of God; rich in knowledge, rich in faith, rich in good deeds, rich in everything that is pure and holy, and rich in gold and silver honestly gotten.

SENATOR WOLCOTT was right when he said in his recent speech on the currency: "The rich are getting richer, and the poor are getting richer also."

WE QUOTE from a letter recently received: "Before I came into Zion I was in debt. Now I am out of debt, we have things comfortable, and I am saving some money."

THIS MAN was once a member of that vast army whose God is their belly, and whose end is death; but Zion's Message calling him to repentance reached him, and now he is a new man in Christ Jesus, and his family is happy.

WE ARE firmly convinced that God's children should have no fellowship with the world.

A BROTHER residing in a neighboring city said the other day: "I have always transacted my banking business with ——— Bank, which is managed by worldly men; but by the Grace of God I intend to transfer my account to Zion City Bank."

GOD'S CHILDREN in Zion who will not deposit their money in Zion City Bank are not loyal. Thank God, there are not many, but we know of some, and God will call them to account some day.

WE PAY four per cent interest on savings accounts from $1 to $500; three per cent on accounts over $500.

OUR SAVINGS STAMPS are being purchased quite freely. Parents are urged to encourage their children to save.

THE FOREIGN COMMERCE of the United States in 1899 amounted to more than $2,000,000,000. Of this sum $799,834,620 were imports, and $1,275,416,641 exports.

ZION LAND AND INVESTMENT ASSOCIATION.

THE MEMORABLE VISIT recently to Zion City site by our General Overseer, his family and a few invited guests and friends, was one not soon to be forgotten.

MANY of the owners of the land we found to be intelligent Christian men and women, whose faces, we trust, God will lead Zionward.

SOME HAVE already expressed a desire to remain and live in Zion City, and receive the benefits of a clean, enterprising, modern Christian abiding place, where their children can be properly trained and educated, and not be contaminated with the wickedness, crime, and vice so prevalent in all wordly cities.

WE PRAISE GOD for the increasing number of investors added to our list last month. It was by far the busiest month we have had since the books were opened.

LARGE NUMBERS of the Articles of Agreement, explaining quite fully the plan of this Association, are being sent out daily to prospective investors.

SIX PER CENT INTEREST is guaranteed investors from the date their remittance is received, and two per cent additional interest from date of each certificate will be allowed when certificates are presented to us in payment for lots.

IT WILL BE WELL for all Zion to remember that shareholders will be the first to receive plats of the land when ready to be placed on the market.

DO NOT send currency by mail. Make your remittance either by Bank Draft, Post Office, or Express Money Order, and payable to Zion Land and Investment Association.

ALL LETTERS should be carefully addressed. Hundreds of thousands of letters carelessly directed find their way to the Dead Letter Office at Washington every year.

ARE YOU praying daily for the upbuilding of Zion City, that it may speedily be established, and then be a mighty propulsive power in the rapid extension of the Kingdom of God?

The Tabernacle of old was built when every person had a willing heart, and gave to God of what He had given them, or what they might obtain.

Is your faith in God and the powers He has given you so small that they will not cover at least one share of stock in the next thirty or sixty days? Do not limit God by making it one share when He is willing to bless you and make it ten.

SEND FOR copies of the Agreement.

CRY ALOUD and shout, thou inhabitant of Zion: for great is the Holy One of Israel in the midst of thee. Isaiah 12:6.

NOTES OF THANKSGIVING TO ZION'S GOD

Extracts From The General Overseer's Correspondence

Compiled by O. J. Drescher, Private Secretary

Baby Healed of Scrofula, Cold and Convulsions.

LISBON, NORTH DAKOTA, February 5, 1900.

DEAR BROTHER IN CHRIST:—One year ago I made application for prayer in behalf of our baby son, who was given up to die.

He had a scrofulous gathering on his neck.

God most graciously heard your prayers and ours. The abscess broke on Tuesday morning and was well on Saturday.

Late in the spring he had cold and convulsions.

Prayer was offered by Mrs. Simmons, my husband, and myself.

God again answered. All through the year God graciously heard our prayers in behalf of our children and ourselves.

May God bless this simple testimony to His Name's honor and glory.

Your Sister in Christ, MRS. D. H. GLEASON.

Jesus the Healer Blesses the Babe.

STANLEY, WISCONSIN, February 5, 1900.

DEAR DR. DOWIE:—I wish to state that the Lord heard our prayers in behalf of our dear babe.

He is now perfectly well and his cough is all gone.

I sent you a request for prayer the 27th ult., and he never got any worse after I sent you the letter, but soon commenced to get better. Praise the Lord!

We thank you for your prayers.

Your Sister in Christ, (MRS.) MAUD ALLINGTON.

Converted and Healed Through Zion's Prayers.

LENA, IOWA, February 5, 1900.

DEAR DR. DOWIE:—We are very thankful to you for your prayers for our brother's healing.

He was raging with the Devil so that it took three men to keep him in bed, but in half an hour after I sent a telegram to you for prayer he raised right up from his pillow and prayed for God to help him.

He has been getting better ever since.

None around his bed believed in prayer, but in spite of them all God heard and answered.

He was an unbeliever before he was taken sick, but we feel that he has repented.

Your Brother in Christ, C. H. WERTS.

Instant Healing in Answer to Prayer.

VALPARAISO, INDIANA, February 6, 1900.

DEAR BROTHER IN CHRIST:—I had a very sore throat. All day yesterday I was unable to work. I had high fever.

I wrote you, asking for prayer, and at 9 P. M. I was instantly healed.

I praise God and thank you for your prayers.

Your Brother in Christ, J. E. SLENDER.

Professed Minister of God Reads Diabolical Lies to His Congregation.

14 LEWISHAM STREET, DULWICH HILL, SYDNEY, NEW SOUTH WALES, AUSTRALIA, December 19, 1899.

DEAR DR. DOWIE:—My wife and I thank you for your kindness in answering our several letters. It brings us comfort.

Our hearts burn at the devices of Satan to vanquish Zion, but God is faithful to deliver.

Even out here the ministers of various churches rail against Zion and its General Overseer. One minister entertained his people, in Petersham, on several Sundays by reading from the Chicago *Record* and other papers concerning the Flinders case and death of little girl.

It has caused quite a stir here.

We pray for the Lord's servants who are coming among us. May God endow them with great power to fight the apostate churches.

God bless Zion in every department, and keep you all, for Jesus' sake.

Faithfully yours in His service, S. G. FARRAR.

Instantaneous Healing of Severe Rheumatism.

HARRIET, OHIO, November 25, 1899.

DEAR DR. DOWIE:—We love your teaching and believe it is the true Gospel.

I had a very severe case of rheumatism. I followed your teaching as best I could, and I thank God He did open the windows of Heaven and shower down His blessing of healing. I was truly healed instantly.

I could not stand or walk a step only on crutches. When healed I got up, praising the Lord, and put my crutches away. I have never had any use for them since. I praise the dear Lord.

My dear wife was healed of sick headache. ELI MCPHERSON.

God Heals Little Boy of Typhoid Fever.

BROKEN BOW, NEBRASKA, November 25, 1899.

DEAR DR. DOWIE:—I wish to thank you for your prayers in behalf of our boy, who has been wonderfully delivered from a severe attack of typhoid fever.

The Board of Health was very indignant, as were also most of the people in the town, because we would not get, as they called it, medical aid for our dear son.

Some of our near relatives and closest friends in the M. E. Church called and warned us not to trust Divine Healing too far.

Others said that he did not have the typhoid fever.

When his temperature was up to 105¾ degrees we called in a doctor for him to tell us, in the presence of one or two witnesses, what was the matter with little Ted.

He pronounced it typhoid fever in a very bad form, and said it would be worse before long, and that his tongue would soon be as stiff as a board.

We thanked him and bade him good night, for we told him we did not want his services any further than to satisfy the people that it was the typhoid fever.

Praise the Lord, our little darling never even got flighty, and his tongue never got stiff, for we telegraphed to you for prayer for him, and now we praise God for deliverance.

Ted is gaining strength every day, and his fever is gone.

We thank you for your teaching.

We find it very hard to live up to your teaching, surrounded by so much unbelief, but we are going to get all the light and food we can from LEAVES OF HEALING until we can turn our property into cash, then we are coming to Zion.

God bless you in your grand work for Him. E. J. PITTAWAY.

Instantaneous Healing After Twenty-Five Years' Suffering.

VERNON, VERMONT, JANUARY 11, 1900.

DEAR BROTHER DOWIE:—I write you a line to let you know our united prayers were answered.

When the hour arrived I went to my room, removed the kneecap which I had worn for twenty-five years (or replaced by a new one), which I had tried so many times to leave off, but could not walk without. I said, "I shall not need you any longer, for God is going to heal me."

When I left my room nearly an hour had passed. I walked without any trouble or pain. I had that faith which I never had before. I expected to be healed when I went to my room.

I feel like exclaiming with the Psalmist David, "My cup runneth over" with praise and thanksgiving to God for His goodness to unworthy me. I thank you for so kindly remembering me at the Throne of Grace.

If we never meet here on earth, may we meet face to face in a land where disease will ne'er invade our frames, and where you will be repaid for the great work you are doing here.

May God bless you.

Your Sister in Christ, (MRS.) MARTHA M. COLLER.

IMPORTANT NOTICE.

Pasted on each copy of the LEAVES OF HEALING which is mailed to our regular subscribers is a small label indicating when the subscription ends. Thus, John Doe, 152, means that Mr. Doe's subscription ends with Vol. 1, No. 52. When special attention is called to this paragraph, by a pencil mark in the margin, it means that your subscription is about to expire, and that you are very cordially invited to renew. We do not wish to lose a single subscriber from our list, and trust that you will favor us with a prompt remittance, that the "Little White Dove" may continue its visits without a break.

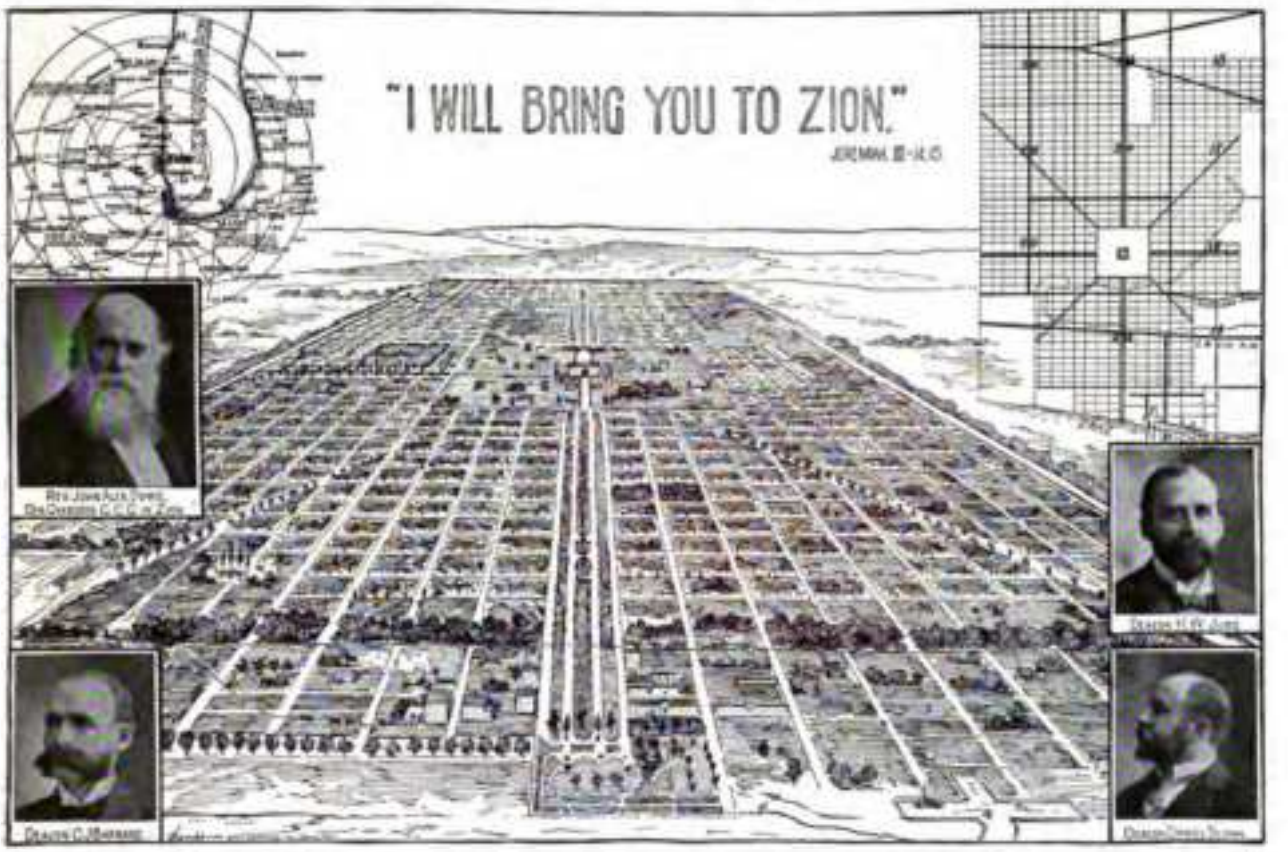
If renewals are sent in advance, the paper will be continued without interruption; otherwise it will be stopped when the subscription expires.

Make all Bank Drafts, Express Money Orders or Postoffice Money Orders payable to the order of JOHN ALEX. DOWIE, 1107 Michigan Avenue, Chicago, Ill., U. S. A.

Shiloh 2.... Long Distance Telephone South 262.... Cable Address "Dowie, Chicago."

All communications upon business must be addressed to

MANAGER ZION PUBLISHING HOUSE,
1107 Michigan Avenue, Chicago.



FOURTH ANNIVERSARY AND CONFERENCE

February 21st to March 1st, Convening in Chicago.

Tickets Will be on Sale from February 17th to 23d
AT ALL RAILROAD TICKET OFFICES IN U. S. AND CANADA,
WITHIN PASSENGER ASSOCIATIONS.
Return Tickets Sold at One-Third Fare on the Certificate Plan.

Interesting and Profitable Sessions Will be Held,
FOR CHURCH OFFICERS DAILY,
FOR CHURCH MEMBERS EVENINGS.

A SPECIAL EXCURSION WASHINGTON'S BIRTHDAY TO

ZION CITY SITE.

By Specially Chartered Trains of Chicago and Northwestern Railway the Temple Location will be visited and observations taken of the Six Thousand Acres of unexcelled land secured for the building of this City. Trains leave Chicago and Northwestern Depot, corner Wells and Kinzie streets, at 10 and 10:30 A. M. Returning, leave Zion City Site at 2:30 and 3 P. M. Round trip tickets, 50 cents; now on sale at Zion Tabernacles and Zion Institutions. For information concerning accommodations, address

REV. JOHN G. SPEICHER, M. D., Zion Home, 1201-1207 Michigan Ave., Chicago.

RAILROAD RATES TO FOURTH ANNIVERSARY EXCURSION.

Instruction Regarding Tickets---Purchase a Full-Fare Ticket in Sufficient Time Before Train Leaves for Chicago.

Secure from the agent a certificate on a Regular Printed Form, certifying to the purchase of the ticket on date between February 17th and 24th. On reaching Chicago, turn the certificate over to Deacon Daniel Sloan, who will countersign, secure Chicago agent's signature, and return it to you.

In buying return ticket at Chicago ticket office, present countersigned certificate, and a ticket will be sold you at one-third fare (provided one hundred people from all parts of the country come to attend the Conference.)

DEACON DANIEL SLOAN.

OBEYING GOD IN BAPTISM.

"Baptizing Them Into the Name of the Father and of the Son and of the Holy Ghost."

Five Thousand Nine Hundred and Twenty-Eight Baptisms by Triune Immersion Since March 14, 1897.

Five Thousand Nine Hundred and Twenty-eight Believers have joyfully followed their Lord in the Ordinance of Believers' Baptism by Triune Immersion since the first baptism in Zion Tabernacle, on March 14, 1897.

Baptized in Zion Tabernacle from March 14, 1897, to March 14, 1899, by the General Overseer	3070		
Baptized by Elders	149		
Total Baptized in Zion Tabernacle			3219
Baptized in places outside of Chicago by the General Overseer		65	
Baptized in places outside of Chicago by Elders and Evangelists		166	
Total baptized outside of Chicago			231
Total baptized in two years			3450
Baptized in Zion Tabernacle from March 14, 1899, to December 14, 1899, by the General Overseer	528		
Baptized by Elders	683		
Total baptized in Zion Tabernacle		1211	
Baptized in places outside of Chicago by the General Overseer		55	
Baptized in places outside of Chicago by Elders and Evangelists		816	
Total baptized outside of Chicago		871	
Total baptisms in nine months			2082
Total baptized in two years and nine months			5532
Baptized in Zion Tabernacle by the General Overseer: February, 1900, Vol. 6, pages 520, 552	90		
Baptized in Zion Tabernacle by Overseer Wilhide	13		
Baptized in Zion Tabernacle by Overseer Piper	67		
Baptized in Zion Tabernacle by Overseer Mason	82		
Baptized in Zion Tabernacle by Elder Graves	24		
Baptized in Zion Tabernacle by Elder Holmes	13		
Baptized in Zion Tabernacle by Elder Pos	22	311	
Baptized in California by Elder Viking		23	
Baptized in California by Overseer Wilhide		9	
Baptized in Michigan by Elder Stevens		16	
Baptized in Nebraska by Elder McFarlane		4	
Baptized in Ohio by Elder Bouck		5	
Baptized in Ohio by Elder Moot		4	
Baptized in Vancouver, B. C., by Elder Simmons		5	
Baptized in Victoria, B. C., by Evangelist Brooks		13	
Baptized in Washington by Evangelist Brooks		6	85 396
Grand total baptized since March 14, 1897			5928

The following-named sixty-seven believers were baptized in Central Zion Tabernacle, Chicago, Lord's Day, February 11, 1900, by the General Overseer:

Aikin William....6723 Marshfield Avenue, Chicago, Illinois
Akerholm, Charles....Harvey, Illinois
Allen, Enoch....120 West State Street, West Hammand, Illinois
Allen, Ora E....120 West State Street, West Hammond, Illinois
Ausherman, David S....4601 Ashland Avenue, Chicago, Illinois
Baker, George N....Florence, Massachusetts
Barth, Mrs. Katie....5212 Justine Street, Chicago, Illinois
Beil, Louis J....81 Cleveland Avenue, Chicago, Illinois
Bird, Miss Emily....6447 Parnell Avenue, Chicago, Illinois
Cutler, Willis L....158 East Van Buren Street, Chicago, Illinois
Conrad, Chester....673 Sixty-fourth Street, Chicago, Illinois
Cronise, Miss Mabel E....90 East Twenty-second Street, Chicago, Illinois
Disbrow, W. H....11 Fairfield Avenue, Chicago, Illinois
Dowie, A. J. Gladstone....1201 Michigan Avenue, Chicago, Illinois
Emmel, Mrs. Carolina....836 Thome Avenue, Chicago, Illinois
Enyart, Mrs....18 East Sixteenth Street, Chicago, Illinois
Garner, Ernest....1501 North California Avenue, Chicago, Illinois
Garner, Mrs. Anna....1501 North California Avenue, Chicago, Illinois
Gebert, Mrs. Fredericka....2952 South Park Avenue, Chicago, Illinois
Harding, R. M....1301 Michigan Avenue, Chicago, Illinois
Hargrave, Mrs. Sarah....1036 Taylor Street, Chicago, Illinois
Hett, Mrs. Leona....1613 Prairie Avenue, Chicago, Illinois
Hett, William F. E....1613 Prairie Avenue, Chicago, Illinois
Hewelt, Miss Adelheide....1613 Lincoln Street, Chicago, Illinois
Hibbard, Arthur....5638 Ellis Avenue, Chicago, Illinois
Hocking, Rufus D....7328 Stewart Avenue, Chicago, Illinois
Hughes, Everett....1045 Armitage Avenue, Chicago, Illinois
Johnson, Howard U....14 East Sixteenth Street, Chicago, Illinois
Keating, William Robert....359 Lincoln Street, Chicago, Illinois
Kerr, Edmond H....7122 Drexel Avenue, Chicago, Illinois
Kudsk, Hans N....1263 Lawndale Avenue, Chicago, Illinois
Lerbeck, Charles H....958 North Francisco Street, Chicago, Illinois
Lucien, Adolph....1915 State Street, Chicago, Illinois
McFarland, Elizabeth....Oconto, Wisconsin
McKerlie, William....6106 Ellis Avenue, Chicago, Illinois
Murdoch, David....137 Homer Street, Chicago, Illinois
Murphy, Mrs. M. G....8506 Vincennes Road, Chicago, Illinois
Painter, Mrs. Tessie....46 Thirty-seventh Place, Chicago, Illinois
Peters, Miss Bertha....3657 South Wood Street, Chicago, Illinois
Peterson, Otto....2724 Wallace Street, Chicago, Illinois
Pinkett, William....2541 Dearborn Street, Chicago, Illinois
Pinney, Andrew....247 Swan Street, Chicago, Illinois
Pratt, James Colman....3605 Princeton Avenue, Chicago, Illinois
Pratt, Mrs. Lottie....3605 Princeton Avenue, Chicago, Illinois
Priddle, S. G....533 Washington Boulevard, Chicago, Illinois
Purdy, Frank H....Bluff Point, New York
Rades, Julius....3607 South Lincoln Street, Chicago, Illinois
Sando, Walter....2030 Wabash Avenue, Chicago, Illinois
Schleter, Fred....5811 Sophia Street, Austin, Illinois
Schmitz, William....11757 Lowe Avenue, West Pullman, Illinois
Scholz, William E....613 West Superior Street, Chicago, Illinois
Schott, Fred, Jr....856 West Twenty-second Street, Chicago, Illinois
Schwartz, Lewis J....40 Burling Street, Chicago, Illinois
Schwartz, Mrs. Sophie....40 Burling Street, Chicago, Illinois
Shaffer, Alfred....756 Eighty-first Place, Chicago, Illinois
Shaffer, Edward....756 Eighty-first Place, Chicago, Illinois
Sloan, Miss Mabel....1214 Lyman Avenue, Chicago, Illinois
Stevenson, Oswald....Beeston, Notts, England
Sturner, Herman H....731 West Twenty-second Street, Chicago, Illinois
Therien, Edgar....99 Ward Street, Chicago, Illinois
Virtue, Joseph J....827 Forty-seventh Place, Chicago, Illinois
Wedekind, George....120 Augusta Street, Chicago, Illinois
White, Miss Beatrice....973 Jackson Boulevard, Chicago, Illinois
Whiteford, Robert....1171 West Twelfth Street, Chicago, Illinois
Witt, Wilhelm....144 Twenty-third Street, Chicago, Illinois
Zegers, John....4605 Ashland Avenue, Chicago, Illinois
Zoller, Miss Emma....617 East Fifty-fifth Street, Chicago, Illinois

The following-named fourteen believers were baptized in Central Zion Tabernacle, Wednesday night, February 14, 1900, by Overseer George L. Mason:

Boyles, Walter B....1578 North Ayers Avenue, Chicago, Illinois
Campbell, F. M....71 North Wood Street, Chicago, Illinois
Cowthard, Miss Eva G....306 Thirty-ninth Street, Bay City, Michigan
Grimes, Miss Lulu Ella....5953 Union Avenue, Chicago, Illinois
Hardies, Christ....3065 Lock Street, Chicago, Illinois
Johnson, Miss Lizzie....1628 Michigan Avenue, Chicago, Illinois
Kendall, Miss Louisa M....543 West Fifty-sixth Street, Chicago, Illinois
Kinney, F. A....Nevada, Iowa
Lamond, Joseph H....420 Ogden Avenue, Chicago, Illinois
Petersen, Simon....6724 Center Avenue, Chicago, Illinois
Porter, Mrs. C. F....537 East Fifty-fifth Street, Chicago, Illinois
Scott, Robert A....Allison, Ontario, Canada
Stutenroth, Miss Lila Janet....2310 Cottage Grove Avenue, Chicago, Illinois
Vinnedge, Mrs. E. C....Correctionville, Iowa

The following-named sixteen believers were baptized in Zion Tabernacle, Grand Rapids, Michigan, Lord's Day, February 11, 1900, by Elder Gerald F. Stevens:

Baxter, Miss Louise L....155 Cherry Street, Grand Rapids, Michigan
Benton, Fred L....87 North Jefferson Street, Grand Rapids, Michigan
Benton, Mrs. Mattie....87 North Jefferson Street, Grand Rapids, Michigan
Dougan, James....261 Sixth Street, Grand Rapids, Michigan
Hardy, Mrs. C. M....111 Paris Avenue, Grand Rapids, Michigan
Hoxie, William H....Soldiers' Home, Grand Rapids, Michigan
Linderman, Henry....372 Gunnison Avenue, Grand Rapids, Michigan
Linderman, Mrs. Jennie....372 Gunnison Avenue, Grand Rapids, Michigan
Linderman, Miss Hattie....372 Gunnison Avenue, Grand Rapids, Michigan
Marshall, Mrs. Eliza....155 Cherry Street, Grand Rapids, Michigan
Orsborn, John S....4 McConnell Court, Grand Rapids, Michigan
Orsborn, Mrs. Mary M....4 McConnell Court, Grand Rapids, Michigan
Smalley, George....87 North Jefferson Street, Grand Rapids, Michigan
Winter, Miss Bessie....47 Bostwick Street, Grand Rapids, Michigan
Van Woerkom, Arie....60 Hogadone Avenue, Grand Rapids, Michigan
Van Woerkom, Mrs. Jennie....60 Hogadone Avenue, Grand Rapids, Michigan

Acknowledgment and Request.

The undersigned is very much obliged to many friends who not only read but responded to his request. However, he is not yet satisfied, and repeats it to such friends who overlooked this important question. Please take some pains for the spread of these glorious Truths among Hollanders by furnishing the names of Dutch friends or acquaintances to

EVANGELIST N. POS,
Zion, 1207 Michigan Avenue, Chicago.

Dankbetuiging met Verzoek.

Met veel dank bericht ondergeteekende de ontvangst van inezondent Adressen. Evenwel vraagt hij dringend aan lezers die zijn verzogek over, hoofd zagen om eenige moeite te willen doen tot verspreiding dezer kostbare waarheden, waarvan de uitgave groote onkosten veroorzaakt.

Gelieve daartoe Adressen van Hollanders optegeven aan

EVANGELIST N. POS,
Zion, 1207 Michigan Avenue, Chicago.

LEAVES OF HEALING.

Two Dollars will bring to you the weekly visits of the "Little White Dove" for a year. 75 cents will send it to a friend for fifteen weeks; $1.25 will send it for six months; $1.50 will send it to your minister, or to a Y. M. C. A., or to a Public Reading Room, for a whole year. We offer no premiums, except the premium of doing good. We receive no advertisements, and print no commercial lies or cheating enticements of unscrupulous thieves. LEAVES OF HEALING is Zion on wings, and we keep out everything that would distract the reader's mind from all except the Extension of the Kingdom of God, for which alone it exists. If we cannot send forth our Little White Dove without soiling its wings with the smoke of the factory and the dirt of the wrangling market place, or compelling it to utter the screaming cries of the business vultures in the ears of our readers, then we will keep our Dove at home.

He sendeth His word and healeth them.

PATIENCE

LEAVES OF HEALING

I am the Lord that healeth thee.

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

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

EDITED BY THE REV. JOHN ALEX. DOWIE.

VOLUME VI. NUMBER 18. CHICAGO, FEBRUARY 24, 1900. PRICE FIVE CENTS.



He sendeth His word and healeth them.

LEAVES OF HEALING

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

A WEEKLY PAPER FOR THE EXTENSION OF THE KINGDOM OF GOD.
EDITED BY THE REV. JOHN ALEX. DOWIE.

Entered at the Postoffice, Chicago, Illinois, as Second Class Matter.

Subscription Rates.		Special Rates.	
One Year	$2.00	100 Copies of One Issue	$1.00
Six Months	1.05	25 Copies of One Issue	1.00
Three Months	.55	To Ministers, Y. M. C. A.'s and Public Reading Rooms, 50c annum	1.50
Single Copies	.05		

For foreign subscriptions add one dollar per year for postage.
Subscribers desiring a change of address, should give present address, as well as that to which they desire LEAVES OF HEALING sent in the future.
Make all Bank Drafts, Express Money Orders or Postoffice Money Orders payable to the order of JOHN ALEX. DOWIE, 1407 Michigan Avenue, Chicago, Ill., U. S. A. Station L. Long Distance Telephone South 800. Cable Address "Dowie, Chicago."
All communications upon business must be addressed to
MANAGER ZION PUBLISHING HOUSE,
1407 Michigan Avenue, Chicago, U. S. A.

CHICAGO, ILLINOIS, FEBRUARY 24, 1900.

TABLE OF CONTENTS.

Leaves of Healing, Saturday, February 24, 1900.

GOD'S HAND ON THE WALLS OF ZION, ... 553
EDITORIAL NOTES—
A Real Baptism: One of the Seals of Zion, ... 554
The Command to be Baptized Likened to Ithuriel's Spear, . 554-555
An Instance of Confession and Restoration, ... 555
Fourth Anniversary, ... 555
Value of Zion City Site, ... 555
Work of Zion Printing Works and Zion Publishing House, . 555-556
Concerning Zion's Messenger from Paris, ... 556
Rev. W. deRonden-Pos to Sail for Europe, ... 556
Orderliness a Power, ... 556
ZION CITY BANK, ... 556
ZION LITERATURE MISSION, ... 557
CARTOON—
A Real Baptism a Seal of a Real Church, ... 558
A VOICE TO ZION AND GOD'S PEOPLE IN EVERY LAND—
Prelude—Exposition of Psalm 24 and Revelation, Tenth Chapter, ... 559-561
Sermon—There Shall be Delay No Longer, ... 561-564
ZION'S BIBLE CLASS, ... 564
A CITY OF GOD—
Contributed Article by Gen. W. H. Parsons, ... 565-569
ZION CITY NOTES, ... 570
NOTES FROM ZION'S HARVEST FIELD, ... 571-574
ZION IN THE ORIENT, ... 575
CHEERING WORDS FROM ZION'S GUESTS, ... 576
NOTES OF THANKSGIVING TO ZION'S GOD, ... 577
ZION SEVENTIES, ... 578
ZION'S JUNIOR SEVENTIES, ... 579
FORM OF APPLICATION FOR MEMBERSHIP IN THE CHRISTIAN CATHOLIC CHURCH, ... 580
CATALOGUE OF ZION PUBLICATIONS, ... 581
ANNOUNCEMENTS, ... 582
ADVERTISEMENTS, ... 583
BAPTISMS, ... 584

EDITORIAL NOTES.

"THEY SHALL INQUIRE CONCERNING ZION WITH THEIR FACES THITHERWARD."

COME YE, and join yourselves
To the Lord
In an Everlasting Covenant
That shall not be broken.

WE REJOICE increasingly in the Everlasting Covenant of which God has made us a Messenger.

AMONG THE Precious Seals of the New Covenant is the Priceless Blessing of a Real Baptism.

About nine thousand have been baptized by Triune Immersion within six years.

Six thousand and seventy-five have been baptized in Zion in two years, eleven months, and one week.

Last Lord's Day at the close of our discourse on the words of the Strong Messenger, Revelation 10:6, "There shall be delay no longer," we again commanded every believer present to be baptized.

No less than one hundred and nine obeyed our command in the Name of the Lord, a list of whose names appear on the last page of this issue.

Two hundred and fifty-one have been baptized in Central Zion Tabernacle within two weeks, an average of eighteen a day in that Tabernacle alone.

Four hundred and ninety-seven have been baptized since the first day of this year.

IN MILTON'S Paradise Lost the poet represents the great Angel, Ithuriel, searching through the Garden of Eden for Satan, whom he with his companion Zephon found—

Squat like a toad, close at the ear of Eve,
Assaying by his devilish art to reach
The organs of her fancy, and with them forge
Illusions, as he list, phantasms and dreams.
. . . . . .
Him, thus intent, Ithuriel with his spear
Touched lightly; for no falsehood can endure
Touch of celestial temper, but returns
Of force to its own likeness: up he starts,
Discovered and surprised.

WE WERE forcibly reminded of this passage from Milton when we used this command of the Lord Jesus Christ Himself as a Spear, and as we touched one and another we discovered the real shape and form of those who had hitherto been disobedient. Some we found to have been hypocrites, professing a Christianity which they did not dare to confess in Baptism. These we have immediately removed from our fellowship.

In other cases we discovered, in scores upon scores, those who were really right with God, but negligent and disobedient until the Spear of Divine Truth, in the form of this Command, touched them, when they arose and immediately obeyed, discovering to our eyes a real Christian character.

WE REJOICE that this Ithuriel Spear makes at once the real character apparent:

. . . . for no falsehood can endure
Touch of celestial temper, but returns
Of force to its own likeness.

MORE THAN EVER before in our ministry shall we personally demand that those who have truly repented and received Salvation by grace, through faith in Jesus, shall at once manifest this by prompt obedience to this Command. In all the Branches of the Christian Catholic Church throughout the world we shall require our Elders to use this Spear without any hesitation as the test of a Real Repentance and a True Faith in the hearts of those who have come into our fellowship.

IN ALL THE CASES of those who had refused to obey our Lord's Command in Triune Immersion which we were able to examine, we found that God's words to Cain when he was very wroth and his countenance had fallen are true:

And the Lord saith unto Cain,
Why art thou wroth?
And why is thy countenance fallen?
If thou doest well, shalt thou not be accepted?
And if thou doest not well, Sin croucheth at the door.

WE FIND in every case that the angry countenance and the disobedient rejection of the command is a sure proof that "Sin coucheth at the door," and that the believer is fallen from grace and is conscious that through Sin he is not accepted by God.

Sin "coucheth" like a hungry beast of prey at the door of every "disobedient" heart. It is a sure sign that one is *not* "doing well" when a hyena is kept for a guardian angel.

IN ZION everywhere Triune Baptism is a Glorious Ithuriel Spear.

In one case among many, disobedience to this Command by a young man who professed to be a Christian and to have truly repented was found to be of a very serious nature. Our discovery has been the cause of preventing his marriage to a pure Christian girl who would otherwise have been the victim of the sinful young man.

Maidens in Zion, beware!

What is the Sin which "coucheth at the door" of your lover's heart and which makes him as angry as Cain, when you speak of Zion and Baptism?

Can you obey the man who refuses to obey God?

WE REJOICE that God is blessing His Word in Zion, and through LEAVES OF HEALING, to the awakening of many consciences.

As one illustration of many recent confessions, we mention the following:

On the day on which these notes are written, February 21st, a husband and wife made to us the confession that they had set fire to their own house and defrauded the insurance company of a considerable sum.

They said, "We are willing to leave our daughter in your care and to go at once to the agent of the insurance company in this city and make confession of our crime and, if need be, go at once to prison."

We then directed Overseer Speicher, in whose presence this confession was made, to go with them to the agent's office in this city.

There they made their confession and declared their willingness to be handed over to the police authorities, or, if the agent desired, to pay the money by installments, if it took them all their lives.

After consultation, the agent agreed to permit them to repay the sum of which the company had been defrauded, and so they were enabled to leave the office free and, as far as possible by the agent of the company, forgiven.

Restitution in other directions has also been made by this man and woman, who have been wonderfully converted and who would have gladly gone to prison rather than longer conceal their crime.

Now they are happy in the consciousness of having brought forth Fruits Meet for Repentance, happy in their love for each other and in their communion with God, and are bringing up their child in the nurture and admonition of the Lord.

THESE ARE amongst the glorious evidences that Baptism in Zion is truly a Baptism of Repentance, Faith and Obedience, in which there is a real Death to Sin, Life in God, and Power for Service.

WHILST WE write these lines, officers and members of the Christian Catholic Church are arriving in the city in considerable numbers, and Zion Home is rapidly being filled to its utmost capacity, in preparation for the Anniversary Celebration which begins tomorrow morning, when the Christian Catholic Church in Zion will have completed the fourth year since its organization.

WE ARE looking forward joyfully to the happy thought that we shall be able to accompany many hundreds of our dear people tomorrow to the Site of Zion City, and that we shall have a week of delightful Communion and Conference and service in opening our fifth year.

OUR HANDS are full of work, but it is a delightful service, and the way grows brighter every day.

IT WILL REJOICE our friends to know that even our sharpest critics and vilest misrepresenters in the public press in Chicago are continuing to speak in the highest terms as to the value of the Site of Zion City.

For instance, in the Evening *Journal* of February 21st prominence is given to the Anniversary Celebration which begins on February 22d, and after giving the programme for the meetings generally, and the detailed programme for the first day, the *Journal* closes its long paragraph with the following words:

Samuel W. Packard, 1513 Ashland Block, Zion's Attorney, states that the land which will be viewed by Dr. Dowie's adherents tomorrow has increased wonderfully in value. "The General Manager of the Chicago Heights Land Association has offered to take the entire 6000-acre tract at a good advance over the $1,000,000 which we have contracted to pay," he said. "We have had many other offers, one of which was $500,000 for our rights."

THIS PRACTICALLY makes every $100 share in Zion Land and Investment Association worth $150—an advance of fifty per cent, before a single sod has been turned for building purposes in Zion City.

A FACT LIKE this will show our friends that even Zion's enemies are continually admiring the wisdom of our choice and extolling the great value of the land. As our readers know, this is done in the face of the fact that Zion is continually nailing down their lies and not sparing to apply the lash to them for their iniquities

---

WE CONTINUE to urge our friends to push forward with their applications for stock, lest they should be too late to get the benefit which we give to all Zion stockholders of priority of selection when the land is put upon the market.

We intensely desire that our good friends who have borne with us the heat and burden of the day shall have all the benefit that we can possibly bestow upon them by giving them this great advantage.

It will not be long before Zion stock will be quoted at a high premium.

WE ARE looking forward with still greater delight, however, to the development of the work of God in Zion through the extension of our operations in the establishment of Branches of the Christian Catholic Church throughout this and all continents, the diffusion of Divine Wisdom and Love and Knowledge and Power by the faithful efforts of every individual member of the Church, and by means of Zion Printing Works, which are sending forth millions of pages of literature every week.

WE ARE rejoiced to know of the blessing which is attending our German and Dutch editions of LEAVES OF HEALING which are going forth every month, and we are hoping to print the LEAVES in French and other languages within a few months.

But we are greatly impeded by the fact that our largely extended Printing Works have reached their limits in the present building, and that further extension of them is impossible without the addition of costly new buildings.

It is a question as to whether that would be a wise expenditure in view of the transfer of Zion Printing Works and Zion Publishing House to Zion City.

We may, however, be compelled to extend Zion Printing Works before we get to Zion City, especially as there seems to be a call for a weekly semi-secular paper in the interests of the Coming City. Such a paper would also give us a legitimate outlet for many facts and thoughts concerning Social and National and International Problems.

Will our good friends everywhere pray for us in connection with that matter?

A gift of a hundred thousand dollars would be a happy solution to the problem, and perhaps our Lord will lay this upon some reader's heart to whom He has given much resources and therefore endowed him with a large stewardship.

WE DEEPLY regret to make the following brief announcement, namely: "Zion's Messenger from Paris," edited by the Rev. A. A. deRehbinder, an Elder of this Church, has not been authorized by us and is entirely disapproved. We have directed the Elder to cease his publication, and we shall reserve any other comments until he has an opportunity of complying with our directions.

Meanwhile, in answer to many inquiries, we say that he has not been authorized to call for contributions to be sent to him in Paris for the work in connection with the coming Exposition and European work generally.

There is but one Zion Storehouse, and that is at Zion Headquarters.

There is but one Zion Publishing House from which the official organs of Zion are sent forth, namely, LEAVES OF HEALING in English, weekly; in German and Dutch, monthly, and A VOICE FROM ZION, monthly.

Whenever we are definitely directed to establish other official organs, the announcement will be made from Headquarters.

IT IS IMPOSSIBLE to permit individual Elders, either in America, Europe, or any other continent, to call for contributions to support papers and institutions which are not authorized from Headquarters.

THE REV. W. DERONDEN-POS will sail from New York by the Steamship *Pennsylvania* on March 3d. He will proceed, after a brief visit with his family in England, to Paris, where he will assume direction of Zion work in connection with the Paris Exposition and make arrangements for our meetings in Great Britain and Ireland and in various parts of the Continent of Europe, should we be permitted to carry out, as we expect God will enable us, our intention of visiting Europe next Fall and Winter.

IT IS OF THE utmost importance that every member of the Christian Catholic Church in Zion should carefully study the pamphlet on Organization, which is announced in the Catalogue of our Zion Publications, so that they may be well informed as to the Divine order which God has established in the government, the administration, and the aggressive operations of Zion.

THERE SEEMS to be in the minds of a few a tendency to relapse into the disorderly methods of the apostate churches. This always comes with those who came into Zion before Zion came into them, and, although these are not many, they are always a danger against which we have need to exercise a constant vigilance, which is the price of safety.

ZION OWES, under God, her glorious victories, almost if not entirely unprecedented in the history of the Church since apostolic times, to the fact that she has gone forth into the conflict as a thoroughly organized power.

WHO IS SHE that looketh forth as the Morning,
Fair as the Moon,
Clear as the Sun,
And terrible as an Army with Banners?

WE ANSWER, It is Zion.

AND WE shall never suffer her Beauty and Glory and Power in Christ her Lord to be dimmed by the disorderly schemes of ambitious or designing persons who may have entered her ranks only for the purpose of enjoying the plentiful provision to be found in God's Storehouse within her walls.

THIS WILL be one of the great dangers of prosperity, and we trust our Gracious God who has been with us in trials and adversities innumerable will give Zion grace to guard that which He hath committed to her care. It would most surely be destroyed were we to permit unauthorized persons to carry out the disorderly methods and practices which are destroying the denominations.

IT IS NOT LOVE, but folly, to permit disorder, for "God is not a God of confusion, but of peace," and it is His command, "Let everything be done decently and in order."

In this connection we send forth as applicable to our present condition the words written by Divine Inspiration through the Apostle Paul:

This I say, that no one may delude you with persuasiveness of speech. For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the steadfastness of your faith in Christ.

STABILITY of faith is inseparable from Divine order.

BRETHREN, PRAY FOR US.

ZION CITY BANK.

BY DEACON C. J. BARNARD.

ON MARCH IST this Bank will have completed its first year. It has been a year of blessings as well as a year of persecutions. The vile press have manufactured and sent their lies broadcast, but with "God for us" we have triumphed. New business has come to us from every section of this country and from Canada.

WE HAVE secured the accounts of business men from various parts of the country as well as from many business men in Chicago. Savings accounts have been opened by over twelve hundred persons. Our drafts have been honored in all sections of this land and in many parts of foreign countries

---

WHILE WE are thankful for the progress which we have made, we are determined, by the help of God, to make still greater progress during the coming year.

OUR DESIRE is to help God's people to become faithful stewards of all the wealth they now possess, and that which will surely come to them if they are obedient.

EVERY MAN, woman and child in Zion who may be earning money should aim to place a portion of their earnings in the Bank every week. Provision has been made so that small deposits can be made.

WE ARE constantly called upon to give advice to persons wishing to make permanent investments. To all such we say, "Zion's securities are the best, and they pay six per cent interest."

PERSONS DESIRING to own a home in Zion City should realize on their worldly securities and place the proceeds in Zion's Financial Institutions.

AND NOW I commend you to God, and to the Word of His grace, which is able to build you up, and to give you the inheritance among all them



SO SHALL My word be that goeth forth out of My mouth: it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.—Isaiah 55:11.

FOR nearly three years the Zion Literature Free Distribution Mission has been sending forth the "Little White Dove." It has gone from the most northern regions of Norway and Iceland to the islands of the South Pacific, bearing its Message of "Jesus Christ, the same yesterday, today and forever."

Few are the countries on the face of the globe where it has not alighted. Would that we could say, few are the persons living who have not heard its Message.

But, alas, this is far from true; for the Message has not been translated into many of the babel of tongues which hinder the free transmission of thought.

Like the blessed Holy Spirit, of which it is the emblem, it has visited the rich and the poor alike. It has carried joy to the palace of the noble and the cottage of the peasant.

It has sought the king upon his throne and the prisoner in his cell.

It has found the traveler in all lands and the sailor upon the seas.

The soldier has read its Message by the campfire and the Olive Branch of peace has fallen upon his heart.

The sick and the sorrowful have read its pages and a new life has come to them. They in return have sent loving messages back to Zion from many parts of the world.

Multitudes testify that through reading Zion Literature the Bible has become a new Book to them, the Living Word of God as never before.

Many are seeing that Christianity is Salvation for the Spirit of man and Healing for his soul and body with Holy Living; and that the mere mental belief in creeds and doctrines is not a pass to heaven.

Not a few have, through the reading of Zion Literature, given up the use of tobacco, drugs, and the eating of the disease-producing swine's flesh.

Many have received the power to break other evil habits.

Many, also, have received faith to go to God for the healing of their bodies and have been restored to health.

While Zion Literature Mission has not accomplished all that we have desired by way of distributing Zion Literature, we are very grateful to God for what He has enabled us to do. We thank those, also, who have helped us by their contributions, their prayers, and words of encouragement.

Like everything else in Zion, the Literature Mission has had its day of small beginnings—when it sent out less that two hundred rolls in a week.

But with what joy they were sent forth! for we knew the Little White Dove carried Salvation, Healing and Cleansing in its wings.

AND THIS GOSPEL OF THE KINGDOM SHALL BE PREACHED IN THE WHOLE WORLD FOR A TESTIMONY UNTO ALL THE NATIONS; AND THEN SHALL THE END COME.—Matthew 24:14.

Some of Zion's Literature has been translated into the Danish, Swedish, Bohemian and French languages.

We have also the German and Dutch editions of LEAVES OF HEALING.

We are praying that soon there shall be translations of Zion Literature into all languages, so that all nations may read for themselves the wonderful Message of Salvation, Healing and Holy Living.

Let all who love the appearing of Zion's King pray daily that this shall be done. The *whole* Gospel must be preached to all the world, and they must have the testimony which shall follow its teaching before the King can come.

The time of His coming is determined by conditions which God's people hold in their hands. It is when they have preached the Gospel to all nations. But the whole Gospel can never be preached by people who do not live it.

WOE TO THEM THAT ARE AT EASE IN ZION.—Amos 6:1.

This sounds as a warning note of great danger in these latter days—a warning to be up and doing while it is called today—to be up and at work for the salvation of the nations.

We believe that there are many among all peoples with whom the Holy Spirit has been working, who are ready to accept Christ as their Saviour and Healer.

Reader, you have a part to do in this great work. The command to preach the Gospel to every creature rests upon you. What are you doing? Are you at ease in Zion? Obey God's command and help save the people while it is called today.

From an incomplete record of literature sent out by Zion Literature Mission to the present time, we present the following report:

66,108	Rolls to United States.	1,618	Rolls to Y. M. C. A.
36,363	Rolls to England.	1,531	Rolls to Egypt.
22,857	Rolls to Hotels, Steamers, etc.	1,093	Rolls to Denmark.
16,022	Rolls to Sailors.	1,000	Rolls to South America.
16,787	Rolls to China.	919	Rolls to Holland and Belgium.
13,188	Rolls to India.	888	Rolls to Sweden.
10,000	Rolls to Switzerland.	755	Rolls to Australia.
9,039	Rolls to Scotland.	643	Rolls to Norway.
9,000	Rolls to Various Countries.	611	Rolls to Palestine.
8,967	Rolls to Ireland.	479	Rolls to Greece.
5,718	Rolls to Japan.	421	Rolls to West Indies.
3,751	Rolls to Germany.	404	Rolls to Corea and Portugal.
2,711	Rolls to Africa.	396	Rolls to Hawaii.
2,472	Rolls to Canada.	339	Rolls to Spain.
2,129	Rolls to France.	322	Rolls to New Zealand.
1,932	Rolls to Italy.	258	Rolls to Philippines.
1,752	Rolls to Austria.	250	Rolls to Turkey and Russia.

Total number of Rolls, 242,000.

It is known that a single copy of LEAVES OF HEALING has been read by more than two hundred persons. Let it be supposed that each of these rolls has been read by only twenty persons, then 20×242,000=4,840,000—say five millions of persons have read these rolls sent out by Zion's Free Distribution Mission.

IF thou wilt diligently hearken to the Voice of Jehovah 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 (permit to be) put none of the diseases upon thee, which I have (permitted to be) put upon the Egyptians: for I am the Lord that healeth thee.



"And now Why tarriest thou? Arise, and be Baptized! and, wash away thy sins, calling on the Name of the Lord!"—Acts 22:16.

"Repent ye, and be baptized every one of you in the Name of Jesus Christ unto the Remission of your sins, and ye shall receive the Gift of the Holy Ghost."—Acts 2:38.

A REAL BAPTISM A SEAL OF A REAL CHURCH.

Zion has Baptised Six Thousand and Seventy-Five Persons Within Three Years.

"For this people's heart is waxed gross,
And their ears are dull of hearing,
And their eyes they have closed;
Lest haply they should perceive with their eyes,
And hear with their ears,
And understand with their heart,
And should turn again,
And I should heal them."—Acts 28:27.

A VOICE TO ZION AND GOD'S PEOPLE IN EVERY LAND.

O thou that tellest Good Tidings to Zion, Get thee up into the high Mountain. Lift up thy Voice with strength: Lift it up, be not afraid: Say unto the cities of Judah, Behold your God! Isaiah XL. 9.

THERE SHALL BE DELAY NO LONGER.

Report of Meeting held in Central Zion Tabernacle, Lord's Day Afternoon, February 17, 1900. Prelude: Exposition of the Twenty-fourth Psalm and Revelation Ten. Sermon: There Shall be Delay No Longer.

REPORTED BY S. AND E. W. AND A. W. S.

THE words of the "Strong Messenger" in Revelation, tenth chapter, "There shall be Delay no longer," were given a very practical and present-day meaning at Central Zion Tabernacle on Lord's Day afternoon, February 17, 1900, and the Holy Spirit applied them with great power to the hearts of those present. After dealing generally with the application of his text to the things of the Kingdom of God, the General Overseer turned his attention and that of his hearers to the very important subject of Baptism.

With great clearness, but very briefly, the man of God pointed out the plain command of God, to those who had repented, that they should be baptized. The call to immediate obedience, with delay no longer, then followed with mighty power. As the uncompromising words of that Message from God sank into the hearts of the people, there were many who gave up their long-continued obstinacy and false pride and determined to obey God at once.

When the Call to Obedience was given, these arose and proceeded to the seats reserved for the candidates for Baptism.



But there were many members of the Christian Catholic Church in Zion who had not yet obeyed God in Baptism, who still clung to a remnant of stubbornness.

Then followed one of the most striking and wonderful scenes ever witnessed, even in this place, which has seen so many remarkable things within its walls. Calling the disobedient ones by name, the General Overseer addressed to them the plain questions, "Are you a Christian?" "Do you intend to obey God?" "When?"

Then followed the command, "In the Name of the Lord Jesus Christ, obey this night."

Elders and Evangelists went about amongst the members of the Church seeking out the disobedient ones. Sons sought out their fathers; fathers their sons; mothers their daughters; brothers their sisters; sisters their brothers; wives their husbands; husbands their wives, and others their friends and neighbors.

There was great joy and gladness, for one by one the candidates surrendered themselves to the will of God and gathered at the left of the platform. The audience often broke into applause.

One hundred and nine had thus expressed a desire for Baptism by Triune Immersion when the General Overseer closed the call. Nearly thirty of these were children between the ages of seven and twelve, whose parents witnessed to their having received a conscious Salvation. But they were true little children of God, for they looked into the General Overseer's eyes, with their innocent faces filled with an intense joy and seriousness of purpose as they promised him to be faithful, true and obedient children.

None the less joyous, yet seriously purposeful, were their elders, although many of them had manifestly fought a bitter battle with self and the evil one before coming to a decision in this matter. Forty-six of those baptized were females and sixty-three males.

At the close of this Baptism, the General Overseer had baptized One Hundred and Ninety-Nine believers within ten days, or an average of nearly twenty a day.

The meeting was opened by singing Hymn No. 12:

God is love!—His word proclaims it,
Day by day the truth we prove;
Heaven and earth with joy are telling,
Ever telling, "God is Love!"

God is love!—Oh! tell it gladly,
How the Saviour from above
Came to seek and save the lost ones,
Showing thus the Father's love.

CHORUS—Hallelujah! tell the story
Sung by angel choirs above;
Sounding forth the mighty chorus—
"God is Life and Light and Love."

This is the teaching of the Word of God: "In Him was Life, and the Life was the Light of men."

The Life is the Light; Not the Light the Life.

Light can shine upon a corpse, but it will not bring life to that dead body. Light never brought life. If there were no life in the seed which is implanted in the soil, the light could never put it there. Light will help to awaken life, and enrich the life, and develop life, but life must be there.

Unless the life were in that seed of corn, all the rain, all the light, and all the sweet influences of heaven and earth combined could never create a stalk of corn. The life must be in the corn seed. You could manufacture a seed of corn in appearance, and put it in the soil, but you could not awaken it into life by all the light and all the rain that ever came to earth.

I desire you to get the thought that has been omitted by the writer of this hymn, that life precedes light, and that therefore we should say, "God is Life and Light and Love." You will see the writer said, "God is Light, and God is Love."

The life is the first thing. There is no light, and there is no love in a dead thing. Life must precede light, and light and love proceed from God, who is Life.

Scripture Reading and Exposition.

Let us read in the Word of God in the book of Psalms, the twenty-fourth Psalm:

The earth is the Lord's.

A great many people think it belongs to them; that when they have got a patent deed from the United States government, they own it. It is a great mistake. There never was a land owner yet whom the land did not eventually own.

The earth itself mocks at the man who says, "This is mine."

It takes no notice of his claim, except the mocking echo when he repeats it: "The earth is mine—mine!" And the "mine" comes back to him from the earth, "Mine! *Mine!!* MINE!!!"

The echo comes back from the grave, "The earth is mine. Not thine—mine." Six feet of it one day will cover you up, press into your eyes and mouth and ears, and close your foolish tongue forever. By and by the earth will go on and assimilate you, and all that will be of you, as regards your body, will be earth. It is a very foolish thing for a man to say "the earth is mine."

"The earth is the Lord's." Not a single foot of it ought ever to be alienated. We are getting as near to that as possible in Zion City. We will not sell the land. We will lease it to you until the year three thousand. That is about as near as we can get to claiming it for God forever. We shall put a covenant, if we can, in that lease of one thousand and one hundred years declaring that if the earth should remain, it shall revert to the Christian Catholic Church.

God said (Leviticus 25:23, 24) concerning the Land of Israel: "And the Land shall not be sold in perpetuity: for the Land is Mine: for ye are strangers and sojourners with Me. And in all the Land of your Possession ye shall grant a Redemption for the Land."

However, I think that will all be settled by the Lord Himself: for He will be in possession, and there will be no United States patent; He will be King, and the rule of Presidents and all Monarchs shall cease.

It is a good thing for us to remember, and to be humble while we remember it, that

Not a Single Foot of Earth Belongs to Man.

God, therefore, made the provision that every fifty years it was to come back again to those tribes to whom He had given it at the beginning—it could not be alienated forever.

It was His, and He gave them a lease of it. He claimed it for His own, and it belongs to Him.

One of these days, God's flag will float where Mahommed's flag does today. May God hasten the time! (Amen.)

And not only does the Holy Land belong to Him alone; but every foot of earth beside.

The earth is the Lord's, and the fulness thereof;—

Everything that comes out of it.

The world, and they that dwell therein.

Every last one of you belongs to God. You may be rebels, and say that you will not serve God but you belong to God. He made you.

You did not make yourselves. I sometimes hear a man tell me that he is a self-made man. I always know that he is a fool.

I Never Knew a Self-Made Man.

I wonder what kind of a man he would be who made himself?

I sometimes hear people say, "This man made himself what he is." When I look at him I sometimes think "That is true, and he has made an awful botch of it." (Laughter.)

It is a perfect absurdity. God made you and He made me. You may have marred yourself, and the Devil may have marred you; but no matter who you are, remember that God made you. He made you for Himself. You do not belong to yourself or to the World, or to the Devil.

He is going to have you serve Him. You had better serve Him, because you will have to do it some day. If you will not bow your knees on earth, you will have to bow them in hell, and own that Christ is Lord. You had better do it now.

If I were you, I should not put it off. I should own right up that I belonged to God. I would do what God tells me. I would ask Him to make me what I ought to be, and I would not make myself a fool, and His enemy, by disobedience.

The General Overseer then read the remainder of the twenty-fourth Psalm.

A Reading From Revelation.

He then said: I will now read from the Book of the Revelation which God gave to His servant John, in the tenth chapter.

I shall read this chapter from the Revised Version, and shall also read the word "angel" by its proper translation.

The word "angel" is not an English word at all. It is a pure Greek word, and it ought to be translated so that people might understand.

One of the great mistakes in the English Bible is that the original translators occasionally found themselves beset with difficulties when they attempted to translate a word, and they left it untranslated. That is to say, they simply put into our language the pure Hebrew or Greek, as the case might be.

The Majority of the Translators of the Bible Three Hundred Years Ago Were Cowards.

They were very learned men, but they were shameful cowards. They were Bishops of the Church of England in the time of King James I of England, who was one of the most conceited and arrogant and foolish of monarchs. He imagined, like Queen Elizabeth, his immediate predecessor, that he, by the Grace of God, was not only the head of the State, but he was the head of the Church. The consequence was every Bishop had to translate the Bible in such a way that King James would pass it.

One thing, for instance, is translated in this Bible, "Honor the King." Now that is a lie; the word king is not there. It should be "Honor the ruler." There was no king in Rome, which was nominally a republic, even when the Cæsars ruled.

Of course a ruler might be a king, or a ruler might be a president, or a ruler might be a czar, or a ruler might be one of a number, according to the form of government.

But they went away and translated it "King" just to please that old fool, King James I; for if they had not done it, he might have taken their tongues out. Possibly he might have boxed their ears, as Queen Elizabeth did with one Bishop. She boxed his ears, and told him that she had made him a Bishop, and she could unmake him; she could put the gown on him, and she could take it off if he did not mind his "p's" and "q's." She damned him. She was a very clever woman, but she was a shameful scold at times, and it was absurd to consider such persons as these to be fit "heads" of the Church of God.

Very few of these kings were wise or good men, and King James I was not a wise or good man.

When this Bible was first translated, he made these men put in a great many words that ought not to have been there, and to escape censure they sometimes left the word untranslated.

For instance, the word Baptism. The word Baptism is a pure Greek word. Why did they translate that word baptize? If they had not done so, King James would have gone into a rage. They might have lost all their places as Bishops, and that would have been dreadful, because they would have lost their salaries.

The only man who can preach independently is the man who can preach without a salary. I have done that for many years. I have trusted God, and preached with less than nothing for a salary during many years, but I have, probably, the biggest

income now of any parson in the United States. (Laughter. Applause.) But I do not get it from any one but God.

The people do their part. They trust me because I trust God. I am able to dispense the resources of this Church, because I trusted God, and put aside salary a great many years ago. I said, "I will trust God." I preached and trusted God, and He graciously provided for me.

What does the word angel mean?

The Word Angel Means Messenger.

That is all it means, and it ought to be so translated.

It applies to all kinds of messengers. For instance, there are messengers from the Devil, plenty of them in Chicago. They are in the majority immensely. There are messengers from God. They are quite in the minority. There are messengers from men. There are quite a large number of them. They are out on all kinds of messages.

A congressman is a messenger. He is sent to Washington as a messenger to represent the saloonkeepers, the bums of the primaries, or the machine which happens to control politics. He is sent with a certain set of principles to Washington. These principles are usually seven—five loaves and two fishes. (Laughter.)

He is told to go to Washington to get as many of the loaves and fishes as he can for his constituency, especially for the saloon bums, Hinky Dink, and that sort.

He is a messenger; he is an angel. But what kind of an angel? (Laughter.)

"You cannot apply the word angel to him, Doctor," says some one.

You can, because the word angel is applied to a demon.

Paul says:

Lest I should be exalted overmuch, there was permitted to me a thorn in the flesh, a messenger of Satan to buffet me.

If we take the word angel and translate it always messenger, we will get an understanding of what the word means.

When God sends forth His messengers at the end of this dispensation, they are not going to be angels with impossible wings. Those wings are the most idiotic thing in the world. Artists have stuck wings on men, women, and children where there are no muscles. You could not move wings if they were where they paint them.

Angels Do Not Have Impossible Wings.

When Christ arose, angels stood at the tomb. Nothing is said about their wings. They were young men in white raiment. When the angels came to Abraham they were men—three men, who came to talk with him about Sodom and Gomorrah.

The symbolism of wings applies to angels and other things. For instance, we sometimes talk about LEAVES OF HEALING as the Little White Dove, and "Zion on Wings." You all know what we mean by it. It goes, as it were, on wings. It goes across the continent in mail-bags, but it is just as if it were on wings. It floats into the houses, and gets into your hearts, too, does it not?

Voices—"Yes."

Dr. Dowie—I desire, therefore, to translate this passage. I would like you to read the whole of the Book of Revelation with that word messengers instead of angels. You will understand it better.

The context will show you whether the angel comes from God, or from man, or from the Devil, and Hinky Dink.

Hinky Dink Is Not the Worst Man in Chicago.

There are worse men than Hinky Dink. He does not make any pretense of being an angel of light. He says he is a saloonkeeper, and he is in it for the "stuff." He is candid.

If other men who are in it in order to oppress their fellowmen were as candid as Bathhouse John and Hinky Dink, they would do less harm. Everybody knows what they are after. They tell you that they believe in gambling, but there are many professing Christians who say they do not believe in gambling, who are letting houses to the gamblers.

They are far worse than Bathhouse John and Hinky Dink. They are hypocrites. They are church wardens, members of boards of management, men and women who let their houses to harlots, and to gamblers, and to thieves, and know it, and pretend to be virtuous. I would rather have Hinky Dink and John Coughlin any day. I know where to find them. But these hypocrites I never know where to find. They are on top of the fence, on both sides of it, and underneath it.

The General Overseer then read the tenth chapter of Revelation, closing with the prayer:

May God bless His Word.

THERE SHALL BE DELAY NO LONGER.

INVOCATION.

Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, be profitable unto this people, and unto all to whom these words shall come, in this and every land, in this and all the coming time, till Jesus come, for His sake. Amen.

I have a few words to say to you ere I charge the candidates for Baptism.

In the passage which I read to you in the Revelation, the tenth chapter, fifth and sixth verses, these words are recorded:

TEXT.

And the Messenger which I saw standing upon the sea and upon the earth lifted up his right hand to heaven, and sware by Him that liveth for ever and ever, who created the heaven and the things that are therein, and the earth and the things that are therein, and the sea and the things that are therein, that there shall be delay no longer.

I am glad that the time for delay is well nigh to an end.

The angel who proclaims that word is called "a strong angel," "a Strong Messenger."

It is a Warning Voice which rings throughout the earth:

There shall be Delay no longer.

You have all the time you are going to get. Settle the matter as to where you intend to stand, and settle it quickly.

"The times of this ignorance God winked at, but now commandeth He all men everywhere to repent"; to believe, to obey, to be baptized, and to go in a straight course.

The time for crookedness is over. The time for temporizing is over. The time for delay is about over.

It may be tonight that God will say concerning some of you: "I will delay no longer. Give an account of your stewardship, for you must be no longer steward. This night thy soul shall be required of thee."

I am glad that we are living in times when things are coming to a focus; when the fight is upon lines that are clearly defined; that the time has come when the apostate churches are hearing the plainest speech that they ever heard in all their existence; that the time has come when an ungodly world is being judged and punished, and divinely scourged, and made to know that God's judgments are abroad upon this earth.

If there is no other Voice which is uttering these things, there is, thank God, a Voice in Zion. (Amen.)

I am responsible for no one except those associated with me in Zion.

I am responsible for them, that they shall all speak the same thing in fundamental doctrine, and that they shall refrain from talking about things which do not matter.

The time has come when the issues are joined; when the case will soon be finished; when the evidence will all be in.

There is no jury in this case, thank God! (Amen.)

Thank God that the final decision does not rest with a jury of ecclesiastics; with a jury of stupid, muddle-headed theologians; with a jury of people who talk and never do.

There is no presbytery, there is no synod, there is no general assembly, and there is no organization upon God Almighty's earth which will have anything to do with the final judgment.

The Final Judgment Rests With God, and With Him Alone.

You cannot stuff the jury box. The case is going to be finished soon. Sentence will be uttered.

The True Church of God, Zion, will complete her case. The Devil has put in all his witnesses.

They are false. They are just the only kind of witnesses he ever had—liars, thieves, harlots, adulterers; people who are full of gluttony, villainy and robbery; oppressors, scheming politicians, scribes who are a generation of vipers; hypocrites, false shepherds. They have all put in their evidence.

They are piling it up. They are trying to get up a case. Let them get it up. Put in all your evidence. Zion has put in her evidence. The case closes. DELAY NO LONGER.

This thing means Judgment.

There is a judgment for the sinner who never knew God. His judgment and damnation are just, because he might have known God. He ought to have known God. He did not seek God. He is damned because he did not seek. He might have found. He might have repented. He would not repent. He

might have believed. He would not believe. He might have obeyed. He would not obey. He might have been baptized. He would not be baptized.

That sinner is damned. No question about that, because he has simply wilfully neglected and rejected the Great Salvation.

But the sinners who will receive in the judgment the heaviest condemnation are those who knew their Lord's will and never did it.

I do not intend to argue tonight. I will not do much reasoning. The time has come when that kind of thing stops. The Judgment of God must be uttered upon this earth.

It will not be uttered finally here, but the judgment of God must be uttered now while you are in the flesh, so that you shall stand justified or condemned as you obey or disobey. I say, speaking for this time, and for this age and period of the age, that the parable of the ten talents is in order.

There are three final scenes in Christ's teaching:

The Parable of the Ten Virgins.

The Parable of the Ten Talents.

The Final Judgment.

They come together.

This parable of the Ten Talents is a parable of the Kingdom of Heaven which runs current with the parable of the ten virgins. That parable says that a certain servant of a great lord had only one talent committed to his care.

He did not use it. He disobeyed the command of his lord to trade with it. He took it, buried it in a napkin, and hid it in a city corner lot. He put everything that he had there. He built a house on the top of it. He stayed there selling hog, or something else. There he is with all his talent right there, not used for God; not used for humanity. He has carefully guarded the talent. He has not lost it, but he has not used it as his lord commanded. It is put down there. There is no Divine Increase.

God Will Punish Those Who Do Not Use the Talents He Has Given Them.

Here is another man with two talents, and he is using them. Here is another who has five talents, and he is using them, and when the master comes he finds that the man who had two talents has four, and the man who had five talents has ten.

But the lord is very angry with the man who comes to him with one talent and he says:

Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I did not scatter; thou oughtest therefore to have put my money to the bankers, and at my coming I should have received back mine own with interest. Take ye away therefore the talent from him, and give it unto him that hath the ten talents . . . and cast ye out the unprofitable servant into the outer darkness: there shall be weeping and gnashing of teeth.

That is the parable.

Many of you here have not used your talent.

You have not obeyed God. You have been saved, and you do not seem to care about the Salvation of any one else. If any one should go into the outer darkness and weep and wail and gnash their teeth, it is you, ye miserable wretches, who are doing nothing to improve your talent and win something for God on His earth.

What is the trouble?

Why do you not do it? Many of you are not doing it because you have not obeyed God. You have not power to do anything. You say, "I cannot; I have not the power." What you say is perfectly true, but you are responsible for that lack of power.

The power which you might have received you do not seek. You must realize what God has for you. He has a distinct set of commands. They are not visionary. They are just as plain as can be uttered.

They are:

Repent. Believe. Obey.

Repent of your sins. Bring forth fruits meet for repentance. Put the wrongs right, then ask God to forgive you.

Believe the Lord Jesus Christ whom He sent to redeem you. Trust Him wholly.

Obey. Do what He tells you. Be baptized, and go and work in His vineyard.

You say, "What has Baptism to do with it? My opinion about Baptism is that it does not matter."

What does your opinion matter when Christ has given a command?

Did not Christ say, "Make disciples"?

Voices—"Yes."

Dr. Dowie—Did Christ not say, "Baptize them"?

Voices—"Yes."

Dr. Dowie—Did not the Apostle Peter say, "Repent"?

Voices—"Yes."

Dr. Dowie—Did he not say, "Be baptized every one of you"?

Voices—"Yes."

Dr. Dowie—Are these plain words?

Voices—"Yes."

Dr. Dowie—Then what does your opinion matter?

If you were in an army and you get a plain order, and said, "General, that is not my opinion. My opinion is that I shall not fix bayonets. My opinion is that it is no use charging up that hill, because I might get killed. My opinion is that you do not know how to lead this army." A general would cut that very short. He would say to one of his staff officers: "My opinion is that you take this man to the rear and shoot him."

You are not asked by God what your opinion is. Your opinion does not matter, and mine does not matter. My order is to make you disciples, and I will make you, if I have to smash you all up and make you all over and grind you through a mill. I will do my best, at least.

My business is to make disciples; to make people sit at Christ's feet and learn.

That is the hardest thing in the world, especially for an American, to make a man sit still and listen. It is not so very hard in Zion, because you have learned.

You are disciples.

The Next Thing I Have to Do is to Baptize You.

Some of you here today, who profess to be disciples, I am not going to take any more stock in unless you obey God instantly. I do not want your company, and you can go to the Methodists and Mah-hah-bones, if you will not obey God. Get out, if you will not obey God in Baptism, for I am compelled by my orders to baptize you.

If you will not be baptized when you thoroughly know that my orders are to baptize you into the Name of the Father, and of the Son, and of the Holy Ghost, a Triune Baptism, you must move out. God can no longer tolerate your disobedience, and my Message compels me to say, "*There shall be Delay no longer.*"

That is the historic mode of Baptism. I showed it to you last Sunday. You will find it plainly printed in LEAVES OF HEALING that for eight centuries there never was any question in the Christian Church that the mode of Christian Baptism was by three immersions. (LEAVES OF HEALING, Volume VI, Number 17, page 534.)

What does your opinion matter? There is the command in God's Word. There is the historic fact.

Some say, "I am going to do as I like."

Then you have gone to the Devil. Do not talk about being a Christian. The man who is going to do as he likes and go as he pleases is not a Christian.

He does not belong to Christ.

Jesus said, "If you love Me, keep My"——

Voices—"Commandments!"

Dr. Dowie—"Why call ye Me, Lord, Lord, and do not the things which I say?"

Immediate Baptism of Believers is the command of the Lord.

Perhaps you will say, "Oh, well, I don't care."

If you do not care, you have gone to the Devil.

What is the use of your pretending to be a member of this Church? I am tired of you; sick of you; weary of you. You had better get away; disobey somewhere else.

Go to the people who sprinkle water upon a baby's face and say they have changed its heart. They will not urge you to obey.

Go to the one immersionists who dip you into the death, and you remain dead. But if you desire to follow Christ's command and obey, you will be baptized as He said.

It is not the outward symbol merely.

It is not Baptism into His death merely.

If that were all, Christian Baptism would simply end in death.

Baptism is for Death to Sin; Life in God, and Power for Service.

God's Word plainly says that if ye have been baptized into His death, ye shall also be "planted in the likeness of His Resurrection."

That is resurrection life. Then ye shall rise and walk with Him in "newness of life, go forth with Power in His Service."

The three things go together: Death, Life and Power for Service; a Triune Baptism into the three Names of a Triune God: a Triune Baptism for a Triune man, Spirit, Soul, and Body; a Triune Baptism for the reception of a Triune Faith: for Salvation, Healing and Holiness; a Triune Baptism into the Name of the Father, and of the Son, and of the Holy Ghost, that you may be dead to sin, alive to God, and endowed with grace to serve Him.

If you say, "I do not want to obey that order," then I say, "Get out of this fellowship, and do not let me hear any more about your being a Christian, for if you know what you ought to do, and do not do it, you are a wilful liar—you are a rebel, in arms against God.

I would rather have an army of three hundred who were true and thorough than a great army, one-half of whom were disobedient. I believe that the Voice of God is making me say today that "there shall be Delay no longer." I will not wait any longer for you.

I want you out of the Church.

We are going to Zion City.

We are going to establish a strong Church. We have a strong Church. We cannot afford to weaken it, by keeping you in it.

We intend to do some strong work. We are doing a little.

We will do what we can to educate the people up to it.

But I am speaking to the Church now, to the inner circle of believers. I will be put off no longer. God will not. If you do not come up to time today, I will mark every last sinner of you who is not baptized in this Church, and will serve you with notice that you shall either get baptized or clear out.

I mean what I say. If you give me any plainer language than that to put it in, I will put it in that language. I am tired of hearing you tell me that you very much love and appreciate me and follow me, but are going to obey me when you get ready; that you are going to obey God when you get ready. I am through with you.

There will be Delay no longer.

"Oh, Doctor," some one says, "your words have been very sweet, but they are bitter in my belly today."

Yes, you have eaten the Book now. (Laughter.)

They are bitter in mine. I feel bitterly that you rebels are hindering the Salvation of multitudes.

There will be no sweetness in our lives, if we do not do our duty. I swallowed that word today, "There shall be Delay no longer."

It was very sweet to me to know it, but when I got it down and digested it, it was bitter, because I knew I should have to say something very bitter. I will say it as bitterly as I can. I am not serving out molasses. You will get that over at Moody's Institute. (Laughter.) You will get that in the Apostate Churches whose name is Legion.

I am serving you up straight truth today.

You Disobedient Ones Are a Hindrance to Us.

You are an abomination. You are neither Methodist nor any other denomination nor Christian Catholic.

I am through with you. There are not many of you left, but I am through with the remnant. If you will not obey, get away. I intend to have a Church of obedient people. There are going to be some alterations. I am going to have people obey quickly at the beginning, immediately after conversion.

Zion will have people who obey. Is that plain enough?

Voices—"Yes."

Dr. Dowie—You are your own witnesses.

Call to Obedience.

Every one of you in this place who is a Christian and has been baptized by Triune Baptism, stand. (More than two thousand arose.)

It is not difficult to see the sinners. They are all sitting. I say to every one of you who is sitting now that the Command of God is, "Repent and be baptized every one of you." When?

Voices—"Now."

Dr. Dowie—All of you who desire to obey God, come and take seats in the section at the left of the platform.

After one hundred and nine candidates had gathered, Dr. Dowie delivered the following charge:

Charge to the Candidates for Baptism.

I charge you before God the Father Almighty, Maker of Heaven and Earth, in the presence of Jesus Christ His only Son, who by the Holy Spirit has been dealing with you tonight, that, recognizing the presence of that Triune God and all the holy angels and this great company of Christians who witness this scene tonight, you will tell me the truth in answer to the questions which I shall now address to you. If you cannot answer these questions truthfully and affirmatively, you must step out. If you can, then I shall rejoice to baptize you.

So far as you know your own hearts, have you truly repented of all your sins? Can you say, I have?

Answer—"I have."

Dr. Dowie—Is it your determined purpose in any matter where you may not yet have put wrongs right, to make restitution and confession immediately, wherever it is possible, to the utmost extent of your power, God helping you? Can you say, It is?

Answer—"It is."

Dr. Dowie—So far as you know your own hearts, are you determined by God's Grace that you will live a life earnestly desiring every day to sin no more? Can you say, It is?

Answer—"It is."

Dr. Dowie—So far as you know your own hearts, dear boys and girls, men and women, are you trusting in God your Father, through faith in Jesus Christ the Lamb of God who taketh away the sin of the world? Are you trusting in God alone through faith in Jesus for Salvation? Can you say, I am?

Answer—"I am."

Dr. Dowie—Are you determined to trust God, not only for Salvation, but as He gives you grace for Healing, for Cleansing, for Keeping, for Guidance? Can you say, God helping me, I am?

Answer—"I am."

Dr. Dowie—Are you determined to be faithful to God and obey Him in all your daily life? Can you say, I am?

Answer—"I am."

Dr. Dowie—Are you determined to obey those in the Church of God who have the rule over you, so far as they follow Christ? Can you say, I am?

Answer—"I am."

Dr. Dowie—Do you desire me, voluntarily from your very heart, to baptize you by a Triune Immersion into the Name of the Father, and of the Son, and of the Holy Ghost? Can you really, from your hearts, say, I do?

Answer—"I do."

Dr. Dowie—Are there any of you who do not? If there are, hold up your hands. (No hands were raised.)

Now, my brothers and my sisters, young and old, I rejoice that more than a hundred have come out tonight. This morning in my study I prayed to God that this Baptism, which will be the third that I have had within ten days, should be at least a hundred, and God has given me one hundred and nine.

I rejoice that there are more than twenty who are from seven to twelve years old. I know that I loved God and gave my heart to Him when I was your age. But then you must obey your parents in the Lord. Do you promise me this, dear girls and boys?

Answer—"Yes."

Dr. Dowie—Are you determined now, God helping you, not to disobey them any more?

Answer—"Yes."

Dr. Dowie—You promise God that you will ask Him every day to give you the Holy Spirit's power to obey your parents and your teachers, and all who have authority over you? Can you say, I do?

Answer—"I do."

Dr. Dowie—You will remember that we add you by this act to God's people and expect you to live holy lives. May God help you. If you should sin, seek forgiveness at once. Confess your faults to your father, your mother, your guardian, and your God, and put things right. Do you promise me this? Do you say, I do?

Answer—"I do."

Dr. Dowie—I am very thankful, although I have almost exhausted myself in getting you to obey God. But I shall not have to do it again, because you will help me the next time to get others, will you not?

Answer—"Yes."

Dr. Dowie—Now I charge you to be faithful to God, and to

remember that you must continue steadfastly in the doctrine which you have been hearing, and in the fellowship of God's people, and in the breaking of bread and in prayers. May God make you valiant for Him and take you all safely to heaven.

Be thou faithful unto death, and God will give you the Crown of Life.

All who are determined to obey God fully, stand. (Apparently all arose.)

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Take me as I am. Make me what I ought to be, in spirit, in soul, in body. Give me power to do right, no matter what it costs. Help me to trust Thee and obey Thee, and to serve Thee, and to love Thee and to be faithful in Thy Church, for Jesus' sake. Amen.

Did you mean it? "Yes."

Well, now do it, and may God bless you.

The General Overseer then pronounced the benediction, and those who desired were permitted to retire, while the candidates prepared for Baptism.

In a short time an audience of nearly two thousand had gathered in the galleries. Then, with a deep sense of great spiritual uplift, all prayerfully entered into the Baptismal Service as the one hundred and nine joyfully followed their Lord's command and were baptized.

The General Overseer then dismissed the congregation with the

BENEDICTION.

Beloved, abstain from all appearance of evil, and may the very God of Peace Himself sanctify you wholly; and I pray God your whole Spirit and Soul and Body be preserved entire, without blame unto the coming of our Lord Jesus Christ; faithful is He that 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.

Perfect Healing for Little Boy.

MASON CITY, ILLINOIS, December 1, 1899.

DEAR DR. DOWIE:—I write to tell you my little grandson got perfect healing.

I think it was when you got my letter. I was fanning him when the healing power came. It came to me at the same time. I said, "Praise the Lord!"

In a few minutes he waked up and I said, "How do you feel?" He said, "I am well." He ate his dinner and went out to play.

I praise the Lord I went to Zion.

I take LEAVES OF HEALING, and have not used medicines since I was in Zion two years ago. MARY JANE STUFFLEBEAM.

Prayer Immediately Answered.

GREAT FALLS, MONTANA, February 8, 1900.

DEAR DR. DOWIE:—Your kind letter of the 30th received, in which you stated you prayed for our dear child on the 29th as requested.

The day after we sent you our request we put away all medicines and continued to pray for her, and she began to improve at once.

She is now well, and we thank you most heartily for your prayers and teachings, which give us faith to trust God for healing.

Yours in faith, MR. AND MRS. W. I. BOWER.

Blätter der Heilung.

Die monatliche deutsche Ausgabe der „Blätter der Heilung" ist nun schon in zwei Nummern erschienen. Abonnement kann mit jeder Nummer beginnen.

Bezugsbedingungen.

Deutsches Monatsblatt. Jährlich 50 Cts., halbjährlich 30 Cts. Einzelexemplare 5 Cts., 25 Exemplare einer Nummer $1.00, 100 Exemplare einer Nummer $3.00. Für Prediger, christl. Vereine und öffentliche Leihallen jährlich 35 Cts., halbjährlich 20 Cts. Für's Ausland halbjährlich 12 Cts. mehr, und jährlich 2 Cts. mehr für Porto.

IMPORTANT NOTICE.

Pasted on each copy of the LEAVES OF HEALING which is mailed to our regular subscribers is a small label indicating when the subscription ends. Thus, John Doe, 5-52, means that Mr. Doe's subscription ends with Vol. 5, No. 52. When special attention is called to this paragraph, by a pencil mark in the margin, it means that your subscription is about to expire, and that you are very cordially invited to renew. We do not wish to lose a single subscriber from our list, and trust that you will favor us with a prompt remittance, that the "Little White Dove" may continue its visits without a break.

If renewals are sent in advance, the paper will be continued without interruption; otherwise it will be stopped when the subscription expires.

Make all Bank Drafts, Express Money Orders or Postoffice Money Orders payable to the order of JOHN ALEX. DOWIE, 1207 Michigan Avenue, Chicago, Ill., U. S. A.

Station L. Long Distance Telephone South 602. Cable Address "Dowie, Chicago."

All communications upon business must be addressed to

MANAGER ZION PUBLISHING HOUSE,
1207 Michigan Avenue, Chicago.

ZION'S BIBLE CLASS.

CONDUCTED BY DEACON DANIEL SLOAN.

BIBLE LESSON FOR FRIDAY, MARCH 9th, 8 P. M.

Scenes at the Rapture.

1. *Social relations will be disrupted.*—Luke 17:26, 27.
   Will not social engagements be broken?
   Will not neighborly relations cease?
   Will not marriage plans be broken?
2. *Business relations will be alarmed.*—Luke 17:28-30.
   Will not business contracts be broken?
   Will not business engagements fall through?
   Will not the sale of goods fail of delivery?
3. *Family ties will be broken.*—Luke 17:34.
   Will not husbands awaken to find wives gone?
   Will not wives awaken to find husbands gone?
   Will not search be made for those who have disappeared?
4. *Domestic affiliations will cease.*—Luke 17:35.
   May not one servant go and another be left?
   May not a mother go and a daughter be left?
   May not washerwomen go and their mistresses be left?
5. *Friendly associations will end.*—Luke 17:36.
   May not a father go and a son be left?
   May not one farm hand go and leave another at work?
   May not one neighbor go and another be left behind?
6. *When will all this take place?*—Luke 17:37.
   Will it be before all hopes are centered in Christ?
   Will it be before God's people are truly united in faith?
   Will it be before there is a deep hunger for Christ?

The Lord Our God is the Rapture-Foretelling God.

BIBLE LESSON FOR SUNDAY, MARCH 11th, 1:30 P. M.

Facts About the Rapture.

1. *Jesus has said He will come.*—John 14:1-6.
   Did not Jesus say He would come?
   Will He not come as He went away?
   Why is His coming delayed?
2. *His coming is a blessed hope to the holy.*—Titus 2:11-14.
   Who is it that is anxious for Jesus to come?
   Does he who loves the world want Him to come?
   What hopes will be realized when He comes?
3. *The time of it will be known to His own.*—1 Thess. 5:1-11.
   Will the world know when He comes?
   What will worldly churches be preaching when He comes?
   What will true Christians be doing when He comes?
4. *The world will be taken unawares.*—Luke 17:20-25.
   Will wise men be able to discern His coming?
   Will not conditions of life be very unsettled?
   Will not God give great light to His own in that day?
5. *The religious world scoffs at His coming.*—2 Peter 3:1-7.
   Do not the denominations scoff at pre-millenialism?
   Do they not say the world is getting better?
   Why do they not believe His coming is imminent?
6. *To live for the world is to be lost.*—Luke 17:31-33.
   Are not people's hearts set more on this ungodly world than heaven?
   Do not most people lose their salvation when their property is lost?
   Is not to seek ease and comfort in wealth to lose heaven?

God's Holy People are a Christ-Expecting People.

How to get good out of God's Word every day you live throughout life.
Read its Great Truths.—Meditate on what God says.—Reflect on how it is to affect your life.—Mark the Scripture significantly with ink as read.—Pray that your spirit may grasp it. Live it, whatever may arise.—Look for blessings ever to follow sincere obedience.
Then more and more it will be your delight day and night as God declares it should.

Healing and Happiness.

WINESBURG, OHIO, January 20, 1900.

DEAR DR. DOWIE:—I received your letter of the 17th inst. I was healed the same hour you prayed for me. "Praise God from whom all blessings flow." I never felt so happy, although I have had many a happy day. Yours in Christ, ISAAC BARKER.

Acknowledgment and Request.

The undersigned is very much obliged to many friends who not only read but responded to his request. However, he is not yet satisfied, and repeats it to such friends who overlooked this important question. Please take some pains for the spread of these glorious Truths among Hollanders by furnishing the names of Dutch friends or acquaintances to

EVANGELIST N. POS,
Zion, 1207 Michigan Avenue, Chicago.

Dankbetuiging met Verzoek.

Met veel dank bericht ondergeteekende de ontvangst van inezondent Adressen. Evenwel vraagt hij dringend aan lezers die zijn verzogek over, hoofd zagen om eenige moeite te willen doen tot verspreiding dezer kostbare waarheden, waarvan de uitgave groote onkosten veroorzaakt.

Gelieve daartoe Adressen van Hollanders optegeven aan

EVANGELIST N. POS,
Zion, 1207 Michigan Avenue, Chicago.

"A CITY OF GOD."

The Ethical, Economical, and Spiritual Basis of Zion City, the New Commonwealth to be Established on Lake Michigan, Midway Between Chicago and Milwaukee.

[THE following article, with the above title, was sent to us by General W. H. Parsons, of Washington, D. C. We recognized it as one of very considerable ability, presenting the Coming City from the standpoint of a thoughtful student and writer personally unknown to us, and absolutely impartial in his estimate of ourself and our work for God and humanity. We print it with pleasure; but assume no responsibility for the details of the author's views, or those authors from whom he quotes, except to say that with the fundamental views of the article we cordially agree. None of the Profit-Sharing Industries hitherto established have been wholly satisfactory, and some have failed. But some have continued for many years to grow and prosper. Zion City Industries have, however, many advantages over all their predecessors, namely, that "God is in the midst of Zion," and He will prosper us. It is pleasant for us to know that men of the ability of Gen. Parsons are so deeply impressed with our principles and plans concerning Zion City as to write so kindly, even although not formally connected with the Christian Catholic Church in Zion. With the hope that these pages showing "How it Strikes a Stranger" may be a blessing to friends and strangers far and near, we thank the writer and print his thoughts.—ED.]

INTRODUCTION BY THE AUTHOR.

AUGUSTINE, of the Fourth Century, was the most erudite scholar of the early Church, except, perhaps, Origen, of the Third. His most profound and voluminous work was under the title "The City of God." It was a monument of learning, and forshadowed the power, temporal; the wealth, financial; and the far-reaching influence, spiritual, of the future colossal Hierarchy at its then seat in the Eternal City, where the most imposing cathedral of Christendom now rears the dome of Michel Angelo to the heavens. "The City of God" on the Tiber was to be a type on earth of the New Jerusalem promised in the Apocalypse of St. John.

The writer of this exposition of the grand project of founding a new City near Chicago, Illinois, on an *ethical, economic* and *spiritual* basis, while subscribing to the four Articles adopted by the two Conferences on Organization of the Christian Catholic Church, February 22, 1896,—which are "The Basis of Fellowship"—reserves the personal right of interpretation of the Scriptures as "the rule of faith and practice"; and as by Article IV, "All other questions, of every kind, shall be held to be matters of opinion, and not matters that are essential to Church unity," the writer does not (as accorded by that Article) subscribe to many radical utterances of the Reverend Doctor which are mere matters of personal opinion, and not, therefore, binding on the conduct of those who do not coincide in the same. With this single personal criticism—not to one essential of the Organization—the writer cannot withhold confidence in Dr. Dowie as a great moral and economic leader of men, but unqualified admiration, as well, for the plan of forming a City where *vice shall be excluded, poverty banished, and disease extirpated*, by the adoption of the well-established principles of Profit-sharing between Capital and Labor. A community or commonwealth thus founded will reap rich fruits: not merely through coöperative association, but by the operation of the gift of *Divine Healing:* the attainment of the highest of all temporal blessings—physical health—and the bestowment of prosperity and happiness consequent upon both.

The object of this paper is specially to demonstrate the economic aspect of this grand project.

ZION CITY.

The institution of a new City of Zion on the shore of Lake Michigan, in the State of Illinois, immediately south of the Wisconsin boundary line, forty-two miles north of Chicago, has presented to its originator, Rev. John Alexander Dowie, an opportunity of which he proposes to avail himself—in his late several announcements—to reconcile the antagonisms of employer and employee by the establishment of a specific remedy to heretofore irreconcilable labor troubles, by a system to be applied to all nascent industries in the new City, known in America and Germany as "Profit-sharing," in France as "Participation," and in England as "Industrial Partnership."

The United States Commissioner of Labor has said:

> I know of no trust more sacred than that given into the hands of the Captains of Industry: for they deal with human beings in close vital relations, not through the medium of speech or of exhortation, but of positive association, and by this they can make or mar.

Through the medium of speech and exhortation in teaching the "spiritual gift" of Divine Healing (see 1 Corinthians 12:9) Dr. Dowie has had to deal with a multitude of human beings in close and vital relations, covering the field of their physical health and moral well-being. If he consummates his avowed purpose to supplement "speech and exhortation" and "Divine Healing" by "*positive association*" in all the industrial organizations contemplated in the new City on the "Saltless Sea" of Michigan, he will have justly won the new and added title of a "Captain of Industry," with "power to make or mar" the material conditions of the new community; than which, says Carroll D. Wright, the United States Labor Commissioner, "I know no trust more sacred." This will unquestionably be exemplified in the contemplated coöperative association of Capital and Labor on a profit-sharing basis between employer and employee.

The "just wages of labor is the profits of labor" is affirmed by one of the great economic writers of Europe. If so, industrial divisions by the necessary combination of labor and capital on a basis just and satisfactory to both will prove a solvent to the problem which has so far resulted in war between these essential factors of modern civilization, and still threatens the peace, happiness and prosperity of those subdivisions of society where the issues of production and distribution are yet undetermined.

The material, as well as the moral, amelioration of the "common people," who "heard Him gladly," was announced by the Nazarene in His first reading and discourse in the Synagogue. He cited these wonderful words from Isaiah sixty-first as then fulfilled in Him. These words had exclusive reference to the amelioration of material and physical conditions. "The Gospel preached to the poor" was to the poor not merely in spirit, and the physically afflicted, but victims of the same system of artificial poverty still extant in America and Europe, whereby the rich became richer and the poor poorer because of the unequal distribution of the products of all labor then, as in all ages, under all forms of government; even the Church excusing and reconciling the masses to poverty on the plea

that it was the normal and necessary condition to which they should be resigned because the Nazarene once said, "Ye have the poor always with you."

This falsely construes a condition which He reprobated as a consequence of the act of those who "ground the faces of the poor," when the entire career of this "Teacher come from God" demonstrated that He was the foremost political and economic reformer of all the ages prior to and since His advent, nineteen hundred years ago.

The writer is not a member of the Christian Catholic Church. While concurring in the four fundamental tenets of February 22, 1896, he also recognizes the wonderful reëstablishment of the "spiritual gift" of healing at a period when, as in this latter day, and as promised, "God is pouring forth His spirit upon all flesh" in "signs and wonders and healings" more universally prevalent now than in the primitive era of Christianity itself.

But far transcending these Divine gifts which touch the physically afflicted, is the original "Gospel to the poor" which the Nazarene preached; teaching that which Dr. Dowie is now proclaiming when he announced, on November 12, 1899:

POVERTY IS A CURSE.

It means discouragement. It means hunger, if it is very great. It means grinding toil unrequited, discontent, revolution and hatreds.

His Great Exemplar, when He returned from the Jordan of the wilderness into which He was led by the Spirit, came first to Nazareth, where He had been brought up, and went into the Synagogue and read where it was written (Isaiah 61:6): "The Spirit of the Lord is upon Me; because He hath anointed Me to preach glad tidings to the poor, to heal the brokenhearted, the recovering of sight to the blind, and to preach the acceptable year (or Jubilee) of the Lord." Slaves were manumitted, debts were cancelled, and mortgaged property restored, during this "Jubilee" (see Leviticus 25, 10 to 17).

"Go," said He, to John's inquiring disciples; "Go your way and tell John what things ye have seen and heard: how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised; to the poor the Gospel (or glad tidings) is preached."

We cite these to illustrate our position, that the Gospel to the poor was an economic proclamation of the restoration of the Hebrew anniversary or "Acceptable Year" of a semi-centennial jubilee, and all its implications to the poor; and as against those that oppress the hireling in his wages. Then the glad tidings to the poor which He was anointed to preach transcended even the healings and physical restorations of the halt, lame, deaf and blind. The curse of poverty was a prolific parent of not only vice and crime, but "unrequited toil, discouragement, discontent, revolution and hatred," and was the primary source of the discordant, dissevered, and belligerent attitude of the masses against the classes which threatened the disintegration of society.

What was "the acceptable year of the Lord" prophesied by Isaiah and which the Nazarene proclaimed He came to preach, and also to preach deliverance to the captives? "And the Lord spake unto Moses in Mount Sinai, saying, Ye shall hallow the fiftieth year, and *proclaim liberty throughout the land unto all the inhabitants thereof.*" (The words italicised are cast on the bell which proclaimed the declaration of American liberty, July 4, 1776, by the Continental Congress.) "It shall be Jubilee unto you; and ye shall return every man unto his (original) possession. Thou shalt cause the Trumpet of the Jubilee to sound on the tenth day of the seventh month, on the day of Atonement shall ye make the trumpet sound. The Jubilee shall that fiftieth year be unto you. The land shall not be sold forever: for the land is Mine; . . . and in all the land of your possession ye shall grant a redemption for the land. If thy brother be waxen poor, and hath sold away some of this possession, he shall serve unto the Year of Jubilee, and then shall he return unto his family; and ye shall not rule over one another with rigor."—Leviticus 25.

What is Dr. Dowie's Remedy?

The Levitical anniversary, or semi-centennial jubilee; the social commune of the Essenian sect, or the primitive Christian Church custom, "all things were held in common, and no man lacked for anything," "And distribution was made unto every man as he had need," are impracticable in this age.

Neither the *status quo ante* each returning Jubilee of Moses, nor the community of property, or its equal distribution in vogue in the early Church, which was encouraged by the Nazarene, the first Christian Socialist, and established by His apostles, is practicable, nor perhaps desirable, in the present stage of the relations of men to each other.

As a substitute for present conditions of social or economic inequality, and the systems of the early Hebrew Theocracy, or the primitive Christian Commune, Dr. Dowie, in his discourse of November 12, 1899, elaborates the economic polity of coöperative association, or profit-sharing, between Labor and Capital, as has been successfully inaugurated already in France, Germany, England, and the United States, and as now proposed in Zion City.

The following summary clearly establishes the practicability of coöperative association.

"The Father of Profit-sharing," and one of the most noted "Captains" of French industry, was M. Leclaire. His success in reconciling the interests of employer and employees from 1842 to 1872, and since by the Maison Leclaire to 1890, was held up by John Stuart Mill, of England, as an example to employers of labor. Professor Jevrons, Professor Fawcett, President F. A. Walker, and Paul Beaulieu united in this sentiment, which may be accepted as the judgment of the great body of both American and European economists on the principle of admitting workmen to a participation in the profits of the joint investment of capital and labor. The eminent economist, I. H. von Thünen, applied the institution to the Tellow estate, and declared profit-sharing to be "*the only salvation of the laboring classes.*"

Bishop Frazer declared that the duty of this generation is not so much to "Christianize socialism as to socialize Christianity." The general summary of all thinkers who have given study to the numerous experiments in profit-sharing agree that, as contrasted to the wage system, it, in almost all cases, increased the product of a given industry by stimulating zeal, both in economy and carefulness, as well as better service resulting from self-interest in results by the workman; that it promoted care of machinery and implements, and the quality of the work and product, and had a remarkable tendency to promote and secure industrial peace.

The principle of participation in profits was recognized by Turgot in 1775, but, as we have said, was first systematically practiced for forty years by M. Leclaire, a Parisian house-painter and decorator.

Although for this reason Leclaire was called the father of profit-sharing in France, it must not be overlooked that Albert Gallatin, Secretary of the Treasury of the United States under both Jefferson and Madison, first introduced the system, not only in America, but in the world, in 1794, in the glass works which he established at New Geneva, Pennsylvania. We learn from Parton's Life of Horace Greeley that he devoted many columns of his journal, the New York *Tribune*, in favor of the principle of industrial partnership, and associated the heads of departments, and a large number of editorial contributors, in ownership of the paper.

But in France the widest and most successful field of experi-

ment is found; and next to the house of Leclaire among European establishments was the Coöperative Paper Works, at Angoulme, by Edmond Joubert, who employed from nine to ten hundred persons. But to our mind, because perhaps we have been familiar with the example, Jean Baptiste Godin, the founder at Guise, France, of iron, brass and steel works, occupies the highest place among the social reformers of the closing century.

For many interesting details of this great enterprise we are indebted to the able work of Nicholas Paine Gilman on "Profit-Sharing Between Employer and Employee." We quote largely in the following paragraphs from chapter 4, Mr. Gilman's excellent book, pages 173-187.

Harper's Magazine for April, 1872, and November, 1885 contains illustrated articles with wood-cuts and plans of the "Social Palace of Guise," founded on M. Godin's *Solutions Sociales*, who realized the idea that he conceived from his youth, that he was destined to set a great example to the industrial world. The *Familistère*, or Social Palace, with its coöperative stores, its nurseries, schools, amusement halls and library, had with its founder a worldwide reputation; but what chiefly interests students and investors and skilled workmen and artisans are the details or an account of the organization proper, by which the establishment became a joint stock with limited liability, and the transfer, through the system of profit-sharing, to his workmen, of a share in the ownership of the associated *Familistère*.

The details in brief were: The profits of the year's business, after allowance was made for operating expenses, suffered these deductions:

First, a charge of ten per cent on the value of the movable property of the association, and another of five per cent on the immovable property, for depreciation.

Second, five per cent interest on the capital.

Third, a certain amount for the educational work of the *Familistère*.

Fourth, a sum equal to two per cent of the wages and salaries of the year for the benefit of the pension fund.

The net profits remaining are then divided according to the following scheme: The Reserve Fund receives twenty-five per cent, which, since that fund has reached its limit of 460,000 francs, its greater part has been applied to the purchase of shares on account of the association, which bear no interest A second twenty-five per cent goes to the management. M. Godin was entitled to twelve per cent of this; the Council of Administration took nine per cent, and the Council of Superintendence to two per cent; and the remaining two per cent is distributed in rewards for extraordinary services, such as the suggestion of new devices, or processes; and, lastly, the remainder is allotted to capital as a super-dividend, and to labor as a bonus on wages,

The usual interest on the capital of the establishment, and the whole amount paid out during the year in wages and salaries, are added together. The proportion each sum bears to the total amount determines the shares of capital and labor.

Thus in 1880 interest amounted to 230,000 francs, and wages to 1,888,000 francs. The bonus to labor was, accordingly, a little over eight times the amount of the super-dividend to capital. The participant at Guise is not entitled, however, to receive any part of his bonus in cash; it is all capitalized, and applied to the purchase of shares (ownership) in the business, the interest on the stock thus adding materially to the income of the average workman, who is not admitted to a participation unless already the owner of a share, the facility for the purchase of which is great. Thus M. Godin was gradually disposing of his capital to the workmen up to his death, and this process will go on until Madame Godin simply retains the direction of the business.

At this date (1899) the business of the Godin Foundry, now Cohn et Cie, at Guise, has so increased that there were, in 1893 and 1894, 1114 participants of the three grades of what formed quite an industrial hierarchy: the "auxiliary" employees, who have no part in the bonus, but enjoy the full benefits of the pension and aid funds; the "participants," who must be twenty-one years of age, and are selected by the Director and Council of Administration; and the "Societaires," or "Associates," who own 500 francs of stock, or who live in the Social Palace and are engaged in the work and elect new members themselves, as the best judges for their selection.

M. Godin, in his testimony before the French Commission of 1883, said:

> Since the Association was established, the workmen interest themselves in the improvement of the product. They are careful to point out sources of loss, and the causes of failure in the work; much more, they take pains to find out new ways and means. We are often obliged to take out patents in the name of the Society. Today I say to my coöperators, "Seek in such a direction; there is something to be done there." They do it with enthusiasm, eager to arrive at a result.

In 1885 there had been issued under this stimulus 180 patents under the name of M. Godin and the Society.

The above eulogy by M. Godin to his workmen, whom he styled his "coöperators," is convincing evidence that progress to complete coöperation between labor and capital which profit-sharing produced, resulted in efficiency, care and industry, and excited the participants to a high degree of endeavor for concurrent success in the character and quality of the product and its repute in the market.

M. Godin died in 1888, and the Associates chose Madame Godin to fill the place. At this date this famous foundry is in the name of Cohn & Co., and the business of 1894 was 4,014,000 francs, and the net profits 262,851 francs, about three-fourths of which went to the workmen. The plant was valued at 11,235,653 francs.

There is no visitor in Paris, nor patron of French lingerie, but is familiar with the great retail dry goods and department house known worldwide under the firm name of the *Bon Marche* —now Morin et Cie.

The 400 shares of 50,000 francs each (less than one-sixth of their market value) were held in 1896 by some 500 employes, past and present, from shop boys up to the managing partners.

A recent French writer styles the numerous institutions for the care and relief of the army of employees "models." How beneficent such a system compared to that in vogue in the ordinary American department stores, of ill-requited and scantily paid attachés.

The four most noted profit-sharing houses in France of long date are Maison Leclaire, the Joubert Paper Works, the Godin Foundries, at Guise, and the Bon Marche, at Paris. These four coöperative establishments show how desirable and feasible is the transit from the wage method, *per se*, to that of interested participation.

The seven most notable cases of a direct dividend to labor are the opera glass manufacturers of La Maire, in Paris; the Bourne Mills, of Tiverton, Rhode Island, U. S. A.; the Proctor & Gamble Company, with $4,000,000 capital, manufacturers of soap, candles and glucose, at Ivorydale, seven miles north of Cincinnati, Ohio; the South Metropolitan Gas Company, of London, with a capital of £7,000,000 ($35,000,000), employing 3000 men, and supplying 88,000 workman's houses with gas through meters on the penny-in-the-slot system; the Nelson Manufacturing Company, of St. Louis, Missouri, whose works of six factories are situate at Edwardsville, Illinois, eighteen miles northeast of St. Louis, whose 400 workers are partners in the profits of the enterprise of manufacturing the entire equip-

ment of a modern bath-room, plumbers' supplies, etc., including a high-grade bicycle, the "Leclaire," a name Mr. Nelson has rivalled as the founder of his system of profit-sharing equally with Joubert and Godin. Mr. Nelson's fundamental idea is the union of industrial training with education from books.

Rogers, Peet & Co., of New York, are large manutacturers of clothing (no sweat shops). They have a capital of $600,000, and annual business of $1,800,000. A cash dividend of three and a half per cent on wages was declared for 1887. The company admits (Mr. Chambers to Dr. Bemis):

It pays financially. Our men in all departments work with more zeal and intelligence. It is not only a matter of justice to share the profits of our joint efforts, but it is a practical business measure.

The most notable trial on a large scale in the United States is the Pillsbury Flour Mills, at Minneapolis, Minnesota. These mills are the largest in the world, and have a capacity of 9500 barrels per day. The plan of profit-sharing with his 500 workmen was proposed by Mr. Pillsbury in 1882, and in September, 1883, they received checks for sums averaging $400—over $40,000 being distributed among one hundred or so of men. The commercial decline in the price of flour, even below the normal ratio of wheat, compelled the firm to announce in 1884 that there was no bonus to divide. In 1885 the firm said:

We do not make any reserve fund. If we make any money over and above eight per cent interest on our investment, a percentage is set aside to our men, based on capital and wages.

The Pillsburys affirm "the profit-sharing system does secure better service."

The cases of profit-sharing outside of France are: Switzerland, 14; Germany, 47; Austria-Hungary, 5; Belgium, 6; Holland, 7; Italy 8; and 9 scattered in Russia and Scandinavia.

It was Charles Robert, in his treatise on La Question Sociale, who said (page 42):

Economic science is good; but economic science enlightened by the Spirit of the Gospel, the spirit of enthusiasm for humanity, is better.

A modern writer on political economy declares:

Economics must be aided by ethics. The commercial spirit must be tempered by the Christian feeling of the brotherhood of man. A Plutocratic element has received a sullen challenge from the great majority who live by the labor of their hands. Peace between Master and Man will come with a readjustment of the relations of the labor contract. The Christian Gospel has had a rebirth in more than one perplexed age.

That tremendous truth, thus cogently expressed, is strikingly exemplified in the industrial programme of the new City of Zion, as proposed by its originator, John Alexander Dowie, as set forth by him November 12, 1899. He said:

I have been keeping steadily before me the thought that God requires us to establish a number of Zion Cities.

The first of these must be built near Chicago.

But it will not be the last: for God said long ago, "My Cities through Prosperity shall yet be spread abroad; and the Lord shall yet comfort Zion."

. . . . . .

There we shall establish manufactories where a large number, if not all, of our people who dwell in Zion City can work. There they can create a capital, by saving a proper proportion of the rewards of their labor, which will make these great factories their own.

All this is being provided for. I have again and again refused those who were not Christians who desired to put factories upon that land. I have said, "You can get land. You can have a factory, a boot factory, a lace factory, clothing factory, anything you like which is good; but you must agree to be content with a certain amount of percentage of profit. Your books must be open to the Auditor of Zion, and Zion must be a shareholder in the concern.

You must agree that after a fair minimum of profit has been made and the salaries paid, and all allowances made for bad and doubtful debts, wear and tear of machinery, the net profit left over, be it a thousand or be it ten thousand dollars, shall be divided into two portions. One portion shall be one-tenth, and shall be given to Zion; the other nine-tenths shall be divided among your employees, *pro rata* to the amount of their individual earnings.

The workmen can do with their money as they will, but I would prefer them to put it into stock in the company by which they are employed, increasing its power to do business, and thus gradually enabling Zion people to control the whole, and continue it on a wholly Zion Coöperative Principle.

I DESIRE TO SEE GOD'S PEOPLE COÖPERATE.

I believe that Zion can successfully coöperate. I do not believe that the world can. I do not believe that people who smoke and drink and dance and fool and lie and sin can coöperate to any large degree of permanent success.

I do believe that people who love God, who are honest, who are healthy, who are happy, and who are doing the best they know, who love each other and who serve their God, can be thrifty investors and coöperate. They can establish cities which shall be a blessing to all the cities outside of which they dwell.

. . . . . .

The work of extending the Gospel can never be done by a poor Church.

POVERTY IS A CURSE.

It means discouragement. It means hunger, if it is very great. It means grinding toil unrequited, discontent, revolution and hatreds even in good times.

Poverty is the penalty of sin.

For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might become rich.

The Apostle meant that when he wrote it. Of course there were days of trial, just as there have been with us in this city. There were weeks, months, years of conflict. They are not over, but as sure as God lives, Zion will be rich, powerful, strong, and will be able to give a good account before the Judgment Seat of God of all the devils which oppressed her. Zion will win every battle, because Zion in the latter days must be rich, must possess the gates of her enemies, and must, in accordance with God's Word, be powerful.

I am no pessimist. I do not believe that these are the worst days which the world has seen. I believe they are the best and the worst. I believe that evil men and seducers never were worse; that good men and pure women never were better.

There never was a time in the history of the Church when the Church was more intelligent and began to understand God and her mission better.

I believe that the education of the Church will be very rapid. I am not speaking of the education of a mass of hypocrites who only pretend to be Christians. I am speaking of those who are really God's, who are determined to serve God, if it costs them their lives.

While I must speak plainly on this subject, I will speak with malice towards none, but with love for all, even those who have sinned most deeply. I have no other desire than your blessing and the blessing of the world at large in these words, which I believe will express God's Witnessing against those that oppress the hireling in his wages.

. . . . . .

We have prayed, and planned, and toiled for a Zion City for years; and God will give us very soon our heart's desire.

I feel the need for the education of the youth from the beginning, and of the guarding of them from the evils now abounding in cities where God is left out of everything for the most part. I have been setting my mind and those of my select officers for years towards the selection of land and the laying out of a City. There many will come to us, with their children, from all the world. There will not be a saloon nor one tobacconist's shop, nor one drug store, nor one pig-seller, nor one known harlot, God helping us, permitted, knowingly, in that City.

Either by the deed which sells the land, or by making a nine hundred and ninety-nine year lease of it, God can control Zion City forever. We will make it impossible for any one to sell there the damning liquor, the accursed tobacco, the filthy drug poisons which make morphino-maniacs, and the abominable, filthy swine's flesh which creates disease.

There the filthy theatre, and her whose house is the gate of Hell, shall have no place.

There the children shall be trained in schools and colleges where God is recognized in all, and which will give the best education possible in this country.

. . . . . .

Zion will be able, by and by, to buy a mine's entire output of coal. Then, instead of the poor man having to pay seven or eight, or even ten dollars per ton, when the weather is coldest, he can buy it for less than half that money, and Zion will make a profit still. We shall be able to supply our people with the great necessities of life at cheaper rates, and enable them, by a larger tithing, to give more money to extend the Kingdom of God.

The writer would here observe that Dr. Dowie foreshadowed this programme of a coöperative City at the second general Conference for the formation of the Christian Catholic Church, which adopted the Basis of Fellowship, February 22, 1896, embraced in the four Articles, the first three of which could be subscribed by any other so-called orthodox Church

in Christendom; the last conceding toleration in the sentence:

That all other questions of every kind shall be held to be matters of opinion, and not matters that are essential to Church unity.

"In essentials unity, in non-essentials toleration," seems the liberal Basis of Fellowship in this rebirth of the Christian Gospel which has not only revived spiritual gifts—notably that of healing—but the reëstablishment of a solvent which will be as efficacious as that of either Levitical Jubilee, or the primitive Commune of the Early Church — Profit-sharing between Labor and Capital.

It will be noted that among other industries which will be fostered on that basis, mining will not be neglected; not only to cheapen coal to Zion, but to enrich the coffers of the Church, to extend the Kingdom of God. To that end, as in Solomon's day, in order to embellish his new Temple on Mount Zion, ships from Ophir, as of old, may ply again under coöperative auspices to the Zambesi River of South Africa, where the ancient mines of Zion's people have recently been rediscovered, and even to the golden sands of our own Pacific. The builder of the first Temple on Zion made "silver as stones on the streets of Jerusalem," and Ophir's gold burnished the pinnacles of the City of the Most High God.

Bishop Frazer's declaration that "the duty of this generation is not so much to Christianize Socialism as to Socialize Christianity," receives its most striking endorsements in the practical fraternity which profit-sharing will promote in the new City by the Lake. There the Christianity which Bishop Frazer desired to see will be planted, and the religion which its Founder, under God, inculcated, of love to our neighbor as to God, will be the fulfilling of the law, and the establishment of a new earth. The fulfilment of the nineteen centuries of repetition of the prayer taught by the Nazarene, "Thy will be done on earth as it is in heaven,"—good will to men—will alone "bring peace on earth."

The suppression of class-selfishness by profit-sharing will temper the commercial spirit of the age. The fulfilment of the "Gospel preached to the poor" by Him who was "anointed" and commissioned to proclaim it, will best be realized when the industrial centers of the world will imitate the example of the new City and its branches in other lands. The establishment of practical religion in business, vital ethics in fundamental economics, and industrial reformation, will remind us that "Man shall not live by bread alone." By the observance of "The Golden Rule," and the abrogation of the "iron law of wages," man shall enjoy the life that now is and that which is to come.

Then with Whittier may be realized "That over earth's full Jubilee shall deeper joy be felt in heaven."

For wherever the moral law becomes the rule of action between man and man, and between men and women; wherever the heretofore active agencies of vice and consequent crime are effectually barred from intrusion; wherever *fell disease*, with all its terrors, and even *poverty*, itself the prolific parent of both, are measurably banished, because the laborer deemed at last as worthy of his hire now receives a just share of the profits of his toil; and wherever added to these the arms of secular and ecclesiastical authority, like those of Aaron, are upheld for the worldwide propaganda of this beneficence to other cities and lands, there indeed "The Kingdom of Heaven," proclaimed at the advent of the First, will be successfully inaugurated on the opening year of the momentous Twentieth Century.

If the fond dream and labors of its founder, under God, are realized on the shores of the Saltless Sea, at the very center of America's mighty heart-beat, "A City set upon a hill that cannot be hid," seen and known of all men, yea, even the materialized vision of Augustine will arise, verily and truly:

"A CITY OF GOD."

NOTES FROM ZION HOME.

Evangelist Eugene Brooks, Victoria, British Columbia, said: "I cannot begin to express the joy with which I turned my face home again a week ago. I desire to record my gratitude to God for His great goodness to me while I have been so widely separated from home.

"I cannot begin to tell of the good things God has done for me in Victoria, but especially since the All-Night with God we have had a great many remarkable experiences. There have been about eleven cases of healing within the last month, and several of them quite remarkable. Especially since the All-Night Meeting God has been with us in great power and blessing,

"The last night I was in Victoria I baptized two of the extremes in society, the one an old Indian washerwoman from the lowest ranks and the other a most refined and cultured Christian lady, wife of one of the city officials. They both made out their applications together and were baptized together."

Evangelist Vina Peck-Graves, Zion Home, said: "I wrote to a friend in Canandaigua, New York, where the Morgan cell is located, to know if I had stated the truth as published in our county paper some time ago concerning this cell. This is what he says:

"As to the Morgan Cell—the Board of Supervisors sold the old jail to a contractor who demolished it. As Masons concluded it would not be a bad idea to obtain the historical Morgan cell and place it in an outer ante-room adjoining the Lodge-room, we obtained a part of the cell, which was about six by eight feet, and is now four by six feet, and is now in position in said ante-room. I never knew of a pilgrim or Mason ever coming on purpose to see it. It is always open for inspection at our receptions for men, women and children, and when you and your husband come to Canandaigua, will introduce you to said cell, and will see that no Mason spirits you away. If Zion should ever have any idea of fighting the Masons, I would recommend that they continue to fight the Devil and let the Masons rest, as there are many bright and intelligent men among them *besides myself*, and we are all working for the good of 'God' and man.

"Yours sincerely, ——— ———."

Dr. Dowie—We cannot fight the Devil without fighting Masonry. They actually boast they have Morgan's cell. They know Morgan was murdered for revealing Masonic secrets, therefore they hold it there in terror to other Masons. It is a disgrace to them. They, practically, say, "We approve Morgan's murder." Their "God" is Baal, another name for Devil.

Deacon E. S. Anderson, Zion Home, said: "I thank God for bringing me through a serious attack of tonsilitis last week. I had the same trouble three years ago, before coming to Zion, and suffered terribly for three weeks. I took tonsilitis again last week, but the Lord delivered me from pain, and Saturday night the gathering in the tonsil broke. I have had no trouble since, for it healed beautifully. I thank God for the wonderful way in which He works."

Deacon J. H. Paxton, Forest City, Iowa, said: "I thank God for the healing of my little boy this week in answer to the prayers of Zion. He was a very sick child."



ANNIVERSARY EXCURSION TO ZION CITY SITE.

BEAUTIFUL, even under a covering of Winter's white blanket of dazzling white snow, the Site of the Coming City lay smiling her welcome to over a thousand of her future citizens on Thursday, February 22, 1900, the Fourth Anniversary of the Christian Catholic Church in Zion.

Groves, pleasant although leafless, crowned sunny hill-slopes, whose bare trees saluted each other and their visitors with their upright, lance-like arms across the broad acres stretching away for miles under a cloudless blue sky and a bright February sun.

Two special excursion trains of ten cars each were furnished by the Chicago and Northwestern Railway Company to carry the Zion people to the Site of the Coming City. These left the Wells Street Depot of that road at 10 and 10:30 o'clock.

To the second train was attached a private dining and drawing-room car, freely given for the use of the General Overseer by the railway officials. In this handsome car were the General Overseer and his family, three of the Overseers of the Church, personal friends and his personal staff.

In the car immediately ahead of this, Zion's Choir of one hundred and fifty voices was accommodated. In the other eighteen cars of the two trains, nearly a thousand happy, singing members and friends of Zion "went up to spy out the land."

For several days there had been gloom, storms and gales. Snow and wind had marked the Wednesday night, and the Thursday morning dawned with murky skies.

On this account it is probable that the number of visitors was reduced at least one-half.

However, as the trains drew out of Chicago, leaving the soot-laden atmosphere and filthy streets behind, the dull, leaden clouds were driven away by the bracing north wind, and the glorious sun, a symbol of God's goodness and favor, shone forth in splendor from an unclouded sky.

As the trains sped through the cities and villages lying between Chicago and Zion City, the big banners on several of the cars, "Excursion to Zion City," attracted wide attention and caused much comment.

The second section reached the center of the site about noon, and the people at once began the march to the Temple Site, on a beautiful hill at the edge of a pretty grove of second-growth oak and other trees, about a mile west of the railroad.

Sleighs were provided, at a small cost, by some of the farmers of Benton, but the majority of the people preferred to walk up the incline, rejoicing in the crystal purity of the air, the fresh breeze from the Wisconsin prairies, and the bright sunshine, bathing every charming feature of nature in myriads of glories.

Photographs of the train and of the company of Zion people were made by Zion's photographers, both on the march and during the brief services at Zion Temple Site. Several of these photographs will be engraved for our next issue.

The Temple Site was surmounted by a strong four-platformed tower, or Observatory, fifty or sixty feet in height, from which a magnificent view of the greater part of the tract is obtainable. From here it was seen that, with the exception of a few acres on the north, the entire six thousand acres slope to the east and south, thus lying, as it were, with its face to the sun and making the Coming City a city always in the literal sunlight, as it will be in the figurative Sunlight of God's Love.

The view is most charming, even in winter: for the Great Unsalted Sea of Lake Michigan, and the silent waves covering the deep waters, combined with the glittering crystals of the ice and snow, stretching out for miles, make a peculiarly beautiful picture.

The temperature was just above the freezing point, and the air sweet, pure, and bracing, making the young to leap and run and play at snowballing, with here and there an evangelist or elder who remembered the days of old.

But all was in good temper and good order, as the crowds went upward to the Temple Site.

Upon arriving at the Tower Observatory the General Overseer and family and ordained officers of the Christian Catholic Church mounted to the first platform.

From there the General Overseer addressed the assembled company. He first announced the hymn, "O Wondrous Name by Prophets Heard," which was sung with a shout which made the woods ring as never before.

The glorious Psalm of Salvation, Healing and Holiness and Triumphant Entrance into the Zion above (the thirty-fifth chapter of Isaiah) was then repeated by all present.

Zion's old Marching Hymn, "We're Marching to Zion," was then sung with a prophetic fervor.

Then, standing where, God willing, prayer will daily be made in the great Zion Temple, the General Overseer lifted up his heart and voice and led the people in a prayer of thanksgiving to God for His innumerable blessings upon His people in Zion.

The General Overseer then heartily welcomed the people to Zion City Site. He spoke of the glories which he prayed and believed God would build into the Coming City.

He then referred to the Divine omen of God's favor, manifested by the rolling away of the clouds as soon as Chicago was left behind and Zion City approached.

He then invited all to attend another Excursion to the Site on July Fourth of this year, when, God willing, he would lay a stone, turn a sod, or perform something relative to the beginning of the building of Zion's Temple. On that occasion, he said, he would speak from the subject, "Proclaim Liberty Throughout the Land Unto All the Inhabitants Thereof." In this address, he said, he would speak of Zion's Jubilee.

When the General Overseer had finished speaking and some photographs had been taken, fresh milk was served to the company, free of charge. The people had brought lunches with them, and, seated upon felled trees and in sleighs, these were eaten.

Then the people returned to the railway, and the trains, which had been in waiting at Kenosha and had been telegraphed for from the improvised telegraph office by Assistant Superintendent Pechin, who had charge of them for the day, rolled in and were quickly filled with tired but happy Zion people. The return to Chicago was quickly made.

All the train crews, and every official of the Northwestern Railway, coöperated most heartily to make the Excursion a great success, and not a single hitch or accident, or delay, occurred to mar the pleasure of all.

Thus ended the first visit of any considerable number of Zion's people to the Site of the Coming City.

In the hearts of all that company there was great joy that they had seen the land where, by God's Grace, a City shall be built where those who love righteousness may dwell together in peace, purity and prosperity; a City from whence Messengers shall go forth to preach the Gospel to all the nations, thus preparing for the Coming of the King.



THE Christian Catholic Church in Zion reaches her Fourth Anniversary with her work in the Harvest Field being pushed with unprecedented activity on every side.

Friends and members are flocking to her banner in every land.

God's true people are having their spiritual eyesight restored and are leaving their blind guides.

The Hosts of Hell, realizing in Zion an enemy worth fighting, are arousing throughout the world, and in the press, in the pulpit, behind the closed doors of Secret Lodges, and in physicians' offices are fighting the battles of their diabolical master, the Devil.

Incited by these representatives of so-called respectability, the low-minded and the cowardly, thugs and assassins, are in many places attacking God's ministers in Zion and Zion people.

But God, by His Spirit, has protected and given victory, and Zion goes forward, stronger and purer, and the Fifth Year of the Christian Catholic Church in Zion is opening with the sight of that Ever-Victorious army marching on from Victory to Victory under the Banner of Christ, the Ever-Victorious Leader.

CHICAGO.

The Christian Catholic Church in Zion is holding its Fourth Anniversary Celebration and Conferences amidst scenes of the greatest blessing, spiritual and temporal, in the history of the Church.

This was opened by a preliminary prayer service and Baptism, at Central Zion Tabernacle, on Wednesday evening, February 21st. At this meeting Overseer Speicher commanded the Christians present who had not yet obeyed God's command in Baptism to delay no longer, but to go down into the water that night. Thirty-eight responded and were baptized by Triune Immersion.

On the following day, February 22d, Washington's Birthday, the Anniversary Day of the Christian Catholic Church, the Excursion to the Site of Zion City took place. This is fully described in another column.

Immediately after the return to the city, nearly a thousand of the members and friends of Zion gathered at Zion's Hall of Seventies to inspect the display of Zion Lace. This beautiful exhibition, consisting of hundreds of patterns of the daintiest and most delicately designed lace, both in separate pieces and made up into gowns, both full size and upon miniature models, called forth the unbounded admiration of all who saw it.

A brief lecture on Zion's Projected Industries was given by the General Overseer, and remarks were made by Mr. Samuel Stevenson, of Beeston, Notts, England, the designer and manufacturer of all these wonderful laces.

Zion's friends and members then took supper at Zion Refectory and Zion Home dining-room, after which a thanksgiving and praise service was held at Central Zion Tabernacle.

The General Overseer conducted the meeting and gave fervent thanks to God for all the way He had so gloriously led the Christian Catholic Church during the four brief but full years of her existence. Other ordained officers also spoke, offering up praise to God.

On Friday, February 23d, besides the routine meetings of the day, a special Conference of the officers and members of the Christian Catholic Church was held in Central Zion Tabernacle.

The subject was Holy Living, and a most heart-searching address upon that topic was delivered by the General Overseer.

Friday evening was testimony evening. The array of unimpeachable witnesses, whose testimony bore all the marks of truth, would have established any other facts than Divine Salvation, Healing, Cleansing and Keeping, in the minds of all the hearers. But the evil one prejudices and blinds the minds of many otherwise good and reasonable people on these subjects.

However, the Holy Spirit did bless that great weight of testimony to many.

The attendance at the Fourth Anniversary includes Zion's sons and daughters from all parts of the United States and Canada. A spirit of the most blessed fellowship pervades all the gatherings

Cedarville, Ohio.

Dr. John H. Sayrs, Deacon-in-Charge.

Deacon Sayrs writes:

The Lord has blessed us with a glorious meeting, conducted by Elder A. F. Fence, of Marion, Ohio, and Deacon Merchantell, of Forest, Ohio.

We had good, attentive audiences, and we know the Lord was in them.

Two sisters followed their Lord in Triune Baptism.

All the churches here except Zion follow the Roman Catholics, and not Christ, in baptism.

People are learning that the blessings of God are on the faithful.

Not a local minister had the Christian courage to attend a single service.

Quite a number of stinkpots left the room disgusted (we hope at their dirty, filthy habits).

God is blessing us with earnest listeners every Sunday afternoon at our Gatherings.

The ministers fight us behind our backs, but have not enough of the Spirit of God to acknowledge their false teaching.

They are going to eternity on "settled convictions," like Saul of Tarsus went to Damascus. Pray for us, brethren.

Malcolm, Ontario, Canada.

The strong and active Gathering of the Friends of Zion in Malcolm and vicinity has been through many wonderful experiences.

There have been seasons of most blessed communion with God upon the mountains; there have been days and nights of bitter conflict with the Hosts of Hell in the valleys; there have been the silent but mighty victories over the Devil Disease; there have been conquests noised abroad, over the Devils in the apostate churches, the lodges, the swine-feeders and the poison-vendors who call themselves doctors.

Untarnished by the world, reflecting the gentle sunlight of Peace, and coming unscathed through the fires of persecution, the pure gold of the characters of God's own, redeemed, healed, cleansed and sanctified people has manifested itself in every phase of its test.

The latest experience of this Gathering has been a signal victory over the howling, egg-throwing, blind and crazed mob Devil which has been attempting to fight Zion in many places

since he first showed his disgusting head at the West Side Zion Tabernacle, Chicago, on Wednesday, October 18, 1899.

Evangelist Eugene Brooks, who for nearly one year has done excellent work in proclaiming the Everlasting Gospel and offering the prayer of faith for the sick at Victoria, British Columbia, and is now at Headquarters for the Fourth Anniversary Conferences, held a series of meetings at Malcolm and other towns in the immediate vicinity, during the second and third weeks of February, 1900.

In the following letter he tells the story of his mission:

We have been under one constant stream of fire from the artillery of hell. All the Gatling guns of perdition seemed to have been turned loose upon us.

The picket fire began on Tuesday evening, February 5th.

This was only a little "bad order."

Sunday and Sunday night it continued, and Monday it grew decidedly worse.

On Tuesday the avalanche came.

From that time till last night I have stood, every night, in the face of two hundred and fifty or three hundred howling, infuriated devils.

On Tuesday night they threw six dozen eggs, only five or six of which hit me.

Since then they have pelted us with peas, shot through tubes; pelted us with snowballs, frozen clods of earth, eggs and potatoes.

They hissed, they yelled, they cursed, and they would have murdered us if they dared.

On Wednesday night the rabble hid parts of the harness and the bolt of the sleigh, intending while we were having it fixed they would get me and mob me.

But that night I providentially went home in another sleigh.

When they saw me going off, and their prey thus escaping, a mob a hundred strong, I suppose, started after the sleigh, yelling like the demons they were.

That night Miss Lydia Leggett was hit with a piece of frozen earth, which raised a little swelling over the eye and broke the skin.

The city authorities have never made the slightest effort to maintain order, except one evening when the marshal *asked* the rabble to retire.

The editor of the town paper is a Methodist Sunday School Superintendent, and a big gun generally in the M. E. Church. That will account for the lies he has told about Zion before I came, and since.

He is largely responsible for the disorderly conduct of the roughs in town, of whom I consider him head.

Last Thursday night we preached in Wiarton.

The Disciples let us have their church.

It was packed.

Good order mostly prevailed.

We had an after-meeting with Zion which lasted till after two o'clock.

On the way to this meeting some two or three dozen eggs were thrown at us, but not one of the forty present was hit.

We had a splendid meeting.

Three pairs of glasses were surrendered and some others professed to have received blessing in various ways.

God has truly covered our heads in the day of battle, and we believe He will keep that which we commit to Him against that day.

Since writing the above, Evangelist Brooks has returned to Headquarters. At a meeting held in Zion Home Assembly Room, on the evening of his return, he told the story of his mission, and especially of his last meeting, held in Chesley, near Malcolm.

On that occasion the enemies of God gathered in renewed force, and with greater apparent determination to do great injury to, if not kill, the Messenger of God.

With their fiendish yells they disturbed the meeting, making it very difficult, and at times impossible, for Evangelist Brooks to speak

Finally, with murder in their eyes and in their threatenings, they began to close in upon the Evangelist. Silently praying, he faced thus hundreds of grim, sullen, uneasy victims of prejudice, bigotry and error, deceived and incited to their murderous outbreak by sleek ministers, physicians and others who kept well out of harm's way and deprecated, in well-simulated horror, the disorder.

God answered prayer, and the mob, although in a frenzy of passion, was miraculously held in check for a long time.

Then some one suddenly turned out the electric light and in a moment the mob rushed upon the man of God.

But quicker than the mob was the loyal little band of Zion women, who completely surrounded the Evangelist and protected him with their own bodies.

Then some man in the crowd, not a Zion sympathizer, pleaded for order and justice, and the voice of an earnest young sister was heard above all the din pleading with God in confident prayer for these would-be murderers and for Zion's deliverence. The cowardly mob began to slink away, and thus God saved His own.

[Out of all this, however, Eugene Brooks brought a lovely woman as his bride, and I had the joy of marrying him to Miss Sara Leggett (see her wonderful story with picture in LEAVES OF HEALING, Volume. 5, Number 17) in Zion Home, on the evening of February 22d.—NOTE BY GENERAL OVERSEER.]

Ada, Ohio.

Rev. S. Moot, Elder-in-Charge.

God's protection of His servants by the unseen hosts of heaven was again strikingly manifested at Ada, Ohio, on the evenings of Saturday, Sunday and Monday, February 17, 18, and 19, 1900, when Overseer George L. Mason and Evangelist E. B. Kennedy conducted special meetings.

This little city is the seat of the Ohio Normal University, a school with twelve hundred students, many of them pursuing courses in pharmacy.

Overseer Mason writes concerning the meetings which he conducted:

Anti-Zion Anarchy in Ada.

The three evening meetings in Zion Tabernacle were crowded. All the seats were full and many people were standing.

At each meeting immediate Repentance was urged.

At the close of the Saturday evening meeting we were followed by a mob of scores of roughs, hooting, barking like dogs, throwing clods and hard snowballs, yelling "Seize him," "Bring the eggs," "Bring a rope," etc.

The young Christian accompanying us was knocked down and hurt, but soon rallied.

On Sunday a diabolical plot was disclosed in answer to prayer.

A friend of Zion entered a room where twelve villains were preparing two sacks full of eggs to throw at the Zion people. The eggs were emptied of their contents and stinking and noxious chemicals were put in and the holes sealed up with wax.

In all thirty men were in the plot. As their names were known they did nothing Sunday night.

On Monday night, however, hundreds of men repeated the scenes of Saturday night. Eggs and stones were thrown and struck both men and women in the brave little company of Zion people.

The Christians walked, calmly praying, through a legion of howling, cursing demons, for six blocks.

The cowardly mob surged up and encouraged one another to deeds of violence, but, although we were outnumbered, in the flesh, by hundreds, there were more for us than those who were against us: for God and holy angels were there. We came through unscathed, save for the stains made by eggs. One Zion man was slightly hurt

There was evidence on all sides that the mob, while composed of hoodlums and pharmaceutical students, was backed by the sentiment of the members of churches and the other citizens of the town.

Some openly expressed their approbation. Others, while professing opposition to rioting, really countenanced it by their attitude of uncompromising hatred to Zion

[Out of all these scenes of shameful rioting, principally by leaders in the Apostate Churches, and the friends of Doctors, Drugs and Devils in the shape of the ignorant and brutal young men studying at the Ohio Normal University, Evangelist Kennedy came off with the great prize of a lovely Zion bride. On Tuesday, February 20th, Overseer Mason, with our hearty approval, married him in Ada, Ohio, to Miss Sarah L. Lehr, daughter of Pres-

ident Lehr, who has been for many years at the head of the Ohio Normal University. He is not a member of the Christian Catholic Church in Zion; but deeply deplores the disgraceful conduct of the students and of the people towards good and true men of God who were acting within the legal rights guaranteed by the Constitution to every citizen of the United States. I have had the joy of receiving the Rev. E. B. Kennedy and Mrs. Kennedy as my guests in Zion Home.—NOTE BY GENERAL OVERSEER.]

Toledo, Ohio.

Rev. William J. Stith, Elder-in-Charge.

Elder Stith writes:

Although Satan has fought hard to hinder the growth of Zion in Toledo, she yet has prospered.

Our last meeting before the Anniversary Conference closed with dear friends in and out of Zion weeping and bidding us Godspeed.

Our last few days in Toledo have been marked with blessing from the Master in a number of healings.

A dear little boy, son of Mr. and Mrs. Otterbacher, had been sick for a week with throat and jaws swelled to such an extent that it was almost impossible for him to take food.

We were not called to see him, but on Sunday, the 11th inst., his mother brought request for prayer to Zion Tabernacle. We had special prayer for him, and promised to call in the morning.

We did so, and found the little fellow fully delivered and anxiously awaiting our coming to tell us he was healed.

A little sister took sick during the week, and a similar request was brought to Zion Tabernacle. When we called we found the fever gone and the child fully healed, playing with her dolls.

Sister Hannah Martin, of Portland, Michigan, wrote us on Monday, asking us to pray at twelve and three o'clock on Tuesday. We did so, and on Thursday received a letter stating that the Lord answered at the time of the twelve o'clock prayer, and at that writing she was well and at work in her store.

We humbly lay these, and other healings throughout the year, at the feet of the King as trophies won from the enemy.

Detroit, Michigan.

Rev. S. H. Stokes. Elder-in-Charge.

Not only at Detroit, but also at Port Huron and Milan, Michigan, God is blessing the faithful work of Elder Stokes.

On Lord's Day, February 11, 1900, there was a snowstorm in Detroit which tied up transportation in many parts of the city, but some faithful members of the Church walked four miles in the snow to attend the service at Zion Tabernacle.

In a letter to Overseer Piper, Elder Stokes says:

Zion's Seventies in Detroit and Port Huron are doing good work.

The increase in membership in Port Huron, for the year, is 320 per cent. I cannot tell exactly how great it is at Detroit and Milan.

Grand Rapids, Michigan.

Rev. Gerald F. Stevens, Elder-in-Charge.
Evangelist Nellie Stevens, Assisting.

Elder W. deRonden-Pos assisted Elder Stevens in a series of special meetings at the pleasant little Zion Tabernacle in Grand Rapids during the week ending Lord's Day, January 28, 1900. Fourteen meetings were held, at all of which there was felt the Power of the Spirit. A number of subscribers to the Holland edition of LEAVES OF HEALING were secured.

In a letter to Overseer Piper, Elder Pos says of Zion's work for God in Grand Rapids:

In this city, loaded to the portholes with deviltry, prejudice and carnal self-complacency, Elder Stevens and his faithful yokefellow, Evangelist Stevens, are bravely, energetically and persistently holding on, surrounded by a nucleus of loyal members and workers.

Few men would stand from two until six o'clock on the street corner, in icy weather, holding a banner announcing Zion's services, and doing personal work thus, with a goodly number.

Thirteen are ready for Baptism.

A bright young man was blessedly healed of pneumonia, through Elder Stevens' prayers.

Three days later he attended our services.

The Gospel which Zion is proclaiming is winning its way slowly but surely, even in a place where the word "Dowie" acts upon people like a red rag on a mad bull.

Since the above was written Elder Stevens held a baptismal service and sixteen followed their Lord in Believers' Baptism by Triune Immersion.

None of the denominational churches in Grand Rapids would permit Zion to use their baptistries. Elder Stevens had a baptistry built and heated the water for Baptism at a near-by dwelling house.

Zion goes forward in spite of obstacles.

Southern Michigan.

Rev. D. A. Reed, Elder-in-Charge.
Evangelist Mary A. Reed, Assisting.

Elder and Evangelist Reed have been holding special meetings at Riverside, Michigan. The audiences have been too large for the hall, and the interest is steadily increasing.

Elder Reed writes:

Many walked miles through the storm to the meetings. People are hungry for the Word of God.

Some are turning to God, among them a Roman Catholic.

I was severely attacked by Satan in the meeting on Sunday night with cholera-morbus. I called for Elder McCreery to stop and pray for me, and even the skeptical could see how wonderfully God manifested His healing power. The next day they reported I was dead; but, thank God, the healing was perfected at once, and they had to own it.

A little boy was healed of deafness in answer to prayer.

We praise God for healing our little girl, Alberta, of sore throat and the grip. Evangelist Reed has also been healed of the grip.

Litchfield, Michigan.

Rev. Martin Hayden, Elder-in-Charge.

Elder Hayden, in a letter to Overseer William Hamner Piper, tells of the following remarkable answer to prayer:

Charles H. Ward, of Jonesville, Michigan, received severe injuries while working in the woods. He obtained relief in answer to a neighbor's prayers.

I was sent for, but was absent at Battle Creek, and a request for prayer was mailed to me.

I received the request just I was opening a cottage meeting, and the entire gathering joined in prayer for our brother.

I have been told since that such a blessing came to him at that time, that he exclaimed, "I believe Elder Hayden is praying for me."

I called upon him a few days later, and he was instantly and permanently healed of a severe cough, in answer to prayer with laying on of hands.

Elder Hayden also reports a very interesting meeting held at the home of Deacon Charles O. Hatch, formerly of Hammond, Indiana, now residing near Homer, Michigan.

There was a goodly attendance in spite of bad roads, and so deep was the interest that there is a cry for more meetings.

Philadelphia, Pennsylvania.

Rev. G. Hammond, Elder-in-Charge.

God continues to bless the laborers in Zion's harvest field in this great city. The numbers are coming as well as the interest intensifying.

The sale of LEAVES OF HEALING and Zion Literature in Philadelphia is one of the most encouraging features of the work.

Elder Hammond sends us the following testimonies to deliverance from tobacco habit:

1222 SOMERSET STREET, PHILADELPHIA, PENNSYLVANIA, February 1, 1900.

DEAR GENERAL OVERSEER:—I feel sure that God has taken the desire for tobacco from me. I tried to stop smoking more times than I can remember, but could never stop it of my own volition.

When I came to this mission at 1500 Lehigh Avenue, and heard the teaching, I trusted the Lord, and He took the desire for tobacco from me.

Once in awhile I was tempted, but I never went back to the habit. I was drinking also, and that desire was taken away.

CHARLES SACHSENMAEAR.

149 WEST PRICE STREET, GERMANTOWN, PENNSYLVANIA.

DEAR GENERAL OVERSEER:—When I first came to this Church, I thought it was a queer institution, but that there was something right about it.

I had heart trouble, but after a few times coming here, I got better and now my trouble is almost all gone.

I began to smoke when a boy. I then took to drinking when about twenty-five years of age.

I was a harder chewer than a smoker.

The smoking never had much effect on me, but the chewing was harder to give up than meals. I now have no desire to do either, and I feel that the Lord has taken the desire from me.

At first I had a hard struggle to give it up, but by the help of God I have given it up, and the desire has gone away. I am much stronger since the Lord helped me to give up tobacco. Before I could not do my work well, but now I have a better appetite and am stronger in many ways.

I give the money that I used for tobacco and medicine, as well as for Secret Societies, to Zion. Zion takes the place of them all.

JACOB M. HEILER.

Waterloo, Iowa.

Rev. S. A. Walton, D. D., Elder-in-Charge.

Elder Walton is in charge of a wide and very interesting field at Waterloo, Cedar Falls and Forest City, Iowa.

He writes:

We are engaged in a series of meetings at Cedar Falls, in which considerable interest is manifested. The attendance is good, considering the condition of the roads and weather.

During the month a number have been healed and greatly blessed in many ways.

Our people are taking hold of the work heroically and are doing much to keep the town in a state of constant agitation. The battle is hard, but we are constantly advancing and increasing our numbers.

Auburn, Nebraska.

Rev. Archibald McFarlane, Elder-in-Charge.

Elder McFarlane is assisted in his work for God in Auburn by a number of the members of the Branch of the Christian Catholic Church in that place, who are organized as Zion Seventies.

These consecrated lay Messengers are doing a splendid work in visiting the homes of the people, carrying the Message of the Everlasting Gospel and distributing Zion Literature.

They are sometimes roughly treated, but work on with patience and love.

The apostate churches here, as everywhere, are fighting God's work and circulating the most ridiculous lies against God's minister and people.

Elder McFarlane sends us the following testimony:

God has graciously blessed both me and my children.

When Elder McFarlane came to my home last September I was a physical wreck. Some of our family had died of consumption, and I feared the terrible disease.

I had been a professed Christian for a number of years, and yet I had no intelligent knowledge of God or the plan of Salvation.

By the patient teachings of Elder McFarlane I was enabled to see the truth, that Jesus is the Saviour, Healer and Sanctifier of His people.

I was very timid, but fear has been taken away. I am now able to visit saloons and gambling hells and distribute Zion Literature. I rejoice in doing so

My baby was sick with pneumonia all last winter and was under the doctor's care. She was very sick with tonsilitis last fall. The doctor was in the house when Elder McFarlane visited us. The doctor was dismissed and Elder McFarlane prayed. In a few hours the baby was playing about the floor.

Elder McFarlane prayed for my three-year-old girl, who was suffering from the effects of measles. She was entirely healed in about three weeks.

The two other children have also been healed.

I always worried over my children until this winter, but now I feel that Jesus is caring for them. May God bless the work in Zion.

Your Sister in Christ, (MRS.) CLARA MOORE.

Toronto, Ontario, Canada.

A member of the Gathering of the Friends of Zion at Toronto, in a letter to Evangelist Edward P. Fisher, now at Headquarters, indicates great encouragement in the outlook for Zion's work in that important Canadian city. Many are now in fellowship in the Christian Catholic Church in Zion, and many more are setting their faces toward Zion. The interest is spreading and there is a growing desire for a minister of God and official representative of the Christian Catholic Church. This feeling extends even to some of the ministers of the city. The members of the Gathering are faithful in the distribution of Zion Literature, and the harvest from the seed thus sown is overripe and waiting for a Messenger, who, according to the parable of the tares, is God's reaper.

The General Overseer conducted a very large and successful Mission in Toronto nine years ago, and many friends were won at that time, who desire to know more of the Christian Catholic Church in Zion, which he formed when he saw that the International Divine Healing Association could never do the work which God had called him to establish. He left a Branch of that Association, 1890, consisting of hundreds of members; but the Apostate Churches made havoc of it in a few months.

This little Gathering experienced great blessing at its All-Night with God, December 31, 1899, and January 1, 1900. Greetings were sent by wire to Zion in Chicago.

Montreal, Canada.

Deacon C. A. J. Hope, in Charge.

The Gathering of the Friends of Zion at Westmount, Montreal, Canada, had a blessed experience at their All-Night with God, one member coming a long way to attend.

Mrs. Berryman, a member of this Gathering, was very quickly healed of blood-poisoning recently.

Instantly Healed at the Time of Prayer.

4462 PRINCETON AVENUE, CHICAGO, February 12, 1900.

DEAR DR. DOWIE:—I received your letter saying that you had prayed for us. I knew the minute you had prayed, for I received my healing instantly.

I wish to tell you of a beautiful healing my boy received a year ago, to which we have never testified.

He was taken sick with the measles and took a cold, which settled in his eyes. His eyes were so bad that he could not bear any light in the room, and his fever was very high.

I sent a request for prayer through the mail Monday evening to Zion Tabernacle, so you would receive it in time for the prayer at the afternoon meeting on Tuesday.

At half-past four he went to sleep and at five o'clock he awoke and was healed. He got up and dressed and came out in the next room, and sat down before a bright light by the window and read LEAVES OF HEALING.

He had no more pain or fever, and the inflammation was all gone from his eyes.

He was broken out with the measles for a few days, but was perfectly well and had a good appetite.

We give God all the glory and thank you for your prayers and teaching. We pray God that He will spare you till Jesus come.

Thankfully yours in Jesus, MRS. A. STRONG.

Baby Gloriously Healed of Typhoid Fever.

MISTON, MISSISSIPPI, January 27, 1900.

DEAR DR. DOWIE:—I feel it my duty to write you a report of my baby's healing.

On the 12th day of December last our baby got very low with something like typhoid fever, but we had no physician, therefore we cannot tell for certain what the trouble was.

On that day we sent telegram to you for prayer. We received a letter, stating that you prayed about 6 P. M. About that time baby fell asleep and slept soundly all night.

The fever left the little one.

We kept it before the Lord and baby was gloriously healed.

We thank you for your prayers and praise the Lord for His goodness manifested to us.

Yours in the service of Christ, EDWARD M. LEACH.

A GOOD PASTOR will ever keep in mind, first, the salvation of the sinner, and, then, the cleansing of the believer. Healing is secondary to salvation.—Extract from Notes of Teaching of General Overseer in Assembly Room of Zion Home, preserved by a Deaconess.

ZION IN THE ORIENT.

By REV. GEORGE L. MASON, B. A., B. D., Overseer of the Christian Catholic Church in China.

MISSIONARIES AND VACCINATION.

BEHOLD, I HAVE GIVEN YOU AUTHORITY to tread upon serpents and scorpions, and over all the power of the enemy: *and nothing shall in any wise hurt you.*—Luke 10:19.

Not only His apostles, but His Seventies Christ clothed thus with authority over demons, noxious beasts, germs, microbes and bacteria, which are certainly included in "all the power of the enemy." To rush needlessly into danger is to incur the rebuke in Matthew 4:7. To carry the Gospel Message fearlessly even to the sufferer from smallpox or plague is the safe and blessed duty of the God-sent Messenger. Psalm 91.

TO BE FILLED with the Holy Spirit, as was Paul, is a far better protection against disease than to have a godless doctor squirt into the missionary's veins cowpox or goat-lymph, or any other putrid animal substance. Mark what a noted physician, Dr. Lawrie, says, as reported in the *Times of India:*

The experiments undertaken appear to prove that inoculation with small doses of Prof. Haffkine's serum has little or no protective effect against subsequent inoculations with plague. In very large doses it produces fever and blood-poisoning, which in two cases proved fatal, and in others caused abscesses and ulcerations. An examination of Prof. Haffkine's fluid shows that it is not a serum, but a putrescent organic liquid.

Dr. Lawrie did not consider it right to perform such an operation, with a fluid containing putrid organisms, unless the patient, clearly understanding its nature, consents or requests to have it done. On the other hand *compulsory inoculation*, such as is practiced in India now, *leads directly to the spread of plague* by causing people to fly from their homes, and, on every ground, it is not to be compared, for a moment, as a method of combating the disease, with the destruction of the infection of plague by fire. (See Leviticus 13:52.)

MISSIONARIES ARE IGNORANT of the growing unpopularity of vaccination in England. Vaccination was made compulsory in 1854. But the unjust law was opposed for years by many until in one hundred and twenty English towns it had become a dead letter. Then the government appointed a commission of inquiry, which lasted seven years. One hundred witnesses, many of them physicians of high standing, testified that *vaccination neither mitigated nor prevented smallpox*, and that vaccination helped spread diseases.

The commission recommended Parliament to pass a law excusing conscientious objectors to vaccination. It was discussed in Parliament, Mr. Balfour and Lord Salisbury favoring it. On August 12, 1899, the Queen sanctioned the law. Thus ended a shameful tyranny which the doctors had imposed on the people for many years.

Compulsory vaccination with cowpox is still the lot of members of the British army, navy, and civil service. The people will soon send vaccination to the junk-shop, where bleeding and salivation went long ago.

And may government cease to "frame iniquity by law"! Psalm 94:20.

DISTINGUISHED ENGLISHMEN, such as John Stuart Mill, Herbert Spencer, Dr. Charles Creighton, Anatomical Professor in Cambridge; Prof. Cruikshank, Bacteriologist of Queen's College, London; Alfred R. Wallace, Prof. F. W. Newman, General Booth, Gladstone, and many others, have opposed compulsory vaccination. But purblind missionaries of a partial Gospel quake with craven fear lest their Father give them a loathsome disease, though He means it only to purify them and better fit them to declare His saving health among all nations!

To escape their Father's love-token, smallpox, they fall down abjectly before the cowpox fetich. Ezekiel 14:4-8.

THE Encyclopedia Britannica says:

It is quite certain that in foundling hospitals, such as that of St. Petersburg, the erysipelas of vaccination has been the starting point of disastrous epidemics of erysipelas, affecting the inmates generally.

In Attleborough, Massachusetts, in 1836, smallpox was incubated in a cow's udder, and the product used to vaccinate about fifty persons. The result was an epidemic of smallpox, a panic, and the suspension of business.

Much of the eczema of childhood dates from vaccination. In 1854, the first year of compulsory vaccination in England, the table of deaths from syphilis shows an increase of one-half, and the increase has gone on steadily.

In Eastern Metropolitan Hospital, Homerton, England, from 1871 to 1878 there were 6533 admissions for smallpox, of which *5076 were vaccinated!*

In the Epidemic Hospitals of Dublin, Glasgow, and Liverpool, during the same period, *three-fourths* of all smallpox cases received had been vaccinated.

In Bavaria, in 1871, ninety-five per cent of all smallpox cases received had been vaccinated!

The death rate, in time of peace, in the German army, in which all recruits are revaccinated, is sixty per cent more than among the civil population, who are not forced to be vaccinated. (Job 3:25.)

THE SUPREME COURT of Illinois has decided that vaccination cannot be enforced on school children. The doctors demand that all human beings from infancy till death shall be subject to them. They intimidate school boards into making cowpox compulsory on all the pupils. This is against experience, against reason, against Supreme Court decisions, and against English common law, which is the basis of all law in all English-speaking lands.

DR. PICKERING, an eminent English physician, says:

Wherever you have most vaccination and inoculation there you have most smallpox. For seventeen years Leicester, England, has had no vaccination, and last year there were but two per cent of deaths from smallpox out of the number of cases. In Sheffield, where 95 per cent are vaccinated, there were 648 deaths. In Bradford, out of 974 cases last year, of whom over 700 were vaccinated, 110 died, every one of whom had been vaccinated. I could take you through fifty cities of England with the same story. The more vaccination the more smallpox and greatest fatality.

We have nursed and kept smallpox here by vaccination, instead of stamping it out.

DANGERS OF INOCULATION are increased by the many "serum preventives" now being introduced. John Vedder, M. D., a prominent New York physician, says:

In this way innumerable human beings are inoculated who have (until that time) no disease. These inoculations, introducing diseased animal matter into the human system, often cause great disturbance therein and not infrequently result in chronic complaints from which the patient never recovers.

A POWERFUL ADDRESS by Dr. Dowie on vaccination may be found in LEAVES OF HEALING, Volume III, Number 5; November 27, 1896. Hosea 4:6.

LEAVES OF HEALING.

Two Dollars will bring to you the weekly visits of the "Little White Dove" for a year. 75 cents will send it to a friend for fifteen weeks; $1.25 will send it for six months; $1.50 will send it to your minister, or to a Y. M. C. A., or to a Public Reading Room, for a whole year. We offer no premiums, except the premium of doing good. We receive no advertisements, and print no commercial lies or cheating enticements of unscrupulous thieves. LEAVES OF HEALING is Zion on wings, and we keep out everything that would distract the reader's mind from all except the Extension of the Kingdom of God, for which alone it exists. If we cannot send forth our Little White Dove without soiling its wings with the smoke of the factory and the dirt of the wrangling market place, or compelling it to utter the screaming cries of the business vultures in the ears of our readers, then we will keep our Dove at home.

CHEERING WORDS FROM ZION'S GUESTS

NOTES FROM ZION HOME

THE regular Praise and Testimony Meeting, held in Zion Home, Saturday evening, February 17, 1900, was conducted by the General Overseer.

After the usual opening exercises, the States represented were enumerated and found to be twenty-two in number, as follows:

California, Colorado, Illinois, Indiana, Iowa, Kansas, Kentucky, Maryland, Massachusetts, Minnesota, Mississippi, Nebraska, New Hamphshire, New York, North Dakota, Ohio, Oregon, Pennsylvania, Virginia, West Virginia, Wisconsin, and Wyoming.

The following countries were also represented:

Australia, Austria, Canada, China, England, Holland, Japan, Scotland, and Switzerland.

The meeting was then thrown open for testimony.

REV. W. E. MOODY, Vancouver, British Columbia, said: "About six years ago I knelt before God in my room, took Christ as my Healer, and was healed instantly. I began to speak about Divine Healing to my friends. They gave me the cold shoulder. God said to me, 'Preach Divine Healing.' I said I would, but I disobeyed God and lost blessing in body and spirit. Two years later I picked up a copy of LEAVES OF HEALING. I read it with much interest. I subscribed for the paper. One day I read a denunciation of the Methodist Church by the General Overseer, and"——

Dr. Dowie—Then you got mad.

Mr. Moody—"Yes, sir, I got mad. Then I sat down and wrote Dr. Dowie an impertinent letter."

Dr. Dowie—And he got it back hot. (Laughter.)

Mr. Moody—"I have the answer in my pocket tonight. I remember a few words like this: 'What I have written I have written. What I have said I have said. When God blesses your work as He blesses mine, it will be time for you to criticise my work.' It was a stinging letter to me, but I thank God for it tonight. I continued reading LEAVES OF HEALING. Finally I had either to quit reading LEAVES or leave the Methodist Church; I thought I could not leave the Methodist Church because I believed it was the best Church in the world. My life became a living lie. I was in a Church which did not believe in Divine Healing and was false to God in that matter. I resigned and sent an application to Zion. From that moment a great peace came into my life and I rejoiced.

"I went to Vancouver and saw the great work there and at Victoria. I felt like staying and helping Brother Brooks. But I come on to Zion Headquarters, and I rejoice to be here."

MISS MARY DOWIE, Adelaide, South Australia, said: "I became a member of the Christian Catholic Church last Sunday week and was baptized on the following Wednesday. I came to this conviction through the clear, powerful preaching of my brother; also through the influence of my sister, who has told me of the many wonderful healings in answer to prayer, which touched my heart very deeply. We were talking over our views and she said, 'You ought to be in Zion. You have the same views as we have.' I trust God will bless their work and keep them for many years."

Dr. Dowie—We are pleased to hear Miss Dowie. She is the first of our relatives now in Australia, to come into Zion. She came to us last September from her distant home in Australia on a visit; and we shall be glad to have her stay with us for a very long time—unless she wishes to return we shall be glad to have her with us always.

REV. JOHN M. ARMSTRONG, Tokio, Japan, said: "I count it a great privilege to be here tonight. I have been in Japan for three years, and I have tried to work for God, but the result has not been satisfactory. I was praying earnestly to God for a greater blessing, for more spiritual power manifested in our meetings; the conviction of sin and a desire for repentance in the hearts of those to whom we were speaking.

"I fasted and prayed, but did not receive the blessing I longed for. But the answer to my prayer, I believe, was LEAVES OF HEALING. As soon as I began to read it I realized in my heart that Zion taught the Full Gospel—just what we needed. What Japan needs is Zion teaching, not only in words, but in practice. There are many hardworking, sermonizing missionaries, but they lack the power. The Word is not put into practice. They are preaching part of the Word of God and leaving other things out. The more I read LEAVES OF HEALING the more I longed for Zion. There are many others in Japan, although they have not taken the step, who are longing for the time when they shall be able to come.

"My wife and I stopped a few days in Victoria, British Columbia. Mrs. Simmons led the meeting on Thursday night a week ago; that is, she conducted it. The Holy Spirit led it. It was a wonderful meeting. I had not been there five minutes before I realized wonderful blessing in my spirit and realized God was there. God is blessing Elder Simmons and the work there. I spent last Sunday with Zion in Vancouver, and it was the best Sunday I have had for many years.

"We have left Japan not because we are discouraged, not because we think it is no use to preach the Gospel in Japan, but because we believe there must be a change in the way of presenting the Gospel to the people. There are many looking for this truth. It is wonderful how LEAVES OF HEALING is taking hold of the people."

Dr. Dowie—We are very delighted to receive our dear Brother Armstrong and his wife as our guests in Zion Home. They are members of the Church and will study for a time with our Japanese students who are being prepared in Zion College, and will, probably, return to Japan as Messengers of Zion.

ELDER JOHN ALEX. INOUYE, Zion Home, said: "I have received many letters from Japanese in Japan and various parts of the United States. One of my friends, a student at Princeton, has written to me that he is interested in Zion teaching. He says, 'I am getting many blessings through LEAVES OF HEALING. I am coming to Zion as soon as I have finished my course.' He wants me to write more and more about Zion.

"Another Japanese wrote: 'I am very glad to hear of Zion work. When I read LEAVES OF HEALING I am so blessed. I can see and hear the power of God. I believe in Divine Healing.'"

REV. HOMER KESSLER, Logansport, Indiana, said: "I rejoice to stand here a free man in Christ Jesus, having come out of the Methodist Episcopal Church, in which I had been a local preacher.

"Six years ago my wife was wonderfully blessed through Dr. Dowie's ministry. We made the mistake of our lives that we did not come into the Christian Catholic Church when it was organized. The Devil has held me back all this time, and I have been cursed because I was not true to my convictions. I thank God for the blessing which has come to us because of obedience."

NOTES OF THANKSGIVING TO ZION'S GOD

Extracts From The General Overseer's Correspondence

Compiled by O. I. Dreccher, Private Secretary

SURELY God is good to Israel,
Even to such as are pure in heart.—Psalm 73:1.

REALIZING this, Zion lifts "clean hands and pure hearts" in prayer to God. She expects constant answers to these prayers, and they are given in the converting of sinners, the healing of the sick, and the cleansing and keeping of believers, as well as continual answers concerning temporal matters.

Four years of solid onward progress has been made by the Christian Catholic Church. Our letter-files contain something of the story. God alone can measure the influence and blessing. Eternity will give opportunities for learning what tongue, pen, and printing presses have not here recorded.

A few testimonies for record must suffice herewith, while the Story of Zion goes on and never will be fully told here on this earth.

Speedy Healing of Six-Year-Old Girl.

WEST SUPERIOR, WISCONSIN, January 25, 1900.

DEAR DR. DOWIE:—Our little girl, who was suffering from an attack of jaundice and for whom we requested your prayers the 18th inst., is apparently as well as ever.

She was up and playing the next day after I wrote and nearly of her usual color, the yellowness having nearly left her. It did leave her entirely inside of three days, so far as we could see.

She eats heartily and says she is well now. We give God all the glory and thank you for the prayers offered in her behalf. Her age is six years.

Wishing you the greatest prosperity obtainable in your present work, I am, Very truly yours, K. W. LEWIS.

Mother Graciously Delivered and Little Boy Healed of Abscess.

BELLE, SOUTH DAKOTA, September 12, 1899.

DEAR DR. DOWIE:—I wish to add my testimony to those who have been helped in childbirth when trusting alone in God.

With my first two children I suffered terribly. The first was taken with instruments; but I had written you to pray for me before the third was born, and at the time of delivery my mother and I prayed, and I got along nicely and without medical assistance.

Baby has never tasted medicine.

Last winter our little boy, seven years old, had an abscess under his jaw on the right side.

He had suffered considerably and was quite weak when I wrote you on Friday to pray that it removed.

On Sunday he felt well and ate dinner without it hurting him, and was well from that time on.

The swelling gradually disappeared without opening.

Sometime afterward a core, perhaps an inch long, looking like bone, of a greenish-yellow color, came from the inside under his tongue.

I was indeed thankful, as this was the third abscess he had in that place, and they were very painful.

We have had many healings in our family. We are grateful to God that we have learned to pray in faith.

I thank you for your prayers. MRS. A. D. GILGORE

Mother Healed of Asthma. Father no Longer a Nicotine Slave.

WAUSAU, WISCONSIN, January 30, 1900.

DEAR DR. DOWIE:—You prayed for my dear mother, who was suffering from asthma, just one year ago this month. She was healed by the hand of God and it never troubled her since.

My father believes in Divine Healing and takes great joy and comfort in reading LEAVES OF HEALING. Through the Little White Dove, and mother's healing, he has given up tobacco. He had used it for forty years. Mamma and I prayed for him and the appetite was taken entirely away from him, and he has never craved it in any way.

Praise God, for He alone did it. ADA B. ARMSTRONG.

God Heals Baby in Answer to Prayer.

STOCKBRIDGE, WISCONSIN, February 14, 1900.

DEAR DR. DOWIE:—The first of this month I sent you a request for prayer for baby and myself.

We received your note saying you had prayed for us, and thought you would be glad to hear that the Lord did answer our prayers and baby is well and happy.

I wrote you some time ago saying that in my fear I kept using medicine in his mouth, although I used none myself. I also said that the medicine removed the canker. It did, but in a very short time it came back again worse than ever.

I received a note from Overseer Piper persuading me not to use medicine, and after thinking a great deal and praying I felt sure that the baby was far safer with the Lord than he was in my care if I used medicine.

May God bless and keep you many years. (MRS.) MAGGIE JOUNO.

Healed of Lung Trouble. Many in Family Blessed.

HEATHCOTE, ONTARIO, CANADA, January 12, 1900.

DEAR BROTHER IN CHRIST:—I have for some time felt it my duty to write my testimony for publication in LEAVES OF HEALING, to let others know what the blessed Lord has done for me

I had lung trouble for about four years.

For three years I took patent medicine, "Dr. King's New Discovery for Consumption," but I did not seem to get any better.

Then my husband thought I had better see a doctor, which I did. He examined my lungs and said they were both diseased, and my bronchial tubes were worse than my lungs. I asked him if he could cure me. He said he would not guarantee to cure me, and if he did it would take a long time. He gave me medicine.

When I had taken about half the medicine my father called on a neighbor of ours, Alfred Woodhouse, who was taking LEAVES OF HEALING, and he explained to him the truths which the Little White Dove contained. He also gave him some copies to bring home and read.

Through reading them I was wonderfully blessed. Then I sent you a request for prayer.

I received a letter from you in October, 1898, stating you had prayed for me.

I was wonderfully healed of smothering spells which I would take when I would lie down.

I started to eat pork again, thinking hogs could not be unclean, as we fed them good food. Then I got worse. But the Lord pointed out to me a passage of Scripture in Isaiah showing that swine's flesh was unclean and not for us to eat. We have all stopped eating pork, thank God.

I sent in a request for you to pray for me in September, 1899, and was perfectly healed.

I do thank you and Zion for your prayers and I praise God. I intend as God gives me light to follow Him faithfully, also to send my tithes into Zion's Storehouse to build up the Kingdom of God.

Mother has received a wonderful healing from a large tumor. It is nearly all gone.

Father has received healing from heart disease, which he had had for many years. He is now seventy-one years old, and through faith in Jesus is enjoying good health.

Many times my children have been healed. My husband has been healed of a very sore corn.

We all feel we cannot praise God enough for what He has done for us, for the light that He has given us through LEAVES OF HEALING that He will keep us, spirit, soul, and body, if we will fully trust Him.

December 6, 1899, I was suddenly taken with severe pains, just as if my life would be taken. I trusted myself in the Lord's hands and asked my mother and father to pray with me, and as soon as they prayed the pain stopped immediately, but left me in a very sore condition.

As I was retiring one night, I thought if God could stop the pain He also could take away the soreness.

I prayed for healing, and when I woke up in the night the soreness was all gone.

May God bless you and spare you to wave this Banner of Truth all over the world.

Your Sister in Christ, (MRS.) RACHEL CROSKILL.

ZION'S SEVENTIES



CHRIST'S first Message to Chicago by Zion's Seventies for 1900 has gone into over one hundred thousand homes, and the beautiful story therein told has sown the precious seed of the Everlasting Gospel in countless weary hearts.

None but God can foretell the harvest.

On February 21, 1900, the General Overseer sent out the following Message No. 10 of the series—the second Message for 1900:

MESSAGE No. 10.

Kind Words for Weary Hearts.

By the Rev. John Alex. Dowie.

In Longfellow's beautiful poem called "The Golden Legend," he represents the good Abbot Ernestus pacing to and fro in the cloisters of the ancient convent of Hirschau. It is nearly sunset, the shadows of the night are creeping up the walls, and the sunshine is slowly stealing away before them. As he looks on the deepening darkness and fading light, he muses, and says:

"Darker, darker, and more now,
In my breast the shadows fall:
Upward steals the life of man
As the sunshine from the wall.

From the wall into the sky,
From the roof along the spire;
Ah, the souls of some that die
Are but sunbeams lifted higher."

Whilst he is speaking thus to his own heart, certain travelers, journeying through the Black Forest, enter, and as they extol him, he replies in words which seem to touch and reveal in hearts today that heart-weariness for which I desire, kind reader, to show thee refreshing Springs of Living Water. He says:

"Ashes are on my head, and on my lips
Sackcloth, and in my breast a heaviness
And weariness of life, that makes me ready
To say to the dead sisters under us,
'Make room for me!' Only I see the dark
Of evening twilight coming, and have not
Completed half my task; and so at times
The thought of my shortcomings in this life
Falls like a shadow on the life to come."

And, as in that earnest Christian, Ernestus, who lived amidst the darkness and corruptions of the Romish Church of the thirteenth century, is there not at times in the hearts of the bravest and truest souls in this nineteenth century "a heaviness and weariness of life" on earth, and a longing for "the rest that remaineth" in the life beyond?

Even so; but the same weariness and longing have been felt by the best in every age: for earth-life never at any time wholly satisfies. Thirty-four centuries ago, the divinely patient Job exclaimed in the anguish of his spirit, "I would not live always"; and sixteen hundred years after, the grand heroic Paul had "a desire to depart, and to be with Christ which is far better"; for he too could say, "I have great heaviness and continual sorrow in my heart," as he looked upon his perishing brethren around, who rejected the Saviour, whom he lived and served. Yea, in the heart of the most faithful there is often a longing for that "rest," which is only complete when heaven is reached.

At the height of his fame, and in the midst of his highest honors, a great and good man, Sir James Y. Simpson, Bart., wrote the following lines, in 1867, when on a visit to Geneva:

"Oft as the world's contentions stifle
Where flesh and spirit fall me,
I step and think of another life
Where life can never assail me;
Where my wearied soul shall cease its fight,
My heart shall cease its sorrow,
And the night of life will change for the light
Of an everlasting morrow.

"Then shall be mine, through grace Divine
A rest that knows no ending,
Which my soul's eye would fain descry,
Though still with clay 'tis blending.
And, Saviour dear, while I have here
Where a Father's love has found me,
Oh let me feel, through woe and weal,
Thy guardian arms around me."

He has entered into that "rest" of which he sang; for whilst on earth his spirit found in Christ a resting place.

But, kind reader, hast thou found peace and rest of heart?

Many years ago I was writing in my Australian home beyond the midnight hour, and was interrupted by a timid knock at the front door. I opened it, and found standing without, in the cold and dark winter night, a poor, weak, weary, and thinly-clothed young man. Attracted by the light in my window, aye, and led by the guardian hand of which I was writing, he had come a suppliant for shelter and food.

Joseph L.—— had walked every foot of the long, weary way from Sydney, taking, with stoppages here and there, over three months in the journey, and only three hours before had entered Melbourne, absolutely penniless and friendless. He wandered on through the streets till he stood at my door, one of the weariest of hearts. Warmed, and fed, and sheltered, he bowed with me in prayer before the God of the poor and weary ere he retired to sleep—an illustration for my tract, kind reader, which will touch thy heart as it did mine with the remembrance of the Eternal Father's love, and our absolute destitution as sinners at His gate of mercy.

Thy spirit, it may be, is almost in despair. Courage, brother; courage, sister; look up and see that there is always a light shining from the windows of thy Father's house: for Christ, thy Friend, has put it there for thee. More than that, the door is open: for it is written that His "gates also shall be open continually; they shall not be shut day nor night." (Isaiah 60:11.) Go now, enter by faith in Jesus, and thy weary soul shall find a refuge. Do not fear that thou hast nothing to bring, for thy Father asks nothing but thy heart and its sin.

The daughter of a Hindoo prince, finding no rest for her weary heart, at last laid some beautiful flowers at the shrine of her god, betokening a broken and bleeding heart. Soon after she found Him to be her Saviour whose "sacrifices are a broken spirit:" for "a broken and contrite heart, O God, Thou wilt not despise." (Psalm 51:17.)

Do not say, "Oh, but I feel myself to be lost!" I am right glad to know that: for I tell thee it was "the lost sheep," it was "the lost son" (Luke 15), that Jesus came to rescue, and His own words are: "The Son of man came to seek and to save that which was lost." (Luke 19:10.) He is not weary for us at Sychar (John 4) He is still the Fountain of Living Water, who revived and cleansed the weary heart of the sinful woman there.

Do not linger, Come, He is waiting for thee.

These words are written lovingly in His Name, as His Message for thee, no matter what thy past may have been.

"Trusting in spirit, broken in heart,
Go to thy Saviour, just as thou art,
Go, and thy burden cast on the Lord;
Hear the sweet message taught in His Word.

"Penitence is mercy, loving and kind;
Ask, He will give thee; seek, thou shalt find;
Knock, He will open; go thou and pray.
He will not send thee empty away."

Thou hast a right to go: for He has said (Matthew 11:28), "COME UNTO ME, ALL YE THAT LABOR AND ARE HEAVY LADEN, AND I WILL GIVE YOU REST."



FOUR CHILDREN OF THE CHRISTIAN CATHOLIC CHURCH IN ZION.

BABIES Born in the Building By the Shore of Lake Michigan, Corner of Michigan Avenue and Twelfth Street, Chicago, Illinois, known as Zion Home, in the year 1899; three of them on the Lord's Day; two of them on the same day; ALL within a month's time; called **Zion's Little Four.** They are:

Four Little Joy Bells;
Four Little Comforts;
Four Little Electric Lights;
Four Little Darlings.

Four Great Sermons from the text in 1 Timothy 2:15, to all mothers under the Curse, as found in Genesis 3:16, and removed by John 3:16. Note the

Four Words, **"She Shall Be Saved."**

Note the one word with **Four** letters in the text—"They." "They." Note the

Four Conditions for the fathers and mothers. See the

Four Names of the Conditions:

"Faith,"
"Love,"
"Holiness,"
"Sobriety."

Four Children, each bearing a Bible Name.

Four Texts that give their Names:

Romans 1:1;
Galatians 1:1;
Ephesians 1:1;
2 Timothy 1:1.

What is the Name?

2 Corinthians 1:2;
Ephesians 1:2;
Philippians 1:2;
2 Timothy 1:2.

What is the Name?

Luke 1:5;
Luke 1:13;
Luke 1:40;
Luke 1:41.

What is the Name?

Last, but not least, the only one whose name can be found in only one place in the Bible, 2 Timothy 1:5, and the one mentioned in that one place was the grandmother of one boy whose name is given to two books of the New Testament. Also the name we have given to the Young Junior who holds LEAVES OF HEALING in his hand on this page. His Name can be found in 2 Timothy 1:2.



Four Expressions found on these four faces found in four words from Galatians 5:22 as among the Christian Graces.

Four Words in full—"Love," "Joy," "Gentleness," "Goodness."

"Love"	Deuteronomy 6:5. Matthew 22:37. Mark 12:30. Luke 10:27.	**"Joy"**	Nehemiah 8:10. Psalm 48:2. Isaiah 51:11. Acts 2:28.
"Gentleness"	2 Samuel 22:36. Psalm 18:35. 2 Corinthians 10:1. Galatians 5:22.	**"Goodness"**	Psalm 23:6. Psalm 27:13. Zechariah 9:17. Romans 11:22.

Four Chances for you to tell which is which and study faces. They are before you—which is which, or who is who, of the

Four Noted Babies bearing four famous Bible names.

Four of the names of the Six Junior faces that are seen on this page this week can be found in 2 Timothy 1:1, 2, and 5. For the other two see Acts 12:13 and Luke 1:40, last word. These four children are children of officers of the Christian Catholic Church in Zion (one an Overseer, one a General Recorder, one an Elder, and one a Secretary), and are

Four Living Lovely Little Lives that give

Four Complete Demonstrations that no Doctors, Drugs, nor Dangerous Destroying Surgical Instruments are needed in the home life.

Two Junior Boys.

Read the record in Luke the first chapter for the first one, **John** by name. Read Luke the second chapter for the second, **Jesus** by name.

The **Mother** of the first one, full of the Holy Ghost, Luke 1:41. The **Father** filled with the Holy Ghost, Luke 1:67. The **Boy** filled with the Holy Ghost, Luke 1:15.

JUNIORS! JUNIORS!! JUNIORS!!! JUNIORS!!!!

Get your eyes on the **Great God** for **Great Faith.**

Get your eyes on Great Giants (or Little Grasshoppers) for **Great Fear.**

Read the story in Numbers thirteenth and a part of the fourteenth chapter.

See ten men who through fear saw nothing in the land, and two men who by faith saw everything and got everything; while the ten who saw nothing but Great Giants and Little Grasshoppers lost everything, and all but the Juniors among them perished.

Read Romans 10:17. Learn Romans 10:17. Tell Romans 10:17.

See a part of Junior Yell—Matthew 5:14 and Luke 5:14.

A four-year-old Junior writes the following interesting letter:

THANK YOU FOR THE CALENDAR
I LIKE IT.
MAMMA TAUGHT US ABOUT IT
IN CHILDREN'S MEETING.
sOME KISSES O o o O O O
I AMAZIO N BOY. WELLS THURsTON.
CAT sOM COW DO O O s S
iAMA ZION soY WELLSTHURsTON.
To MR. AND MRS. HOLMES, AND JOHN.
COW coW OAT CAT DOG CAT
COW DOG 4YEARS OLD NOVEMBER 15TH
GOOD sYE F R O MWELL S
o o s o o O o O o s o O

FORM OF APPLICATION FOR MEMBERSHIP

—— IN THE ——

CHRISTIAN CATHOLIC CHURCH.

To all who are desirous of entering into Fellowship with the Christian Catholic Church:

MY DEAR BROTHERS AND SISTERS:—The principles of the Christian Catholic Church have been fully set forth in the Reports of Two Conferences on Organization, held in Zion Tabernacle No. 2, which are fully reported in LEAVES OF HEALING for January 31 and February 7, 1896. The Basis of Fellowship is set forth in the second section of the Resolution passed on February 5th (see LEAVES OF HEALING, Volume II, Number 17, page 267):

FIRST—That we recognize the infallible inspiration and sufficiency of the Holy Scriptures as the rule of faith and practice.

SECOND—That we recognize that no persons can be members of the Church who have not repented of their sins and have not trusted in Christ for Salvation.

THIRD—That such persons must also be able to make a good profession, and declare that they do know, in their own hearts, that they have truly repented, and are truly trusting Christ, and have the witness, in a measure, of the Holy Spirit.

FOURTH—That all other questions of every kind shall be held to be matters of opinion and not matters that are essential to church unity.

All who are conscious of fulfilling these conditions, no matter where they may reside, are invited to fill up the following blank and answer the questions contained therein.

I am, faithfully yours in Jesus,



General Overseer of the Christian Catholic Church.

.....

No......

.....

To the Rev. John Alex. Dowie,

General Overseer of the Christian Catholic Church,

1201 Michigan Avenue, Chicago, Ill., U. S. A.

I hereby make application to be received as a member of the Christian Catholic Church, and declare my agreement with the Basis of Fellowship agreed upon at a Conference held February 5, 1896, as set forth in your circular letter of February 7, 1896.

What is your full name?.....

What is your age last birthday?.....

Are you married, unmarried or widowed?.....

If married, how many of your children are living? .....

Where is your residence?.....

What is your occupation, profession, or trade?.....

Where were you born?.....

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?.....

Were you sprinkled or immersed in Baptism?.....

When and where were you sprinkled?.....

When and where were you immersed?.....

With what Church were you formerly connected?.....

REMARKS:

.....

[Extra Copies of this Form will be sent to intending members, on application to the General Recorder of the Christian Catholic Church, Zion, Michigan Avenue and Twelfth Street, Chicago.

NEW AND REVISED
Catalogue of Zion Publishing House.

1201-1207 Michigan Avenue, Chicago, Ill., U. S. A.

A VOICE FROM ZION. Published monthly. 32 pp. 50 cents a year. Subscriptions may begin with any number of the volume.

Vol 1, No. 1, January, 1897.....A Woman of Canaan.
No. 2, February, 1897.....Permission and Commission.
No. 3, March, 1897.....Reply to Dr. Hillis.
No. 4, April, 1897.....Reply to Ingersoll's Lecture on Truth.
No. 5, May, 1897.....Redemption Draweth Nigh.
No. 6, June, 1897.....Talks With Ministers.
No. 7, July, 1897.....Sanctification of Spirit, Soul and Body.
No. 8, August, 1897. Secret Societies: The Foes of God, Home, Church, and State.
No. 9, September, 1897. "I Will." Address on Divine Healing, with Answers to Questions.
No. 10, October, 1897. Doctors, Drugs and Devils; or, The Foes of Christ the Healer.
No. 11, November, 1897.....Ethiopia Stretcbing Out Her Hands to God,
No. 12, December, 1897. The Christian Ordinance of Baptism by Triune Immersion.
Vol. 2, No. 1, January, 1898.....What Should a Christian Do When Sick?
No. 2, February, 1898.....Organization of the Christian Catholic Church.
No. 3, March, 1898...."You Dirty Boy!" A Reply to Rev. P. S. Henson, D. D.
No. 4, April, 1898.....How to Pray.
No. 5, May, 1898. Christ's Methods of Healing: A Reply to Rev. J. L. Withrow, D. D.
No. 6, June, 1898. Zion's Protest Against Swine's Flesh as a Disease-Producer.
No. 7, July, 1898.....Tobacco: Satan's Consuming Fire.
No. 8, August, 1898.....False Christian Science Unmasked.
No. 9, September, 1898.....Divine Healing Vindicated.
No. 10, October, 1898.....The Press: The Tree of Good and Evil.
No. 11, November, 1898.....Estimates and Realities: A Reply to Baptist Ministers.
No. 12, December, 1898.....Diabolical Spiritualism Unmasked.
Vol. 3, No. 1, January, 1899.....Bible Calendar.
No. 2, February, 1899.....Ye are Come Unto Mount Zion. Will a Man Rob God
No. 3, March, 1899.....Fighting Blackmailers
No. 4, April, 1899.....Ingersoll Exposed.
No. 5, May, 1899. Christian Science Exposed as an Anti-Christian Imposture.
No. 6, June, 1899....Job's Boils; or, Objections to Divine Healing Considered.
No. 7, July, 1899.....The Man of Sin Revealed.
No. 8, August, 1899.....Zion's Answer to the Messengers of the Nations.
No. 9, September, 1899.....Reply to Dr. Gray.
No. 10, October, 1899.....Reply to D. L. Moody and *The Ram's Horn*.
No. 11, November, 1899.....Repentance.
No. 12, December, 1899.....Zion and Her Enemies.
Vol. 4, No. 1, January, 1900...Do you know God's Way of Healing, and He is Just the Same Today.
No. 2, February, 1900.....Jesus the Healer and Satan the Defiler.

Tracts by the Rev. John Alex. Dowie.

AMERICAN FIRST FRUITS. Price 25 cents, 10 copies $2.

A WOMAN OF CANAAN: WITH ITS APPLICATIONS. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for $4.

BIBLE CALENDAR. Price 5 cents, 12 for 50 cents, 100 for $4.

CHRISTIAN SCIENCE EXPOSED AS AN ANTI-CHRISTIAN IMPOSTURE. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for $4.

CHRIST'S METHODS OF HEALING. Price 5 cents, 12 for 50 cents, 100 for $4.

CONQUESTS FOR CHRIST IN AMERICA: PAST, PRESENT, AND TO COME. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for $4.

DIABOLICAL SPIRITUALISM UNMASKED. 32 pp. Price 5 cents, 12 for 50 cents, 100 for $4.

DIVINE HEALING VINDICATED. 32 pp. Price 5 cents, 12 for 50 cents, 100 for $4.

DO YOU KNOW GOD'S WAY OF HEALING? In Danish. 2 cents per copy. Also an English edition in nonpareil type at 1 cent a copy, suitable for enclosing with letters.

DO YOU KNOW GOD'S WAY OF HEALING? and HE IS JUST THE SAME TODAY. 16 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for $4.

DOCTORS, DRUGS AND DEVILS; OR, THE FOES OF CHRIST THE HEALER. 32 pp. with portraits of Dr. and Mrs. Dowie. Price 5 cents, 12 for 50 cents, 100 for $4.

ESTIMATES AND REALITIES: A Reply to the Rev. George Lasher, the Rev. Johnston Myers, and other Baptist Ministers. 48 pp. Price 5 cents, 12 for 50 cents, 100 for $4.

ETHIOPIA STRETCHING OUT HER HANDS TO GOD: Narrative of the Rev. Amos Dresser. 20 pp. with 4 illustrations. Price 5 cents, 12 for 50 cents, 100 for $4.

FALSE CHRISTIAN SCIENCE UNMASKED. 32 pp. Price 5 cents, 12 for 50 cents, 100 for $4.

FIGHTING BLACKMAILERS. 44 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for $4.

GENERAL OVERSEER OF THE CHRISTIAN CATHOLIC CHURCH. A beautiful engraving from a recent life-size photograph of the Rev. John Alex. Dowie. Printed on heavy coated paper, suitable for framing, and mailed in tubes specially prepared to avoid injury while in transit. Price 10 cents.

HE IS JUST THE SAME TODAY. In German and Danish. Price 2 cents per copy.
An edition in English and smaller type, of suitable size for enclosure in an envelope without folding, at one cent per copy.

HOW I CAME TO SPEAK FOR JESUS. By Mrs. Dowie. 12 pp. with portrait of author. Price 2 cents, 15 for 25 cents, 50 for 75 cents, 100 for $1.25, 1000 for $10.
An edition in smaller type, of suitable size for enclosure in an envelope without folding, at one cent a copy.

HOW TO PRAY. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for $4.

"I WILL." An Address on Divine Healing, with Answers to Questions. In English and German. 48 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for $4.

"IF IT BE THY WILL." In English and Norwegian. 16 pp. with portrait of author. Price 2 cents, 15 for 25 cents, 50 for 75 cents, 100 for $1.25, 1000 for $10.

INGERSOLL EXPOSED. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for $4.

JESUS THE HEALER. 16 pp. with portrait of author. Price 1 cent each, Size suitable for mailing in envelopes.

JESUS THE HEALER AND SATAN THE DEFILER. 32 pages with portrait of author. Price 5 cents, 12 for 50 cents, 100 for $4.

JOB'S BOILS; OR, OBJECTIONS TO DIVINE HEALING CONSIDERED. 32 pp. with portrait of author. Do You Know God's Way of Healing? etc. Price 5 cents, 12 for 50 cents, 100 for $4.

LEAVES OF HEALING. In English. Weekly. $2 per annum; $1.25 for 6 months; 75 cents for 15 weeks; single copies 5 cents; 25 copies of one issue $1; 100 copies of one issue $3. To ministers, Y. M. C. A.'s and public reading rooms, $1.50 per annum. For foreign subscriptions add 25 cents for three months, 50 cents for 6 months, and $1 for yearly subscriptions, to cover postage.

LEAVES OF HEALING. In English. Bound in book form. Each volume contains one year's issue of the paper; Volumes I, II, III and IV. Price per volume, $3.50; three volumes, $9; four volumes, $10. Transportation charges to be paid by purchaser. We also have these volumes unbound. Price per volume, $1.50, postpaid; three volumes, $4; four volumes, $5. For foreign countries, add $1 for each volume for postage.

LEAVES OF HEALING. In German. Monthly. 50 cents per annum; 30 cents for 6 months; single copies 5 cents; 25 copies of one issue $1; 100 copies of one issue $3. To ministers, Y. M. C. A.'s and public reading rooms, 35 cents per annum, 20 cents for 6 months. For foreign subscriptions add 12 cents for six months and 25 cents for yearly subscriptions, to cover postage.

LEAVES OF HEALING. In Dutch. Monthly. Same rates as for German edition.

LIKE A SHEPHERD. 16 pp. with portrait of author. Price 2 cents, 15 for 25 cents, 50 for 75 cents, 100 for $1.25, 1000 for $10.

ORGANIZATION OF THE CHRISTIAN CATHOLIC CHURCH. Containing verbatim reports of the two General Conferences of January 22 and February 5, and Formation of Church, on February 22, 1896. 100 pp. with portrait of Dr. Dowie. Price 10 cents, 12 copies for $1, 100 copies for $8.

OUR SECOND YEAR'S HARVEST. 180 pp. Price 25 cents (30 cents postpaid), 10 copies postpaid $2.25.

PERMISSION AND COMMISSION. "Whom the Lord Loveth He Chasteneth," Paul's Thorn in the Flesh, and Answers to Other Difficulties and Objections to Divine Healing. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for $4.

REASONINGS FOR INQUIRERS CONCERNING DIVINE HEALING TEACHING. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for $4.

REDEMPTION DRAWETH NIGH. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for $4.

REPENTANCE. 96 pp. and cover, with portrait of author. Price 5 cents, 12 for 50 cents, 100 for $4.

REPLY TO DR. GRAY. 36 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for $4.

REPLY TO DR. HILLIS. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for $4.

REPLY TO INGERSOLL'S LECTURE ON TRUTH. 32 pp with portrait of author. Price 5 cents, 12 for 50 cents, 100 for $4.

REPLY TO D. L. MOODY AND *The Ram's Horn*. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for $4.

SANCTIFICATION OF SPIRIT, SOUL AND BODY. 48 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for $4.

SATAN THE DEFILER. 16 pp. with portrait of author. Price 1 cent Size suitable for mailing in envelopes.

SECRET SOCIETIES: THE FOES OF GOD, HOME, CHURCH, AND STATE. 96 pp. with portrait of author. Price 10 cents, 12 copies for $1, 100 copies for $8.

SOUVENIR OF ZION. 96 pp. and cover. Beautifully illustrated. Price 25 cents, 10 copies postpaid $2.

TALKS WITH MINISTERS. 32 pp. Price 5 cents, 12 copies for 50 cents, 100 copies for $4.

THE CHRISTIAN ORDINANCE OF BAPTISM BY TRIUNE IMMERSION. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for $4.

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. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for $4.

THE PRESS: THE TREE OF GOOD AND EVIL. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for $4.

TOBACCO: SATAN'S CONSUMING FIRE, AND ITS ALLIES. 24 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for $4.

WHAT SHOULD A CHRISTIAN DO WHEN SICK? What Constitutes an Elder? 20 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for $4.

YE ARE COME UNTO MOUNT ZION. Will a Man Rob God? 32 pp. Price 5 cents, 12 for 50 cents, 100 for $4.

"YOU DIRTY BOY!" A Reply to Rev. Dr. Henson. With Some Remarks on Dining with the Doctors. 52 pp. Price 5 cents, 12 for 50 cents, 100 for $4.

ZION'S ANSWER TO THE MESSENGERS OF THE NATIONS. 32 pp. and cover, with portrait of author. Price 5 cents, 12 for 50 cents, 100 for $4.

ZION'S PROTEST AGAINST SWINE'S FLESH AS A DISEASE-PRODUCER.



ZION HOME,
Michigan Avenue and Twelfth Street,
CHICAGO.

GENERAL OVERSEER:

THE REV. JOHN ALEX. DOWIE.



CENTRAL ZION TABERNACLE,
1521-1533 Michigan Avenue,
CHICAGO.

OVERSEERS.

Rev. W. Hanmer Piper, at Large.
Rev. J. T. Willetts, for Australia.
Rev. George L. Mason, for China.
Rev. J. G. Speicher, M.D., for Chicago.

ELDERS IN AMERICA.

Rev. Jane Dowie.
Rev. W. O. Dinius.
Rev. O. L. Tindall, M.A., B.D.
Rev. Samuel A. Walton, D.D.
Rev. S. Mead.
Rev. G. P. Sherrera.
Rev. William J. Smith.
Rev. Reliard N. Bosch.
Rev. S. M. Simmons.
Rev. D. S. Fletcher.
Rev. E. L. Haigh.
Rev. D. C. Holmes.
Rev. F. A. Graves.
Rev. W. F. Matthews, M.A., B.D.
Rev. S. G. Stokes, B.A.
Rev. A. W. McCluskie, B.A., B.D.
Rev. A. McFarlane.
Rev. Peter W. Kopp.
Rev. David A. Reed.
Rev. Ephraim Baumgr.
Rev. Gideon Hammond.
Rev. Andrew J. McCreery.
Rev. Wilbur G. Voliva, B.A., B.D.

ELDERS IN AMERICA.
—CONTINUED.

Rev. J. W. Calvert, B.A., B.D.
Rev. Christ John Stodiall, M.D.
Rev. Marvin Harden.
Rev. Alfred S. Peace.
Rev. J. C. Ralff, M.E.
Rev. Cyrus B. Fischer.
Rev. John G. Excell.
Rev. Stephen Stewart Osborn.
Rev. James Robert Adams, B.D.
Rev. Isaac Leonard.
Rev. Edward Williams.
Rev. William de Rondon Fox.
Rev. Daniel Bryant.
Rev. Harvey D. Brasefield.
Rev. Emma Kosier Mason.
Rev. Charles John Jensen.
Rev. John Alex. Jeavons.
Rev. Charles A. Hoy.
Rev. Paul Dowie Kitson.

EVANGELISTS.

Rev. Nellie Stevens.
Rev. Eugene Brooks.
Rev. F. B. Kennedy.
Rev. M. H. Loliaar, M.L.A.
Rev. C. M. Murphey.
Rev. James Watt.
Rev. Nicholas Fox.
Rev. Mary C. Reed.

EVANGELISTS.—CONTINUED.

Rev. Mary R. McCreery.
Rev. Marie A. Excell.
Rev. Edward Parson Fisher, B.D.
Rev. Claudine Luella Osborn.
Rev. Vina I. Graves.
Rev. Hattie Haight.
Rev. F. W. A. MacCormac.
Rev. Harry E. Cantell.
Rev. Mary E. Brasefield.

DEACONS IN AMERICA.

R. H. Harper, B.A.
Charles J. Barnard.
Charles O. Hatch.
F. E. Will.
Roscoe E. Rubbs.
C. W. P. Post.
E. S. Anderson.
E. E. Snyder.
Daniel Sloan.
H. Worthington Judd.
Charles Chichester Stewart.
Edgar A. Fraser.
R. W. L. Ely.
C. A. J. Hope.
T. G. Howard, M.D.

DEACONS IN AMERICA.
—CONTINUED.

Benjamin Lemon Tomkins.
Alfred William Fishor.
James Morrison.
John Charles Fairfield.
Henry Joseph Wright.
W. B. Kindle.
James W. Crum.
Joseph H. Paxton.
Fillmore Tanner.
Byron J. Allen.
Abraham F. Lee.
Charles P. Rehm.
W. S. Peckham.
Charles F. Kelchner.
Joshua Thomas.
August F. Moeller.
John H. Sayre, M.D.
William D. Target.
William E. Holmes.
Henry Merchantell.
Orren C. Kibbey.
Sidney P. Fogwell.
George B. Stoley.
Samuel H. Crangle.

DEACONESSES IN AMERICA.

Mrs. Jennie Paddock.
Miss Sophia J. Hertrich.
Mrs. Jane Fox.
Mrs. Christina E. Stuart.
Miss Lottie Ludlow.
Miss Sarah E. Hill.
Mrs. Mary B. Speicher.
Mrs. H. E. Robbins.
Mrs. Mary M. Clemens.
Mrs. Helen A. Smith.
Mrs. Mary F. Shaw.
Miss Joan Culbertson.

ELDER IN FRANCE.

Rev. Alexis A. de Rebbindet.

ELDERS IN AUSTRALIA.

Rev. John S. Wellington.
Rev. Elizabeth A. Wilhide.

ELDERS IN CHINA.

Rev. C. F. Viking.

EVANGELIST IN CHINA.

Rev. Betty C. L. Viking.

ZION IN CHICAGO.

Central Zion Tabernacle.

1521-1533 Michigan Avenue, Chicago.

MEETINGS.

LORD'S DAYS—11 A. M., 3 and 8 P. M., Preaching and Testimony. The afternoon service is usually conducted by the General Overseer, who is accompanied by a full Choir, and all the Overseers, Elders, and other ordained officers in Chicago. This is the largest and most important Gathering of Zion in each week.

TUESDAYS—2.30 P. M., Teaching on Divine Healing and prayer with the sick. This meeting is always conducted by the General Overseer when possible, and is the principal one of its kind each week.

WEDNESDAYS—From 3 to 5 P. M., the General Overseer, or some Overseer or Elder whom he may appoint, will meet those desiring counsel in the prayer-room. Special lecture at 7.30 P. M. The Ordinance of Believers' Baptism follows the lecture.

THURSDAYS—2.30 P. M., Children's Divine Healing Meeting.

FRIDAYS—2.30 P. M., Teaching on Divine Healing and prayer with the sick. This meeting is usually conducted by Elder Jane Dowie, and her teaching and prayers have been wonderfully blessed by God.

SATURDAYS—7.30 P. M., Choir Practice.

NOTE—Zion Kitchens occupies the basement, where refreshments are served for the accommodation of Zion's friends who come from a distance.

ORDINANCES.

THE LORD'S SUPPER, open to all Christians, at the close of the afternoon service, on the first Lord's Day of each month.

BELIEVERS' BAPTISM BY TRIPLE IMMERSION at the close of the afternoon service, on the second Lord's Day of each month, and at the close of every Wednesday evening lecture. The General Overseer usually administers this Ordinance on the second Lord's Day in each month.

PRESENTATION AND CONSECRATION OF YOUNG CHILDREN, at the close of the morning service, on the third Lord's Day of each month. The General Overseer usually conducts this service.

South Side Zion Tabernacle.

5256-5274 Wentworth Avenue.

Overseer W. H. Piper, in Charge.
Elder J. W. Calvert, Assisting.

MEETINGS—Lord's Day at 11.30 A. M. and 8 P. M. Tuesday and Thursday, 8 P. M.

West Side Zion Tabernacle.

Corner Madison and Paulina Streets.

Rev. Edward Williams, Elder-in-Charge;
Evangelist M. H. Loliaar, Assisting.

MEETINGS—Lord's Day at 11.30 A. M. and 8 P. M. Tuesday and Thursday, 8 P. M.

North Side Zion Tabernacle.

Corner Belden and Lincoln Avenues.

Rev. W. G. Voliva, Elder-in-Charge;
Evangelist Harry E. Cantell, Assisting.

MEETINGS—Lord's Day at 11.30 A. M. and 8 P. M. Tuesday and Thursday, 8 P. M.

North Side Cottage Meetings.

Rev. James R. Adams, B. D., Elder-in-Charge.

SUNDAY AT 11.30 A. M.—At the residence of Brother Deane, 185 Larrabee Street, west side, near Ellen Street.

WEDNESDAY AT 7.45 P. M.—At the residence of Brother George W. Steele, 1264 Milwaukee Avenue (second floor), near North Avenue and Robey Street. This meeting was formerly held on Monday evening.

FRIDAY AT 7.45 P. M.—At the residence of Elder J. R. Adams, 338 North State Street (first floor), near Elm Street.

Zion Hall of Seventies.

Zion College Building, 1300 Michigan Avenue, Chicago.

MEETINGS.

LORD'S DAY—9 A. M., for training of the Junior and Senior Seventies; Rev. D. C. Holmes, Superintendent. 1.30 P. M. Bible Class for Seventies and others, led by Deacon Daniel Sloan.

EVERY MORNING AT 6.30—Prayer and Consecration.

FRIDAYS—7.30 P. M., Bible Class for Seventies and others, led by Deacon Daniel Sloan.

First Saturday of every month at 3 P. M., the General Overseer addresses a United Gathering of Zion's Junior Seventies.

MONDAYS and FRIDAYS, at 3 P. M., throughout the Zion College session, the President, Dr. Dowie, delivers his LECTURES ON PRAYER. These Lectures are only open to the Students and Faculty of the College, Officers and Members of the Christian Catholic Church, and only to ministers and members of other churches by special tickets, which may be gratuitously obtained from the Principals of the College.

Zion Bible Class.

Conducted by Deacon Daniel Sloan, 1914 Lyman Avenue, Chicago. Formerly Secretary of the Y. M. C. A.

CLASSES—1300 Michigan Avenue, every Sunday afternoon, 1.30 to 2.30, and every Friday at 7.30 P. M. Special Messages to Messengers of Zion, to Enlighten the Understanding, Deepen the Consecration and Make Blameless the Life of these Heralds of the Kingdom of God in the Worldwide Evangelism Proclaiming over the Gospel of the Son of God, that Spirit that Heals, that Sanctifies, that Knows, unto the Coming of the Lord Jesus. God says, "But unto Zion, Thou art My People."

Zion Home of Hope for Erring Women.

18 East Sixteenth Street, Chicago.

Deaconess Jennie Paddock, in Charge.

This Home is open day and night for the reception of fallen sisters who desire to seek and find mercy from God and to be restored to paths of virtue and peace.

The help and cooperation of all friends of Zion is earnestly desired.

Christian lady visitors are welcome at all times.

Clothing for women and for babies will be gladly received.

CITY AND SUBURBAN MISSIONS.

Southern Suburban Missions.

REV. W. O. DINIUS, Elder-in-Charge, North Harvey, Illinois.

HARVEY, Illinois—7.30 Tuesday evening at place announced on Bulletin Board in Harvey Postoffice.

NORTH HARVEY, Illinois—Meetings at the new Zion Tabernacle, in Postoffice Building, 154th and North Dexter Streets.

WEST PULLMAN, Illinois—Monday evening at 11032 Cottage Avenue, Roseland.

REV. C. M. MURPHEY, Evangelist-in-Charge.

HAMMOND, Indiana—Zion Tabernacle, 317 State Street—Lord's Days: Children's Meeting at 9.45 A. M. Preaching Service at 10.45 A. M. and 7.30 P. M., and 7.30 Wednesday evening. Prayer and Choir Practice, 7.30 Friday evening. Deacon Charles O. Hatch, 759 Logan Street.

Western Suburban Missions.

REV. DANIEL BRYANT, Elder-in-Charge.

OAK PARK, Illinois—Zion Tabernacle, corner of Marion and Lake Streets—Lord's Day 10.45 A. M. and 7.30 Monday and Friday evenings. Special Praise and Testimony Meeting on Third Friday evening of each month. Deacon F. E. Will, 108 Lake Street.

Bohemian Mission.

REV. W. F. MATTHEWS, Elder-in-Charge.

CHICAGO—Zion Tabernacle (Slonsky Stan), 722 West Nineteenth Street.

A Monthly Reception in Zion Home, 1301-1307 Michigan Avenue, Chicago,

To which all members of the Church, with their families and all Friends of Zion are hereby invited, is usually held on THE THIRD THURSDAY EVENING of each month, from 7.30 to 10 P. M.

The General Overseer, his family, and staff, will receive in the Private Drawing Room, and Music, etc., will be provided in the Large Drawing and Assembly Rooms.

Bureau of Labor and Relief of Poor.

Deacon R. H. Harper, 1306 Michigan Avenue, Chicago, who has been appointed to this service by the General Overseer, will be at Zion Tabernacle on Monday and Wednesday evenings of each week, at the close of the regular meetings, to receive applications from those seeking work and from employers seeking workmen; also for application for relief of the poor.

The Sisters of the Christian Catholic Church are invited to meet at the Tabernacle to pray at 10 o'clock each Friday morning. Entrance at the south east door.

....ZION COLLEGE....

1300 MICHIGAN BOULEVARD,

CHICAGO, ILL.

REV. JOHN ALEXANDER DOWIE, President.

An Educational Institution for Members of the Christian Catholic Church and Their Families.

....DEPARTMENTS....

Ministerial Training School.

REV. O. L. TINDALL, M. A., B. D., PRINCIPAL.

For the teaching of men and women how to pray, teach and preach in the carrying of a Full Gospel to all nations.

Instruction by the President and a corps of able Lecturers.

Preparatory Training School.

REV. W. F. MATTHEWS, M. A., B. D.

Offers the following courses equivalent to those usually taught in the best secondary schools:

1. English Cours. .
2. Teachers' Course.
3. Classical Course.
4. Scientific Course.
5. Business Course.
6. Review Course.

A Night School is held for the accommodation of those who cannot attend in the day time.

GENERAL INFORMATION—The School Year is divided into two terms: The First from September to January; the second from February to July. The tuition in any department is $15.00 for each half-year term. For more detailed information address the Principal of either department.

Zion Land and Investment

...ASSOCIATION...

Under the Supervision and Control of the General Overseer of the Christian Catholic Church in Zion, and Organized for the Purpose of Securing the Site and Building Up

"ZION CITY."

Shares $100 each, upon which six per cent interest is guaranteed, with an additional dividend of two per cent from the profits of the Association.

Copies of the Articles of Agreement, to be signed by each shareholder, will be mailed for inspection, upon application.

Remittances should be made either by Bank Draft on New York or Chicago, or by Postoffice or Express Money Order, payable to the Association.

Your correspondence is earnestly solicited, and all communications relative to this department of Zion should be addressed to the

Zion Land and Investment Association,

1300 MICHIGAN BOULEVARD,

CHICAGO, ILL.

H. WORTHINGTON JUDD, Secretary and General Manager.

DANIEL SLOAN, Assistant Manager.

Zion Divine Healing Home.

Situated on the Finest Boulevard in Chicago.

Fire-Proof Construction.

Within One Block of the Illinois Central Railroad.



ZION HOME, Michigan Avenue and Twelfth Street.

Morning and Evening Praise and Prayer Daily.

Special Lectures on Monday, Wednesday and Friday, with Healing Services thereafter.

IS NOT A HOSPITAL, NOT A HOTEL, NOR IS IT A PUBLIC MEETING PLACE.

It is simply what its name implies, a "Home" for the accommodation of the Lord's children who seek God's Way of Healing through Faith in Jesus Christ.

It is also a temporary home for God's children who are not sick, but who desire to avail themselves whilst in Chicago of the privileges of Zion for a longer or shorter time,

No Alcohol, Tobacco, or Medical Poisons of any kind used or permitted.

Conducted by the REV. JOHN ALEX. DOWIE and MRS. DOWIE.

TERMS TO GUESTS will be forwarded on application.

Daily morning and evening prayer and instruction are also given, and the rooms are visited as often as occasion requires by ourselves and colleagues.

Guests only are permitted to attend the meetings in Zion Home.

Situated on the finest Boulevard in Chicago.

Special Assemblies for Teaching and Healing Three Times in Week.

Morning and Evening Praise and Prayer Daily.

ZION is very attractive to all who come, and we rejoice in the sacrifices we have made to prepare it for God's children as a place of quiet Teaching and Healing in the Name of Jesus.

ZION is within one block of the Park Row Terminal Depot of the Illinois Central Railroad. It is within one block of Wabash and Cottage Grove Avenue Cable Cars, one block and a half of the Elevated Railway, and two blocks from State Street Cable Cars, connecting with all points of the city and suburbs.

..ZION CITY BANK..

1300 Michigan Boulevard.

TRANSACTS. A GENERAL BANKING BUSINESS.

RECEIVES... CHECKING AND SAVINGS ACCOUNTS.

PAYS..... INTEREST at three per cent per annum on savings of $1 and upwards

MAKES..... LOANS on Improved Real Estate and Approved Collateral.

ISSUES..... DRAFTS payable at all principal cities of Europe.

COLLECTS... ON all accessible points on equitable terms.

MANAGES... ESTATES AND COLLECTS RENTS.

RENTS..... BOXES IN VAULT for valuable documents at yearly rental of $3 and $5.

Correspondence or a Personal Interview with a view to Business Relations respectfully invited.

Address all communications to

CHAS. J. BARNARD, Cashier.

ZION CITY BANK,

1300 Michigan Boulevard, CHICAGO, ILL.

OBEYING GOD IN BAPTISM.

"Baptizing Them Into the Name of the Father and of the Son and of the Holy Ghost."

Six Thousand and Seventy-Five Baptisms by Triune Immersion Since March 14, 1897.

Six Thousand and Seventy-Five Believers have joyfully followed their Lord in the Ordinance of Believers' Baptism by Triune Immersion since the first baptism in Zion Tabernacle, on March 14, 1897.

Baptized in Zion Tabernacle from March 14, 1897, to March 14, 1899, by the General Overseer	3070		
Baptized by Elders	149		
Total Baptized in Zion Tabernacle			3219
Baptized in places outside of Chicago by the General Overseer		65	
Baptized in places outside of Chicago by Elders and Evangelists		166	
Total baptized outside of Chicago			231
Total baptized in two years			3450
Baptized in Zion Tabernacle from March 14, 1899, to December 14, 1899, by the General Overseer	528		
Baptized by Elders	683		
Total baptized in Zion Tabernacle		1211	
Baptized in places outside of Chicago by the General Overseer		55	
Baptized in places outside of Chicago by Elders and Evangelists		816	
Total baptized outside of Chicago		871	
Total baptisms in nine months			2082
Total baptized in two years and nine months			5532
Baptized in Zion Tabernacle by the General Overseer: February, 1900, Vol. 6, pages 520, 552, 584	199		
Baptized in Zion Tabernacle by Overseer Wilhide	13		
Baptized in Zion Tabernacle by Overseer Piper	67		
Baptized in Zion Tabernacle by Overseer Mason	82		
Baptized in Zion Tabernacle by Overseer Speicher	38		
Baptized in Zion Tabernacle by Elder Graves	24		
Baptized in Zion Tabernacle by Elder Holmes	13		
Baptized in Zion Tabernacle by Elder Pos	22	458	
Baptized in California by Elder Viking		23	
Baptized in California by Overseer Wilhide		9	
Baptized in Michigan by Elder Stevens		16	
Baptized in Nebraska by Elder McFarlane		4	
Baptized in Ohio by Elder Bouck		5	
Baptized in Ohio by Elder Moot		4	
Baptized in Vancouver, B. C., by Elder Simmons		5	
Baptized in Victoria, B. C., by Evangelist Brooks		13	
Baptized in Washington by Evangelist Brooks		6	85 543
Grand total baptized since March 14, 1897			6075

The following-named one hundred and nine believers were baptized in Central Zion Tabernacle, Lord's Day, February 18, 1900, by the General Overseer:

Abbott, Mrs. C. C ..... 4 Sixteenth Street, Chicago, Illinois
Alsop, Oscar W ..... 151 Collum Avenue, Chicago, Illinois
Anderson, Lilly K ..... 1347 West Seventy-second Place, Chicago, Illinois
Arkema, Anna ..... 540 West Fourteenth Street, Chicago, Illinois
Armstrong, Mrs. Anna ..... 265 Komme Machi, Honjo, Tokio, Japan
Armstrong, John Rudolph ..... 265 Komme Machi, Honjo, Tokio, Japan
Bach, Henry ..... 3333 Wallace Street, Chicago, Illinois
Bavry, Edward ..... 1201 Michigan Avenue, Chicago, Illinois
Bell, Frank ..... 173 Thirty-sixth Place, Chicago, Illinois
Best, A. H ..... New Wilmington, Pennsylvania
Bosler, Annie M ..... 273 Forty-second Street, Chicago, Illinois
Bosler, Charlie ..... 273 Forty-second Street, Chicago, Illinois
Bosler, Lillian D ..... 273 Forty-second Street, Chicago, Illinois
Bohne, Lillie N ..... 5527 Laflin Street, Chicago, Illinois
Bohne, Minnie ..... 5527 Laflin Street, Chicago, Illinois
Brandennog, Hermann ..... 97 Van Buren Street, Chicago, Illinois
Brooks, Mrs. Emma ..... Beebe Plains, Quebec
Bunker, Franklin S ..... Delton, Wisconsin
Caldwell, Jessie ..... 4365 Fifth Avenue, Chicago, Illinois
Chenoweth, Mrs. Cora E ..... 22 Sixteenth Street, Chicago, Illinois
Chesney, Alexander ..... 627 South Ashland Avenue, Chicago, Illinois
Clemens, Frank ..... 227 East Ohio Street, Chicago, Illinois
Covington, Christopher C ..... 2220 Indiana Avenue, Chicago, Illinois
Croll, Albert ..... 406 South Troy Street, Chicago, Illinois
Dow, George F. B ..... 171 East Thirty-first Street, Chicago, Illinois
Fabry, Lena ..... 2800 Fifth Avenue, Chicago, Illinois
Fenton, Charles ..... Waubaushene, Ontario
Forde, Willie ..... 6315 Justine Street, Chicago, Illinois
French, Frances C. W ..... 4440 Wallace Street, Chicago, Illinois
French, Helen J ..... 4440 Wallace Street, Chicago, Illinois
French, Mrs. Mary W ..... 4440 Wallace Street, Chicago, Illinois
Gillis, John P ..... 88 East Twenty-third Street, Chicago, Illinois
Grossenbeider, Oscar ..... 4725 Evans Avenue, Chicago, Illinois
Hamilton, James ..... 3547 Fifth Avenue, Chicago, Illinois
Hanson, Earl William ..... 1355 Michigan Avenue, Chicago, Illinois
Hanson, Mrs. Minnie W ..... 1355 Michigan Avenue, Chicago, Illinois
Hanson, Rhea ..... 1355 Michigan Avenue, Chicago, Illinois
Harkness, E. B ..... 3641 Ellis Park, Chicago, Illinois
Harkness, Mrs. E. B ..... 3641 Ellis Park, Chicago, Illinois
Heise, Mrs. Johanna Christiana M ..... 6142 Peoria Street, Chicago, Illinois
Heise, Mrs. Susan Ruth ..... 6142 Peoria Street, Chicago, Illinois
Hiller, Edward ..... 4412 La Salle Street, Chicago, Illinois
Hiller, Rosa ..... 4412 La Salle Street, Chicago, Illinois
Holmes, David ..... 89 Washburn Avenue, Chicago, Illinois
Holmes, John H ..... 89 Washburn Avenue, Chicago, Illinois
Holmes, Thomas H ..... 89 Washburn Avenue, Chicago, Illinois
Howe, Harold R ..... 1021 West North Avenue, Chicago, Illinois
Jaap, George ..... 5252 Ashland Avenue, Chicago, Illinois
Jaap, John ..... 5252 Ashland Avenue, Chicago, Illinois
Jackson, Julia E ..... Durango, Colorado
Jefferson, Alma ..... 1919 Wabash Avenue, Chicago, Illinois
Johnson, J. Leroy ..... 1425 Michigan Avenue, Chicago, Illinois
Johnson, Mary ..... 3361 Cottage Grove Avenue, Chicago, Illinois
Jones, Albert Langworthy ..... 5748 Kimbark Avenue, Chicago, Illinois
Jones, Edna E ..... Colorado Springs, Colorado
Kessler, Homer ..... 1148 High Street, Logansport, Indiana
Kessler, Homer T ..... 1148 High Street, Logansport, Indiana
Klein, Joseph J ..... 93 Burlington Street, Chicago, Illinois
Lawrence, Raymond W ..... 2701 Indiana Avenue, Chicago, Illinois
Ledgett, Thomas ..... 3625 Rockwell Street, Chicago, Illinois
Lemke, Hermann ..... General Delivery, Chicago, Illinois
Lyon, Emma ..... 1179 Adams Street, Chicago, Illinois
Lyon, Ives W ..... 1179 Adams Street, Chicago, Illinois
McPhillips, Owen ..... 49 Kirby Street, Battle Creek, Michigan
McGarrahan, C. H ..... 4112 Cottage Grove Avenue, Chicago, Illinois
Miller, Mrs. Nellie C ..... 6147 Monroe Avenue, Chicago, Illinois
Munger, Leonard E ..... 1514 Michigan Avenue, Chicago, Illinois
Oas, Minnie ..... Hammond, Wisconsin
Osterhus, C. S ..... 1343 Michigan Avenue, Chicago, Illinois
Osterhus, Rebecca ..... 1343 Michigan Avenue, Chicago, Illinois
Ostrander, Amy ..... Monroe, Wisconsin
Padlow, Matthew ..... 501 Wolfram Street, Chicago, Illinois
Perry, Ralph E ..... North Fairfield, Ohio
Peters, Mrs. Emma ..... 3657 South Wood Street, Chicago, Illinois
Raber, Ray ..... 2307 State Street, Chicago, Illinois
Renevier, Henry ..... 39 East Sixteenth Street, Chicago, Illinois
Renevier, Lena ..... 39 East Sixteenth Street, Chicago, Illinois
Rice, Georgia ..... 2674 North Forty-fourth Avenue, Chicago, Illinois
Richardson, May ..... 1705 Dearborn Street, Chicago, Illinois
Riddle, William ..... 714 West Twenty-second Street, Chicago, Illinois
Robinson, Clarence ..... Nashville Center, Minnesota
Runge, John ...2616 One Hundred and Nineteenth Street, Chicago, Illinois
Runge, Mrs. J..2616 One Hundred and Nineteenth Street, Chicago, Illinois
Schmidt, Louis Alexander ..... 1820 Dearborn Street, Chicago, Illinois
Schroeder, Walter ..... 2800 Fifth Avenue, Chicago, Illinois
Schuring, Jacob ..... 936 Fifty-third Street, Chicago, Illinois
Schweichler, Agnes ..... 599 North Lincoln Street, Chicago, Illinois
Schweichler, Alma ..... 599 North Lincoln Street, Chicago, Illinois
Schweichler, Robert ..... 599 North Lincoln Street, Chicago, Illinois
Sikesh, Hugo ..... 1343 Michigan Avenue, Chicago, Illinois
Sime, Henry ..... 4345 Marshfield Avenue, Chicago, Illinois
Smale, Grace ..... 1204 Milwaukee Avenue, Chicago, Illinois
Smale, Lottie ..... 1204 Milwaukee Avenue, Chicago, Illinois
Soeth, Mamie ..... 179 West Seventeenth Street, Chicago, Illinois
Struck, Fred ..... 68 East Eighteenth Street, Chicago, Illinois
Stevens, Mrs. Mary ..... 1085 Madison Street, Chicago, Illinois
Stewart, Mrs. Agnes ..... 1282 Rockwell Street, Chicago, Illinois
Stewart, Thomas ..... 1282 Rockwell Street, Chicago, Illinois
Todd, M ..... 2809 Wabash Avenue, Chicago, Illinois
Todd, Mrs. Mary ..... 2809 Wabash Avenue, Chicago, Illinois
Thompson, Mrs. B. H ..... 1135 Flournoy Street, Chicago, Illinois
Thompson, John H ..... 5238 Ashland Avenue, Chicago, Illinois
Turgeon, Mrs. Charlotte ..... 16 West Thirty-eighth Street, Chicago, Illinois
Walker, Lola ..... 3830 Fifty-ninth Street, Chicago, Illinois
White, A. J ..... 2275 Van Buren Street, Chicago, Illinois
Wigham, William M ..... Sebeka, Minnesota
Witt, Robert M ..... 144 West Twenty-third Street, Chicago, Illinois
Young, Willie ..... 179 West Seventeenth Street, Chicago, Illinois
Zobel, Gustave ..... 301 Illinois Street, Chicago, Illinois

The following-named thirty-eight believers were baptized in Central Zion Tabernacle, Chicago, Illinois, on Wednesday evening, February 21, 1900, by Overseer John G. Speicher:

Adams, Mrs. Carrie ..... 18 East Sixteenth Street, Chicago, Illinois
Aiston, Robert T ..... Room 405, 70 State Street, Chicago, Illinois
Browne, Samuel W ..... Gardiner, Maine
Carey, George W ..... Dow City, Iowa
Clayton, George S ..... 1328 Seventieth Court, Chicago, Illinois
Clayton, Mary E ..... 1328 Seventieth Court, Chicago, Illinois
Dahl, J. H ..... 453 South Claremont Avenue, Chicago, Illinois
Dahl, Mrs. Mary R ..... 453 South Claremont Avenue, Chicago, Illinois
Deming, Mrs. Elsie P ..... 807 Eighth Avenue West, Ashland, Wisconsin
Depew, Miss Agnes ..... 18 East Sixteenth Street, Chicago, Illinois
Doose, Lillian R ..... 163 Larrabee Street, Chicago, Illinois
DeJonge, Mrs. Minnie ..... 6007 Carpenter Street, Chicago, Illinois
Ernst, Rev. August ..... Portland, Oregon
Estrom, Mrs. P ..... Bismarck, North Dakota
Flanagan, Mrs. Margaret ..... Dyer, Indiana
Hall, Silas O ..... Oak, Nebraska
Hibbard, Miss Ina ..... 5638 Ellis Avenue, Chicago, Illinois
Hibbard, Miss Sylva E ..... 5638 Ellis Avenue, Chicago, Illinois
Hutchins, Mrs. Mary ..... Pittsfield, Vermont
Johns, Miss Katherine ..... Dyer, Indiana
Johnson, Gus A ..... 951 North Washtenaw Avenue, Chicago, Illinois
Jones, Joseph K ..... Enterprise, Kansas
Kessler, John B ..... 1201 Michigan Avenue, Chicago, Illinois
Leise, Ella Nora ..... 1318 Wabash Avenue, Chicago, Illinois
Martin, Marguerite R ..... 163 Larrabee Street, Chicago, Illinois
Mason, Jessie Margaret ..... 163 Larrabee Street, Chicago, Illinois
Nelson, Andrew ..... Grovertown, Indiana
Piggott, George Samuel ..... 260 Garfield Avenue, Chicago, Illinois
Redemske, Anna Bertha ..... 18 East Sixteenth Street, Chicago, Illinois
Robinson, A. B ..... Fort Atkinson, Wisconsin
Robinson, Mrs. A. B ..... Fort Atkinson, Wisconsin
Sams, Lafayette ..... Woodruff, Indiana
Seys, Mrs. Mary ..... Emporia, Kansas
Sharp, Joseph A ..... East Pepperell, Massachusetts
Stanley, Horace P. B ..... Logansport, Indiana
Strauch, David ..... Crestline, Ohio
Teich, William ..... Hull, Iowa

He sendeth His word — PATIENCE — and healeth them.

LEAVES OF HEALING

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

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

EDITED BY THE REV. JOHN ALEX. DOWIE.

VOLUME VI. NUMBER 19. CHICAGO, MARCH 3, 1900. PRICE FIVE CENTS.

GOD'S WITNESSES TO DIVINE HEALING.

A RESULT OF ZION'S WITNESS AGAINST THE SORCERERS.

WITHOUT ARE . . . THE SORCERERS.

God's face is set in displeasure against the sorcerers in every age.

Four hundred years before Christ He declared Himself "a Swift Witness against the Sorcerers." In the last chapter but one of the last book of the New Testament, He says that "for the . . . sorcerers, . . . their part shall be in the lake that burneth with fire and brimstone; which is the second death."

In the first instance the word translated "sorcerer" is the Hebrew word *kasheph*, which means a mixer of poisonous drugs.

In the second instance the word is from the Greek *pharmakoi* (φαρμακοι), and means "a maker and vendor of deadly poisons," in other words, a pharmacist; or in plain English, a druggist or physician.

God's witness against these poisoners is as sharp today as it was in the days of Malachi or St. John the Divine.

In Zion, by His Messenger, He has for years been exposing their crimes and calling them to repentance.

Stung to the quick by the undeniable truth of the terrible indictment against them, the "sorcerers" have sought to kill the Messenger and thus silence his Voice. But God protects His servants until their work is done, and that Voice is still ringing out its fearless denunciation of the crime-breeding, death-dealing drug shop.

It is enlightening the people so that in ever-increasing numbers they are knowing the truth which makes them free from the enslaving drug delusion. It is, in many cases, bringing the "sorcerers" themselves to repentance and leading them out of their damning business.



This is the story of a "sorcerer" who gave up his "black art."

He was a Philadelphia druggist for thirteen years.

He speaks from bitter experience when, in the most solemn words, he states that "the Drug Business is the most subtle and damning business on God's earth."

What layman, in his right mind, would dare dispute that testimony?

In his further testimony he specifies among the crimes in which the pharmacist is a partaker, gross immorality and murder.

Yet many Christian people entrust their bodies, the "Temples of God," to these murderers rather than to God whom they call Father!

In a touching way this Witness tells how Zion's witness against the Sorcerers came to

him through one of Zion's Junior Seventies, who carried the story of Jesus the Healer to a sufferer on a railway train.

He tells how the Word came to him with power, so that he gave up his business, which he knew was wrong, and made a complete repentance and a consecration of his all to God.

What a shower of blessings followed that consecration!

In answer to the General Overseer's prayer, he was completely healed of catarrh, from which he had suffered for years.

Rupture with which he had been afflicted for two years was also perfectly healed.

God's cooling hand quenched forever the fire of erysipelas upon his wife's flesh.

His children were quickly and permanently healed of various diseases in answer to the prayer of Elder, now Overseer, J. Thomas Wilhide.

A lovely baby girl has come into his family, bringing sunlight and joy, and the mother was safely and easily delivered, without human means, whereas, when her other children were born, she was under the influence of drugs and suffered agonies.

The Witness has been ordained as a Deacon in the Christian Catholic Church in Zion, and God is greatly blessing his work in that office in the Branch at Philadelphia.

There he gives the people Words of Life instead of Drams of Death!

There he points out the Way to Purity instead of selling instruments of vice.

There he instills love, instead of pandering to lust.

There he teaches mothers to love their children instead of aiding them to murder their unborn babes.



To Zion, under God, all that wondrous change is due. Yet papers which call themselves religious, and men who call themselves ministers of God, persist in fighting Zion. The simple but eloquent testimony of Deacon Kelchner follows.

May God bless it to the deliverance of many from the drug-demon and the bringing to repentance of many who are now selling their immortal spirits for the paltry profits of a drug store.

A. W. N.

WRITTEN TESTIMONY OF DEACON C. F. KELCHNER.

ZION, CHICAGO, February 25, 1906.

REV. JOHN ALEX. DOWIE.

Dear General Overseer:—I feel that I must, for the glory of God and the good of humanity, tell you what the Little White Dove did for me and my family.

I praise God for LEAVES OF HEALING, for before it came I was for months suffering the torments of hell; sinning and repenting; sinning and repenting. But the White Dove brought Good News, and today I praise God for the Gospel of Salvation, Healing and Holy Living.

My wife was taking medicine at the time, and I was using various catarrh remedies, spraying my throat and nasal passages with an atomizer; but there was no cure, only a partial relief.

I was depressed in Spirit, broken in Body, and weary in Soul, and knew not what to do, for I had been taught that "Whom the Lord loveth He chasteneth" (maketh sick).

I was convicted that my business was wrong, and I could not see how I could give it up. I thought God was afflicting me with disease to make me get out of my business, and what could I do?

I am so glad that God knew, and led the way. An uncle living in Hicksville, Ohio, who was suffering from that dreadful disease cancer, decided to come to Philadelphia and see what they could do for him in the Jefferson Hospital. They gave him no hope but death, and left him to choose between an operation or cancer. He chose the disease.

On his way to Philadelphia, he had met one of Zion's faithful members, Mrs. G. R. Lawrence, of Chicago, and her dear little boy, Raymond. God led them, on their way to Washington, D. C.

When the boy saw my uncle come into the car, he wanted to know what was the trouble with him, seeing his face tied up. His mother told him to go and see. He went through to the other end of the car and endeavored to bring the message, but uncle, being deaf and suffering pain, the little one partly failed, and came to his mamma for help.

She told him the story of the Christian Catholic Church in Zion, and promised to send him literature. The day after his arrival, the Little White Dove came to our home.

It was Living Water! Bread from Heaven!

I immediately sent for some of the tracts, "If It be Thy Will," "He is Just the Same Today," and "Doctors, Drugs and Devils."

I still kept on in my business.

The tracts came on Monday morning after I had gone to work. My wife began to read them and forgot all about her washing. When I came home in the evening, she handed me all the tracts except "Doctors, Drugs and Devils," saying she would not give me that just yet or I would not go back to work.

I entered the bath-room to wash my hands, and to my surprise I saw her medicine bottle empty, and when I asked her about it, she said, "No more medicine for me."

Thus God made it so much easier for me to come out of the drug business. I had told her before that I must either give up my business or my Bible, but she could not see it. Just the week before the tracts came she had been to hear a Bible teacher (?), and he said that God healed with medicine, as well as without, and she was satisfied to take what He said.

But when the Message came from Zion two weeks later, *her* medicine went down into the sewer, and at night she gave me the tract "Doctors, Drugs and Devils."

I read it, and it was like fire. I knew it was only too true, for I was a pharmacist, a druggist, a graduate of the Philadelphia College of Pharmacy, and had been engaged in it for thirteen years.

Before God I say, knowing I must give an account at the Great Day, that I am convinced, and my conviction is founded upon experience and observation, that the *Drug Business is the most subtle and damning business on God's earth.* It is murderous, as well as promoting vice and crime. Today, looking back to that time when I was a professing Christian, I feel that I had a slim chance of entering heaven, doing what I did daily, and being convicted of the wrong.

How I thank God for His Mercy, Patience and Salvation! I am convinced that a man cannot be a pharmacist and a true Christian. The Female Pills, for instance, with the bold, alluring, and amusing advertisements in the papers and drug-shops, seldom have the desired result, the murder of unborn children; but that does not change the purpose of the mother. The children are born with murder in their hearts, because the mothers try to murder them before they are born.

One need not ask why the yearly increase of murders. It is plain to see. The pharmacist is a partaker in that crime.

The instruments of vice sold in the poison-shops are many, and are sold, I believe, by thousands of professing Christians. Some of these ingenious inventions of the Devil are prohibited by law, but are sold in abundance under a subterfuge.

I thank God for His Messenger in the Christian Catholic Church in Zion. I thank God that He is "a Swift Witness against the Sorcerers," and is saving them from the terrible business.

I thank God I am a member of this Church. It has helped me to live a better life. It has made me a better husband and a kinder father.

I thank God for completely healing me of rupture of nearly two years' standing. When I was baptized by Triune Immersion, I was partially healed of catarrh. The roaring in my ears and pain in my nasal passages was instantly destroyed.

God took away the last vestige of disease when the General Overseer was in Philadelphia. He prayed for me, and God heard and delivered, in St. George's Hall, July 30, 1899. Today I am a free man in Christ Jesus.

My wife was suffering with a serious case of erysipelas. Elder Wilhide, now Overseer, prayed for her and she was healed. She has had no return of the disease. Before trusting in God, the disease returned every year ever since she had the first attack. Two years have now passed and God has kept her. My daughter Grace, now eight years old, was healed of measles and sore throat. Esther was healed of catarrhal fever and colds, all under Elder Wilhide's ministry.

Before trusting in God as my Healer, I continually had two medicine chests in the house.

Our baby Esther is now ten months old, and never had a taste of medicine, and by the Grace of God she never shall.

God wonderfully answered prayer at birth. Out of the three children God has given us, the last experience, without doctors or drugs, is beyond comparison. With the first two we had a doctor who administered morphia to avoid false labor pains, and afterwards gave ergot to hurry the case. The after pains were almost unbearable.

The last case we wholly trusted God, and it was simply marvelous how quickly my wife was delivered. There were no after pains, and she was able to be about on the eighth day, feeling well.

My heart is filled with gratitude to God and to our beloved General Overseer for the blessings which came through his ministry and LEAVES OF HEALING; also for the direct teaching of Overseer Wilhide, whose labors were so abundantly blessed among us.

Your faithful servant in Jesus,

C. F. KELCHNER,

1311 Susquehanna Street, Philadelphia, Pennsylvania.



OR KNOW ye not that your body is a temple of the Holy Ghost which is in you, which ye have from God? and ye are not your own; for ye were bought with a price: glorify God therefore in your body.—1 Corinthians 6: 19-20.

THIS is the most wonderful truth that has come to man—that God will dwell in him through the Holy Spirit.

When God appeared to Moses in the Burning Bush, He gave a beautiful symbol of man indwelt by God, burning yet not consumed. This was man's original condition and the purpose for which God created him.

But when man turned from God and harkened no longer to His Voice, and refused to do that which was right in His sight, but did what was right in his own sight, and closed his ears to God's commandments, then the Spirit of God began to withdraw from His temple, which is man's body, and devils had power over it to implant there the seeds of disease and death.

Man, out of his right relations with God, is restless and dissatisfied and seeks for happiness in wrong paths which lead him farther and farther from God and happiness.

He was created by God free to choose whom he would serve. The one whom he serves is his master.

God's laws are given to man to protect him from the power of the Devil over his spirit, soul and body. He can only be delivered from this power as he does what is right in God's sight, and gives ear to His commandments and keeps all of His statutes. Exodus 15:26.

Man cannot keep this "Covenant" in his own strength. He can only keep it through the Lord Jesus Christ, who declares Himself the Way, the only Way for man to come to God the Father.

The extracts which follow are from a letter written by Miss Henrietta Muzzy, of the *India Watchman:*

I have been thinking much of the Saviour's Commission to His disciples before His ascension. It was to preach, to baptize, and to heal.

They obeyed and preached the Full Commission in those days, and "signs and wonders" were wrought.

As my spirit has been burdened for the salvation of the heathen, the Holy Spirit has been showing me that part of the blessed Gospel is being left out by the majority of the preachers.

And then there is wonder why men are not more deeply convinced of the truths of Christianity.

The Gospels seem new, almost, to me, and the Acts also, under this new light.

I am convinced that if God's order is obeyed, in these days as in apostolic times, the same results will be seen.

O, where are we? We are in a maze of unbelief and reasoning over the glorious gifts which were given to the Church by the Holy Spirit, and which never have been withdrawn. Cannot we get back? I believe the Spirit is working mightily to restore these things. I believe we shall see the "mighty works done" which accompanied the preaching of the Word as long as the "Full Commission" was obeyed.

My heart is deeply stirred as I look out over the heathen world in India, and see how unmoved they are under all of the labor that is being put forth to bring them to God. They see so little to convince them.

The lives of many of the missionaries and professed Christians give the lie to their profession and teaching.

Little Blind Girl in India Healed by Prayer.

The famine is sore in India. Already the people are dying of slow starvation. There is a water-famine in the districts now visited.

A little girl was rescued from the late famine. She was a real little mother and nurse to the sick ones. She cared for the rest during a long seige of Indian sore eyes. This is a terrible malady, often ending in blindness.

She kept well while others were ill and dying. Some time after, she was stricken and became blind, with a number of others. She wept and prayed God to spare her sight.

But total darkness settled down until sight was gone. She, the caretaker, the little "Doctor," as the rest called her, joined the group of blind ones with the prospect of never seeing again.

One day the Christian brother in charge had the blind ones together praying with them. He prayed no more for this girl than the others. I don't know just whether he prayed for healing or not.

The prayer ended.

He went to Brother Ward's building, some forty rods away, and they stood talking.

They saw this girl coming alone. They called to her, telling her of the obstacles before her; but she came without difficulty, and, all of a tremble, cried to Brother Ward in her language: "Papa, God has opened my eyes!"

She told them she had gone to her room after prayers, and kneeling down had plead for her sight. As she prayed her eyes felt as though scalding water was flowing out of them. As she wiped them, the light began to break in, and she said to the other girl, "I wonder if the Lord is opening my eyes?"

When they gathered around her, she saw them, and then started with joy and awe to tell "Papa."

There was great rejoicing, and that trusting young heart was full of praises.

One week had passed when Brother Ward wrote about it for the *Home Guardian*, and her sight continued good.

She was about her work with the rest. There have been other cases, too, of healing and answers to prayer among these simple children who believe God.

This is to show how quickly they respond to the Spirit's teaching of the Word.

I weep and pray God to let India hear the "Wondrous Story," all of it, and to let them see the blessed Christ in all His glorious power.

The sick, the palsied, the blind, the demon-possessed, are everywhere and afford plenty of work for Christ the Healer.

Out from Zion, Chicago, is going the truth as it was preached in the time of Christ and the Apostles, and there is already a mighty stir because of it, which is extending throughout the world.

There is a stir in India caused by that "Voice," and people are awakening, some to receive and rejoice in the truth, and others to reject and fight, just as in the times of old.

The fighters are chiefly members of the churches. But nothing can be done against God's truth.

In all the past those who have contended against the truth and against those who proclaimed it, have come to grief, and they shall still.

I believe we are on the eve of the greatest awakening ever seen.

God is setting in motion that which shall evangelize these heathen nations and bring them to Christ.

We have received a little Zion Bank Savings Barrel, which some boy or girl who cares more for LEAVES OF HEALING than for candy has filled with money. We would send a card of acknowledgment if we knew the name of the sender.

We thank all who helped us send out Zion's Message last week, and we ask your prayers for Zion's workers

Zion Literature Sent Out From a Free Distribution Fund Provided by Zion's Guests and the Friends of Zion. Report for Week Ending February 24, 1900.

2040 Rolls to	England.
2000 Rolls to	Ireland.
995 Rolls to	United States.
158 Rolls to	Hotels in France and Italy.
486 Rolls to	China.
353 Rolls to	India.
300 Rolls to	Japan.

He sendeth His word and healeth them.

LEAVES OF HEALING

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

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

EDITED BY THE REV. JOHN ALEX. DOWIE.

Entered at the Postoffice, Chicago, Illinois, as Second Class Matter.

Subscription Rates.		Special Rates.	
One Year	$2.00	100 Copies of One Issue	$1.00
Six Months	1.25	26 Copies of One Issue	1.00
Three Months	.75	To Ministers, Y. M. C. A.'s and Public Reading Rooms, per annum	1.50
Single Copies	.05		

Foreign subscriptions add one dollar per year for postage.

Subscribers desiring a change of address, should give present address, as well as that to which they desire LEAVES OF HEALING sent in the future.

Make all Bank Drafts, Express Money Orders or Postoffice Money Orders payable to the order of JOHN ALEX. DOWIE, 1407 Michigan Avenue, Chicago, Ill., U. S. A.

Station L. Long Distance Telephone South 864. Cable Address "Dowie, Chicago."

All communications upon business must be addressed to

MANAGER ZION PUBLISHING HOUSE,
1407 Michigan Avenue, Chicago, U. S. A.

CHICAGO, ILLINOIS, MARCH 3, 1900.

TABLE OF CONTENTS.

Leaves of Healing, Saturday, March 3, 1900.

GOD' WITNESSES TO DIVINE HEALING—
Illustration—Deacon C. F. Kelchner, . . . 585
Written Testimony of Deacon C. F. Kelchner, . . . 586
ZION LITERATURE MISSION, . . . 587
EDITORIAL NOTES—
The Excursion to Zion City Site, . . . 588
Temple Site to be Dedicated July 4, . . . 588
Echoes of the Fourth Anniversary Conferences, . . . 588
Bold Attack of the *Ram's Horn*, . . . 588-589
Announcement of Reply, . . . 589
Flash-light Photograph of Interior of Central Zion Tabernacle to be Taken, . . . 589
The Attack of R. A. Torrey in the *Ram's Horn*, . . . 589
Concerning Dr. J. H. La Grange, . . . 589
Concerning Amos Dresser, Jr., . . . 589
Concerning Bishop Thoburn, . . . 589
Departure of Elder Pon for Europe, . . . 590
ZION'S BIBLE CLASS, . . . 590
NOTES OF THANKSGIVING TO ZION'S GOD, . . . 591
CARTOON—
Modern Baal-Worshipers Trying to Curse Zion, . . . 592
A VOICE TO ZION AND GOD'S PEOPLE IN EVERY LAND—
List of Officers Ordained, . . . 593-594
Thanksgiving Service, . . . 594-596
Conference on Holy Living, . . . 596-597
Testimony Meeting, . . . 597-600
Anniversary Sermon—What Hath God Wrought? . . . 600-605
ILLUSTRATIONS—
General Overseer and Ordained Officers on Observation Tower, Temple Site, . . . 602
General Overseer and Family and Party on Temple Site, . . . 603
Portion of Party of Visitors at Zion City Site, . . . 604
NOTES FROM ZION'S HARVEST FIELD, . . . 606-608
Illustration—Portion of Gathering of the Friends of Zion, London, England, . . . 607
ZION COLLEGE, . . . 609
CHEERING WORDS FROM ZION'S GUESTS, . . . 610-612
GUD'S NYA SKRIFTPLATSER (LARGE) (Swedish), . . . 612
NAILING DOWN LIES OF PULPIT AND PRESS, . . . 613-614
ANNOUNCEMENTS, . . . 615
BAPTISMS, . . . 616

EDITORIAL NOTES.

"OUT OF ZION, THE PERFECTION OF BEAUTY, GOD HATH SHINED FORTH."

OUR EIGHT DAYS' Celebration of the Fourth Anniversary of the Christian Catholic Church in Zion has just closed, and our hearts are full of praise to God, and of love to our loyal and earnest people, who have come together in large numbers.

THE LOVELIEST day of all the winter was given to us on the Fourth Anniversary Day, February 22d.

AS WE RECORDED in our last issue, an unclouded sky shone down upon us as the two long excursion trains of ten cars each ran out, at express speed, to the Site of the Coming Zion City.

ECHOES of that beautiful day will be found in our columns in the form of three photo-engravings taken on that occasion.

Two of the scenes represent the Tower Observatory, and the large company of excursionists surrounding us when we spoke a few words.

The other is a scene of the second party leaving their train and wending their way up Zion Hill.

WE TRUST that these will be of interest to our readers, although it is impossible to give an idea of the beautiful site at this season of the year.

We shall have from time to time on future occasions to use the photographic camera to describe the beauties of the Coming City.

God willing, our great day will be July 4th, when we hope to dedicate the Temple Site.

BUT OUR HEARTS are filled with joy and gratitude to God especially for the great spiritual blessings which He has given to us during the eight days of Conference.

Four days of that period are briefly outlined in the reports in this issue.

But it is utterly impossible to find room in this paper for reports of all that has been said and done.

We shall, however, complete the reports of the Conference in our next issue.

We should greatly rejoice to deal in these Notes with many subjects of great importance.

But we are writing them at the last moment, on the morning of publication.

IT HAS BEEN very delightful to meet with the large number of earnest members of our Church who have come in from all parts of the country, and especially with more than One Hundred (100) Ordained Officers of the Church.

THE EARLY morning Consecration Meetings and Conferences have been full of spiritual blessing, and the Open Conferences have been largely attended.

THE ANNIVERSARY SERMON, notwithstanding the zero weather, was attended by a vast audience.

We had the joy of ordaining twenty new officers and two Evangelists whom we ordained as Elders.

We also had the pleasure of giving the right hand of fellowship to 147 new members, and of administering the Lord's Supper to over 2000 communicants.

AS THE WEEK closes we find ourselves confronted with one of the boldest attacks that has been made upon us by the so-called religious press.

THE *Ram's Horn*, dated March 3, 1900, came into our hands on Tuesday, February 27th, bearing a lie upon its very face in a false date; a very common thing for the so-called religious papers which are published often nearly a week ahead of their date.

THIS ISSUE IS, so far as literary matter is concerned, entirely devoted, without any exception, to the destruction of what this miserable sheet calls "The Dowie Delusion."

For absolute wholesale lying it is an unprecedented production.

HOWEVER, we shall not take time now to characterize it further. Our dear people have already distributed over 100,000 cards announcing that on Lord's Day next we shall deliver an address entitled "THE LIES OF THE RAM'S HORN OF MARCH 3D, WITH AN EXPOSURE OF ITS EDITOR AND CONTRIBUTORS."

DOUBTLESS a very large number will gather in Central Zion Tabernacle on that day, and we have authorized one of our brethren, Mr. George R. Lawrence, who is probably the greatest flash-light photographer in the world, to take a flash-light view of the audience at the close of our afternoon address, when it is likely that the building will be crowded to its utmost capacity.

We shall perfect this picture quickly, if it is possible, and get it ready in time to appear with the full report of our reply to the *Ram's Horn* in our next issue.

We earnestly desire our friends to do their utmost to counteract the evil which it is the determined purpose of the enemies of God and of Zion to do by the wilful, wicked lies of the *Ram's Horn*.

WE HAVE had great pleasure in seeing how quickly our people responded to the call to distribute the cards throughout the city.

Notwithstanding the fact that Chicago has been suffering from the severest snowstorm ever recorded, the city being buried down under snow even at this writing, more than 25,000 cards per day for the past four days have been distributed.

THE MOST important attack in the "*Goat's Horn*," as we prefer to call it, is that of the Rev. R. A. Torrey, Superintendent of the Bible Institute (Moody's).

For downright wickedness and falsehood it is unprecedented, and in order to make that absolutely clear we have had prepared *facsimiles* of Mr. Torrey's letters to ourselves, written on April 14th and 19th, 1898, concerning his and Mrs. Torrey's appeal to ourself and Mrs. Dowie, to "Come over and pray and to examine us to see if you can find any sin in the way."

These words were used in connection with an entreaty to pray for his daughter suffering from diphtheria.

His letter also contained a confession concerning the death of another daughter for whom he vainly sought the aid of a doctor. He says, "*I believe I have dishonored the Lord*, and will be glad to have the people know that the failure was not in Him, but in me."

In the face of his earnest entreaty for our prayers, Mr. Torrey has asserted in the *Ram's Horn* that "neither Mr. Dowie nor his Elders knew of the sickness of my daughter until she was up and around."

AS FOR another of the *Goat's Horn* contributors, that miserable child of the Devil, known as John H. La Grange, M. D., whom we expelled from the Christian Catholic Church for shameful conduct unbecoming a Christian and a gentleman, we have only a word or two to say at this time.

We shall produce a copy of the court records of the Circuit Court of Cook County, Illinois, No. 199,705, which will show his real nature as guilty of the basest treachery and cruelty and falsehood.

He filed a Bill of Divorce against his greatly wronged wife, which was answered by her, denying as false his charges of abandonment, and asserting that he had "wrongfully and maliciously abandoned her."

The many indisputable facts which we will present will prove once for all the shameful character of this man, whom the "*Goat's Horn*" delights to honor.

"Birds of a feather flock together."

The *Goat's Horn* and La Grange are an excellent match in the way of villainy.

WE SHALL also deal with another *Ram's Horn* contributor of lies, an expelled officer named Amos Dresser, who was removed from our fellowship because of his having signed our name to a contract involving thousands of dollars, without any authority.

We shall prove by court records that he and his wife, who is also a *Ram's Horn* contributor, testified, under oath, exactly opposite to that which they now do in the pages of this vile paper.

WE SHALL also show the absolute falsehood of the remaining contributor, the good name of whose daughter we have endeavored to protect from association with that of the villainous La Grange, who had the audacity to pay her attentions as a lover whilst he was, as he still is, a married man. The lies of this person are of the silliest and most trumpery kind, and her being found in such company is greatly to her disgrace. The pages of LEAVES OF HEALING record, in her own words, and those of her daughter, how God blessed and healed them through our agency.

"Ingratitude is the worst of crimes."

WE SHALL deal with every point in the whole series of attacks, and shall once more expose the advertising vileness of the *Ram's Horn*, as well as the wicked lying of its editor and reporters.

WE GRIEVE to have this task laid upon us at the beginning of our fifth year.

We have not sought this conflict; but we shall not shrink from it.

Woe to those who have entered upon it!

We know that God will give us a glorious and complete Victory: and the False Witnesses will surely share the doom of "all liars" if they do not repent quickly.

WE MUST not forget, however, to mention yet one more of the *Ram's Horn* contributors, Bishop Thoburn, of the Methodist Episcopal Church.

We have exposed this wicked man before in our paper and shown his villainy, and we shall do it again.

He is in a perilous place.

THE ATTACK is, as all may see, inspired by envy, malice, hatred, and all uncharitableness.

Zion's Progress is the despair of the Apostate Churches.

WE ASK the prayers of our readers who may see these lines before we deliver the discourse to which we are referring, that they will pray that God will give us the needed strength for this task.

And we ask our readers to whom these lines will come, after we have delivered the discourse, that they will pray that the report of it will be greatly blessed of God.

ZION WILL never stop for a moment in her Onward Movement.

And in vain do the false prophets' cries ascend from their altars of Baal.

"There is no enchantment against" Zion.

ZION MARCHES ON to Victory through Christ Her King.

ON TUESDAY EVENING last, February 27th, in Central Zion Tabernacle, we consecrated and appointed Elder W. deRonden-Pos as Elder-in-Charge of the Christian Catholic Church in France, with headquarters in Paris.

He was also commissioned as Elder-at-Large for Great Britain and Ireland and the Continent of Europe.

Elder Pos delivered a very able address before his consecration to a large audience. He left on Wednesday evening, February 28th, on the Pennsylvania Limited for New York, and he sails for Plymouth, England, by the Steamship *Pennsylvania*, tomorrow, God willing.

He takes with him a very large quantity of Zion Literature, principally for use at the Paris Exposition this year.

He has our confidence and love, and all Zion is praying for the first Messenger *sent* directly from Headquarters to Europe.

His address is 15 Aubert Park, Highway N., London, England.

His address in Paris will be given as soon as he is located.

BRETHREN, PRAY FOR US.

ZION'S BIBLE CLASS.

CONDUCTED BY DEACON DANIEL SLOAN.

BIBLE LESSON FOR FRIDAY, MARCH 16th, 8 P. M.

The Glory Due God's Name.

1 *God is glorified when other gods are forsaken and He alone is served.*—Isa. 26:12-19.
Will God work in those who do not live only to His glory?
If other gods are honored, can they be of help to one?
When a person is all they are through God, is He not glorified?

2. *God is glorified when He is praised and trusted for His great power.*—1 Chr. 16:23-34.
What wonderful things do you love to tell of His doings?
How greatly are you blessed in living close to God?
Is God glorified by those who do not live holy lives?

3. *God is glorified when one not only lives for Him, but will die for Him.*—Phil. 1:15-30.
Is it to the glory of God to die by disease or sickness?
Ought we not to want to live to be useful to God and the help we can be to others?
Should the Devil ever fill us with fear?

4 *God is glorified when one walks up to and uses the Light He gives.*—Matt. 5:13-16.
Is not our life to be a constant salvation to others?
Have we light that helps others out of their darkness?
If we use the light God gives, will not men praise Him?

5. *God is glorified when abundant fruitfulness is wrought in the life for Him.*—John 15:1-9.
Can a person be a Christian and not be fruitful?
If fruitful, will not God energize us to become more fruitful?
Is not to obey God's Word and do right to be ever fruitful?

6. *God is glorified when He is given credit for all one is, has, or expects to be.*—Jer. 9:23-34.
Do you deserve any credit for being what you are?
Is not one liable to glory in his own achievements?
Is not to have a fruitful knowledge of God to be the end of living?

7. *God is glorified when faith is given unlimited rein in seeking great things from God.*—Rom. 4:16-24.
Do not doubts ever dishonor God and cause defeat?
Will not God quicken hope in all who trust Him fully?
Do not the promises of God challenge us to believe Him?

8. *God is glorified when one magnifies every function and relation of life just as God intended it to be used.*—Rom. 1:19-25.
If the body is not fruitful, is God glorified?
If marriage relations do not mean increase, is not God dishonored?
Does not lustful practice ever dishonor the body which belongs to God?

The Lord Our God is a Glorified God.

How to get good out of God's Word every day you live throughout life.
Read its Great Truths.—Meditate on what God says.—Reflect on how it is to affect your life.—Mark the Scripture significantly with ink as read.—Pray that your spirit may grasp it. Live it, whatever may arise.—Look for blessings ever to follow sincere obedience.
Then, more and more it will be your delight day and night as God declares it should.

BIBLE LESSON FOR SUNDAY, MARCH 18th, 1:30 P. M.

Subduing One's Will.

1. *Not to do this is to be lost without help.*—Prov. 29:1-4.
Does not God give every one fair warning?
Is not to reprove sin to be doing God's work?
Does not presuming to disobey God bring sudden destruction

2. *God's will in all things must be supreme.*—Eph. 6:5-8.
Is it the will of God to do one's work faultlessly?
How can God be pleased through the work of one's daily toil?
Should one have to be under surveillance to do good work?

3. *God's will puts one on a higher plain.*—Isa. 55:6-13.
Should one ever be afraid to seek God's way?
Do we not have to give up our thoughts to get God's?
Is not to know and do God's will to be joyful and happy?

4. *Following self-will ends in death.*—Ezek. 18:31, 32.
Is not to be headstrong to go to the Devil in short order?
Will not the old heart ever find death, and not life?
Is God pleased in any man dying the death?

5. *To swerve from the purpose of doing God's will is to lose life.*—Prov. 4:20-27.
Must not one obey what God says?
Is it not God's Word His revealed will?
Does not to obey His Word make one healthy, wealthy and wise throughout life?

6. *To be self-willed is to seek and soon face judgment.*—2 Pet. 2:4-14.
Can any one who sins, and does not repent, escape judgment?
Does not God give examples of those who are self-willed?
What happens to him who despises authority?

7. *To deny the self-will is to find life, and then, in a large measure, enjoy it.*—Matt. 19:23-30.
Is it not God's rule that a man who gives, gets?
What is self-denial if it is not to deny one's own will?
What is it to do God's will except obeying His Word from the heart?

God's Holy People are a Self-Denying People.

Study Zion's Bible Class Lesson Daily. At family prayers let each member read a division of a lesson, the leader afterward asking the questions noted, receiving the answer in Scripture language with the particular verses used. An unfinished lesson can be continued at the next prayer season. **Arrange in your home regularly some evening or Sunday afternoon a meeting,** inviting in a few neighbors and friends, and with them study the lesson according to the plan above suggested, and recount to them the work God is doing in Zion. **Above all, read carefully when all alone the Scripture cited in each lesson,** marking a line around the same in your Bible, praying ever that God may bless the Word read to your own heart and life and enable you to speak it faithfully to others to their own good or admonition. **Ever obey God and His Word will come with increasing light.**

Reply at once if you are using Zion's Bible Class Studies in a regular Zion Gathering anywhere and are trying through their use to help others to "A HOLIER LIFE FOR GOD." **Write Deacon Sloan** how long and where you have been doing this work, that he may by prayer, special helps and counsel come closer to you in your own life and comprehension of the Truth, and be, perhaps, of inspiration and assistance, possibly by an occasional personal letter to all who, as Bible Workers in Zion, are striving for the faith once delivered. **Add your name to the list.**

NOTES OF THANKSGIVING TO ZION'S GOD

Extracts from the General Overseer's Correspondence

Compiled by O. L. Spencer, Private Secretary

Apostate Minister Afraid of the Truth.

4540 WABASH AVENUE, CHICAGO, February 11, 1900.

REV. JOHN ALEX. DOWIE.

Dear Sir:—On the first Sunday in January I presented, in a written form, my resignation from the German Evangelical Lutheran Congregation at Forty-ninth and Dearborn Streets, Rev. J. Nutzell, Pastor.

I stated that I was convinced that the Lutheran Church was not in harmony with the teachings of Christ in the matters of prayer and Baptism.

The congregation selected a committee of two, to invite me to the next regular meeting, so as to prove my statements.

Last Sunday I made my appearance.

At first the pastor read from a written paper, passages from the Scripture, to prove that I was wrong. For instance: The leper prayed, "Lord, if Thou wilt," and since the Lord did not rebuke him, we can take it for granted that we are to pray in that way.

Also Christ said: "Go and teach *all* people and baptize them." He therefore meant *all children and adults*. Hence Christ's command is to baptize children.

He then moved that, inasmuch as he had proved me wrong from Scripture, I be not allowed to speak, to attempt to prove my statements from Scripture.

He then asked me to answer only by Yes or No whether I still stood firm in my statements. I stood up and told the congregation that, by the Grace of God, I stood firm, my conscience not troubling me, and my heart not condemning me.

As soon as my sentence was finished, the congregation was in an uproar.

Two men jumped to their feet and said, "That will not be tolerated; this man was invited to prove his statement, and now he is here, and you will not let him speak."

Another man jumped up and said, "Dear brethren, we must consider, and be very careful, for we have a man before us who is well instructed in the Scripture."

"Certainly," said the pastor, "he might quote Scripture, and perhaps some of the weak-minded brethren be convinced and"——

Another brother interrupted, "We are so many, and surely should be able to prove or disprove his statements. We ought to follow the Scripture, Mathew 18:15, and let us hear what he has to say."

Then there was another uproar.

One man said, "The whole press of Chicago and the whole world is condemning Dr. Dowie as a fake."

The minister finished the sentence by saying, "Certainly, and there is no minister in Chicago, no matter to what sect he belongs, who does not condemn Dr. Dowie, as does the press."

Then they wrangled for two hours, whether I should speak or not, and finally the majority agreed with the pastor and I had to be silent.

By their actions they have surely proven that they are cowards and full of fear that the truth may be known.

Yours respectfully, D. KEMMAN.

God Protects His Own Amidst a Hail of Bullets.

J. H. Harriman, of Colorado Springs, Colorado, writes us as follows:

My younger boy is in the Philippine Islands, a member of Company K, Third United States Infantry. I can say, of a truth, that he has been wonderfully kept, I believe, in answer to Dr. Dowie's prayers, as I have requested his prayers at different times.

The desire of my heart today is that he will be spared to come home, and that I shall be blessed with the opportunity of hearing him testify in Zion of the wonderful power of prayer in his behalf.

I always call his attention to the fact that he must look to God for protection. I was greatly rejoiced in one of the last letters to have him write: "Father, I always pray to God to protect me whenever I go on the firing line, and although the bullets have come thick and all around me, none have yet hit me."

Prayer Continually Answered.

C. E. Calkins, Mt. Ayr, Iowa, writes:

DEAR DR. DOWIE:—Your letter of the 21st inst. received. It has done us good. Your prayers were answered when I sent the telegram. They are being answered right along, and we thank God for it.

We cannot express in words the gratitude we have for you and for Zion!

Healed of Severe Injuries in Answer to Prayer.

EAST UNION, OHIO, February 19, 1900.

DEAR DR. DOWIE:—After reading Brother Henderson's experience of Divine Healing, I feel impressed to give my testimony.

November 8, 1899, my young workmen were drawing corn from the field to our barn. As the barn would not hold it all, they built outside the barn. When pretty well up they needed my assistance. They called me, and in attempting to get upon the stack, I fell eleven feet, striking on my back on a pile of rocks.

My face was skinned, I had a bad bruise below my right knee, and my back was very badly bruised. I became unconscious for a little while.

When I regained consciousness, I staggered to the house, and requested Evangelist E. B. Kennedy to pray for me (Brother Kennedy was holding meetings at our home). He prayed for me and I went to bed. I took a chill; he prayed for me again. I soon fell asleep, and was able to walk around and attend nearly all the meetings at Orrville. In a few days I was all right.

I praise God for healing me, and thank Him for men of God like Brother Kennedy. I thank Him for sending you to America, to teach men and women how to pray the prayer of faith, and to trust God for keeping. He keeps me.

Yours in Christ, JOHN SOLLENBERGER.

P. S.—We have several other testimonies of healing through faith in Jesus, which we would gladly give at any time. J. S.

Ten Years of Suffering Ends in Healing in Zion.

WILLIAMSBURG, PENNSYLVANIA.

DEAR DR. DOWIE:—I have felt for some time that I ought to write to you, telling you how the Lord healed my limb of running sores of nearly ten years' standing. The pain I endured was terrible.

My friends advised me to have my limb taken off, which, of course, was against my will. I was helpless and had to use crutches most of the time. My case baffled the skill of physicians.

A friend of mine handed me a copy of LEAVES OF HEALING. This was the first copy I had ever seen. I read it and said to my husband, "If I had the money I would go to Zion to see if I could be healed."

This expression—to see if I could be healed—was made, of course, in my ignorance of God's will.

The money was furnished, and I arrived at Zion Home in June, 1897, to hear Dr. Dowie teach Divine Healing.

His teaching and preaching convinced me that God was still the Healer as well as the Saviour of all who truly repented and trusted God for Salvation, Healing, and Holiness.

I was also taught how to pray, not to Jesus, but to the Father in Jesus' Name. His impressive words caused me to feel that God was present to heal.

When he laid hands on me and prayed the prayer of faith, I received such a spiritual blessing that, as I left the room, I realized I was healed.

In the fall of 1897 I fell and hurt my limb, and had trouble again. Then in May, 1898, I went again to Zion Home. I was healed again.

We live on a farm, and I have been doing my own work ever since June, 1898. My limb is perfectly healed.

We also learned that Jesus is our Keeper, and hence we gave up medicine and doctors. We also gave up pork and came out of the Lutheran Church. We are members of the Christian Catholic Church in Zion.

God has answered our prayers many times in behalf of our children and ourselves.

We praise God for our healings, and thank Dr. Dowie and his dear, faithful wife for the blessing they have brought to us through their teaching and prayer. We ask God to bless them daily.

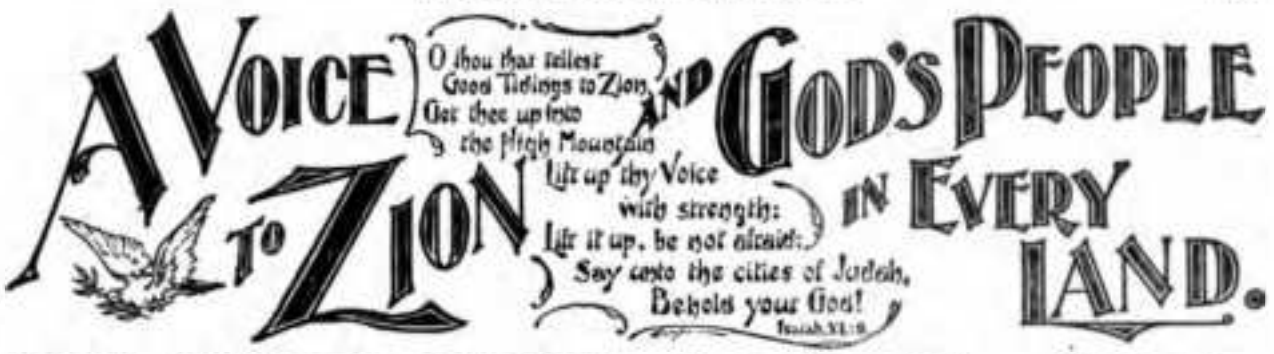
God bless Zion all over the world.

Yours in Christ, MRS. D. E. STACEY.

"Surely there is no Enchantment against Jacob, Neither is there any Divination against Israel: Now shall it be said of Jacob and of Israel, WHAT HATH GOD WROUGHT!"
—Numbers 23:23.

MODERN BAAL-WORSHIPERS TRYING TO CURSE ZION.

And Balak sent messengers unto Balaam, saying, "Come now therefore, I pray thee, Curse me this people; for they are too mighty for me: peradventure I shall prevail, that we may smite them, and that I may drive them out of the land."—Numbers 22:6.



FOURTH ANNIVERSARY CONFERENCES
OF THE
CHRISTIAN CATHOLIC CHURCH IN ZION.

Report of Meeting held in Central Zion Tabernacle, Thursday Evening, February 22, 1900. Thanksgiving Service.

Report of Meeting held in Central Zion Tabernacle, Friday Afternoon, February 23, 1900. Subject: Holy Living.

Report of Meeting held in Central Zion Tabernacle, Friday Evening, February 23, 1900. Testimony Meeting.

Report of Meeting held in Central Zion Tabernacle, Lord's Day Afternoon, February 25, 1900. Prelude: As to Date of Leaves of Healing. Anniversary Sermon: What Hath God Wrought?

REPORTED BY S. AND E. W. AND A. W. H.

FOUR years ago, on a bitterly cold day, four hundred and fifty earnest people with their fearless leader, under God, met in a small flat-ceiled upper room in a ramshackle building in the almost deserted "World's Fair District," near Jackson Park, and took the first steps towards the organization of the Christian Catholic Church in Zion.

On the Fourth Anniversary of that momentous, although unnoticed, meeting, members of the Christian Catholic Church from all parts of the world have gathered and have met in thousands and thousands in a series of the most enthusiastic Conferences throughout a period of eight days.

These Conferences have been marked not only by enthusiasm, in its best sense, but by a deep spiritual undercurrent, a sober practicality which regarded results in God's work, and an intense loyalty to Zion and God's chosen servant, whom He has placed at her head.

These Conferences up to and including Lord's Day afternoon, February 25th, important as they were, can be reported only in briefest outline in the pages which follow.



At all of them, in spite of the fact that the weather was most inclement, alternating rain, wind and snow with bitter cold, there were very large attendances. Not only Zion's sons and daughters from every land, but many visitors from Chicago and elsewhere, came seeking the truth and, in some cases, through curiosity.

The first public meeting of the eight-days' Conferences was held on the evening of Thursday, February 22, 1900, and was devoted to thanksgiving to God for the blessings He has showered upon the Christian Catholic Church during the four years of her history.

The important subject of "Holy Living" was discussed by the General Overseer, Overseer Piper, and others on the afternoon of the next day, Friday, February 23d. Many helpful thoughts were emphasized.

On Friday evening a "cloud of witnesses" told the wondrous story of Jesus the Saviour, Healer, Keeper, and Cleanser.

On the Lord's Day afternoon, the Anniversary Sabbath, Zion spent six hours at such a feast of spiritual good things as could be found nowhere else on earth today.

Although it was impossible to begin to tell the story of the four years of the Christian Catholic Church in Zion, the General Overseer touched effectively upon the most salient points in that brief but wonderful history.

At the close of the service one hundred and forty-seven candidates were gladly welcomed into the fellowship of the Church. The names of these candidates are printed at the close of this report.

The following twenty-two officers were then ordained:

Elders—

Rev. Edward B. Kennedy (late Evangelist).
Rev. Eugene Brooks (late Evangelist).
Rev. John R. Armstrong.
Rev. August Ernst.
Rev. Frederick J. Richert.
Rev. Christopher S. Osterhus.
Rev. Eli Alex. Child.

Evangelists—

Rev. Anna Armstrong.
Rev. Sarah Lehr-Kennedy.
Rev. Sara Leggett-Brooks.
Rev. William A. Moody.

Deacons—

John G. Stockholm.
Harvey A. Gould.
Walter C. Huber.
Homer Kessler.
Herman Peterson.
Frederick Grandall.
Andrew Gellinger.
Samuel Stevenson.
William Hamilton.

Deaconesses—

MRS. MARIE BRIEGER.

MRS. LIZZIE SNOW WOOLDRIGE.

After the ordination, over two thousand Christians gathered about their Lord's Table in sweet communion.

THANKSGIVING SERVICE.

Central Zion Tabernacle, Thursday Evening, February 22, 1900.

The services were opened by singing Hymn No. 404:

Come, Thou Fount of every blessing,
Tune my heart to sing Thy grace;
Streams of mercy, never ceasing,
Call for songs of loudest praise;
Teach me some melodious sonnet,
Sung by flaming tongues above;
Praise the mount—I'm fixed upon it!
Mount of Thy redeeming love.

The General Overseer then read from the Inspired Word of God in the eighty-fourth Psalm.

Prayer was offered and the tithes and offerings received.

The General Overseer then said:

I will ask the Overseers, Elders and Evangelists to speak first.

I call upon the Overseer-at-Large, William Hamner Piper.

Rev. William Hamner Piper, Overseer-at-Large.

Overseer Piper said: "I thank God first of all for Salvation, about which I knew nothing before coming to Zion, even although I was a preacher. I thank God also for the blessing He has given me in the ministry, and for the numbers He has saved through my efforts, and for those whom He has healed.

I thank God also that I know that Jesus Christ is my Healer, and for the blessing that He has given to us as a family with two bright little babies of good sound bodies. Pray for me that God will give me sufficient wisdom and knowledge and faith and all the rest of the gifts that He can give to me in order to qualify me for the position to which the General Overseer, under God, has called me."

Rev. George L. Mason, Overseer for China.

Overseer Mason said: "It would take till midnight to recount the things for which I wish to thank God. This last year has been by far the happiest and most fruitful in my life. I thank God for Dr. Dowie. I thank God for the Christian Catholic Church. I praise Him that He showed me a year ago in China what the Christian Catholic Church was. I saw it by faith.

"We were dissuaded on every hand, and at every place where we stopped on the way they plead with us to reconsider.

"I am the happiest husband and father in Zion. Our girls, you know, were in school in Northfield, Massachusetts, where nature has done so much and art has beautified, and where the lavish gifts of Christians have poured in, and where, to a certain degree, there is spiritual life. It was with some misgivings that we wrote to them to come to Chicago last June. But these girls were not here many days before they were thoroughly in Zion. Zion is getting more and more into our hearts, and we are getting more and more deeply into Zion.

"I thank God that we have had the privilege, in a number of places, to bear reproach and shame and to be hated without cause for Christ's sake. I found increasing joy in preaching Repentance. Thank God for the Zion family. Thank God for the brotherhood. Thank God for the true fraternity. Thank God for Zion City. Thank God for everything good in Zion. God is with us, and let us go forward with courage, carrying the manifold Gospel into every nation."

Rev. J. G. Speicher, M. D., Overseer for Chicago.

Overseer Speicher said: "I have never looked in any other way than straight ahead since I came into Zion, and I never wanted to go back. I knew what I was doing when I came into Zion before there was any Christian Catholic Church organization. I wondered at the time why in the world Dr. Dowie would have me in Zion. I knew my shortcomings and my inefficiency and my unworthiness. I can say that by the Grace of God, under the direction of Dr. Dowie, I am what I am through his patience and teaching.

"Although I had been ordained by the Baptist Church, I was no preacher. I did not know how to talk, and do not know much about it yet, but I have had your encouragement and the patience of the General Overseer.

"My father died with cancer, and God healed me and delivered me from cancer. He cleansed my blood. I do not believe there is a drop of cancer-blood in my veins.

"We have had three dear babies born in Zion Home. I do not think there are any better in Zion. (Laughter.) There are some just as good, but they are not any better." (Laughter.)

Dr. Dowie—I have the best babies, because all their babies are my babies. You are all mine, and I am yours. (Laughter.)

I want now to show you the best of all the Elders. (Mrs. Dowie here came forward, and was greeted with applause.) This is the Senior Elder of the Christian Catholic Church. She has been with me all the way through. (Amens. Applause.) I will not say that we have not differed, because it would have been dreadfully dull if we had not. But we have always come along together. She is all right. (Laughter. Applause.)

Elder Jane Dowie, Zion Home.

Mrs. Dowie said: "I think this is rather an embarrassing introduction. (Laughter.) I feel very grateful to God tonight for what He has done for us. Zion City means a great deal to us, as we have gone up and down in this world and have seen so much dirt, and filth, and misery, and sin in the cities of this great land.

"We felt that we wanted a clean city where we could gather together the people and teach them to worship God in spirit and in truth, and have them lead clean lives in spirit, soul, and body. Many a time my heart has been sick when I have listened to the dreadful stories that people have told us. The strain has been very, very great on me. It has been very great upon my heart. I have felt several times within the last two years as if my work were about finished, and that Doctor would have to get another wife, as he sometimes says. (Laughter.)

"Now I believe that God is going to give me more years of life here, and that I am going to stay and work among you. But I am going to guard my strength. I think that it was the overwork that brought about the unfortunate results. I am not going to do that again, as I do not think that it is right. I am not going to do it because the General Overseer has told me not to, and I intend to obey. (Laughter.)

"I feel grateful to God tonight that I have one of my own family with us in Zion, my sister. For several years I prayed and the Doctor prayed for her that she might come. God sent her to us, and it was a great joy to me the other day to have her join with us in this Church and be baptized. We have quite a number of relatives in distant lands. If they were here, we would have them nearly all with us in Zion and in this Church, because we are one in spirit.

"Go on living this true and holy life; get closer to God. May God grant that you may all have happy, happy times in Zion City with your families. May God make us happy, pure and holy!"

Elder John Alex. Inouye (Japan), Zion College.

Elder Inouye said: "First of all I thank God that He led me to Zion from the Moody Bible Institute, which to me was not satisfactory at all. I thank God for the General Overseer, and all the members of the Christian Catholic Church in Zion."

Elder Charles A. Hoy, Zion Home.

Elder Hoy said: "I thank God that the Little White Dove brought to us the story of healing of Miss Vina Peck, now Mrs. Graves. We believed the story of Zion, which eventually brought my wife's healing."

Healed When a Complete Physical Wreck.

Mrs. Charles Wilson said: "When I came to Zion I was a total wreck. Now I think I can truthfully say that I am one of the strongest women in Zion. I have never had an hour's sickness in the six years since my healing."

A Complete Consecration.

Rev. E. A. Child, Philomath, Oregon, said: "I said to my wife not long ago, 'If I ever amount to anything, it will be because I have heard Dr. Dowie's teaching, and followed him.' I came here to offer my services to Zion, and let Zion do with me as she pleases. I made a full consecration. I thank God that I am ready to do His service in any capacity He sees fit."

Dr. Dowie—In the kitchen?

Mr. Child—"In the kitchen." (Laughter.)

Dr. Dowie—That is the place where we sometimes make Overseers.

Elder S. Moot, Lima, Ohio.

Elder S. Moot said: "This last year has been by far the best year of my life. I thank God for our General Overseer and his teaching. He has taught me to know so much more about God. I do love to tell the story of Jesus."

Elder D. C. Holmes, Superintendent Zion's Junior Seventies.

Elder Holmes said: "I thank God for Dr. Dowie. I thank God that I have not had a fight with him yet. (Laughter.)

"I thank God for Mrs. Dowie, and I have had a fight with her. (Laughter and applause.) I thank God for a good wife.

"I thank God for Mrs. Dowie and for the time we had. I never would wear a necktie until I came to Zion. (Laughter and applause.) Mrs. Dowie met me on one of the landings as I was leaving the elevator one day and said, 'Elder, can I see you a moment?'

"I did not know but that she was going to hang me. (Laughter.) I said, 'Certainly.' She had a nice little box in her hand, and she opened it. Then I saw that I was in a box. (Laughter.)

"There were two nice little neckties as sleek as rats. (Laughter.)

"I thought, 'What will my wife say?' When Mrs. Dowie said, 'We would like to have you look nice as well as be nice, and we would like to have you wear these, if you will,' I said, 'Thank you, but I would not wear one for my wife, and I would not like to put one on now (laughter); but if the General Overseer says put a necktie on, I will do it.' (Laughter and applause.) She kindly and courteously said, 'I am ——' (laughter and applause); and on went the necktie. (Laughter.)

"I thank God for a verse in the Bible. You will find it in Ezekiel 16:49. It describes the condition of the churches today. That is one reason why I am here. I will give you also my Fourth Anniversary verse—Job 22:21, 22:

"Acquaint now thyself with Him, and be at peace:
Thereby good shall come unto thee.
Receive, I pray thee, the law from His mouth,
And lay up His words in thine heart."

Mrs. Holmes then said: "I am truly thankful to Mrs. Dowie for demanding the obedience of Mr. Holmes to the General Overseer with regard to the wearing of a necktie, thus accomplishing that which I had long earnestly endeavored to do. I am grateful to Dr. and Mrs. Dowie for all their kindness to me since I came to Zion Home."

Brands Plucked From the Burning.

Hugo Sikesh, 1343 Michigan Avenue, Chicago, Illinois, said: "Fourteen days ago I had been intoxicated for several days and was completely discouraged. I had a glass of poison all mixed to drink, when I read a vile attack on Dr. Dowie in the *News*. In that article I saw the name of Elder Holmes. Something said to me, 'That is a good man. Go to him. He can help you.'

"I went to Elder Holmes. He prayed for me and I gave my heart to God. He helped me to pay some of my debts, get my tools out of the pawnshop and go to work.

"I have become a member of the Christian Catholic Church, been baptized, and am doing work in Zion's Seventies.

"I thank God that through Zion I have been delivered from a filthy drunkard's life."

Owen McPhilips, Chicago, Illinois, said: "Last Saturday night I was standing in a saloon intoxicated. A lady came up to me and asked me to buy a paper. (The lady referred to was one of Zion's Saloon Seventies.)

"I told her I had no money. She told me to come to Zion Tabernacle the next day.

"I promised her that I would. The next day, Sunday, at ten o'clock, I came down here, still drunk.

"I met Elder Homes, and got on my knees out there in the hall. I promised God I would drink no more. I have not been drunk since. I have not seen my family in twelve months. They are in Battle Creek, Michigan, and with God's help I hope I will have my arms around my children again. (Applause.) They used to run away from me when they would see me coming under the influence of liquor. The next time they see me I hope they will run towards me and not away from me."

Dr. Dowie—I am glad to know that God is blessing the Saloon Seventy work which Elder Excell and a number of others are conducting. That is a glorious victory.

I intend to ordain two Elders, who have been Evangelists, on Lord's Day. (Applause.)

I had Overseer Mason go down to Ada, Ohio, to fix up the whole matter concerning Evangelist Kennedy. (Laughter.) I summoned Evangelist Brooks from Victoria and sent him up to Canada and told him he was not to come back without a wife. (Laughter.) He came back day before yesterday, and said, "She is coming down tomorrow. (Laughter.) She wants you to marry us."

This evening, a few minutes after seven o'clock, I had the great privilege of uniting these two Brooks, that have been flowing apart for so many years into one stream. (Applause and laughter.)

Miss Sara M. Leggett, who is now Mrs. Brooks, was brought down from Ontario, Canada, in a dying condition. She was instantly and perfectly healed, raised from the couch in Zion Home Assembly Room, by my hand and God's power. The testimony of Mrs. Brooks will be found in LEAVES OF HEALING, Volume V, Number 17.

The Miss Lehr, of Ada, Ohio, who is now Mrs. Kennedy, was healed through our agency and the reading of LEAVES OF HEALING. The testimony of Mrs. Kennedy will be found in LEAVES OF HEALING, Volume VI, Number 6.

Evangelist Brooks fell in love with Miss Leggett's picture, and asked me what I thought of the original. I said, "Come along, you sinner. (Laughter.) You go up to Canada and get her." (Laughter.) I sent a good word ahead for him up to Canada, which I think helped him quite materially. (Laughter.)

I will now call upon Rev. E. B. Kennedy, who will soon be an Elder, to tell us how grateful he is to God and to Zion.

Evangelist E. B. Kennedy, Designated for Work in China.

Evangelist E. B. Kennedy said: "It is two years ago this present month since I came to Zion. I thank God for these two years that He has given me in Zion. If I am worth anything to God in the ministry, I owe it all to Zion. When I say Zion, I mean Dr. Dowie. I thank God for the teaching. I thank God for the healing. I came here very sick, and thank God tonight that I am well.

"During this last year as I have gone out into the work I have had some battles, but God has always kept me from harm.

"I thank God most of all that I have seen the salvation of my old father. I think the happiest day I have spent these last twelve months was the day when I had the great privilege of baptizing my old father and mother. When at home last month we found a swelling coming upon my father's face. It had every appearance of a cancer. We took it to God, and the last word we had from home was that it had been wholly healed."

Evangelist Eugene Brooks, Victoria, British Columbia.

Evangelist Brooks said: "The General Overseer, through Overseer Piper, sent me the greatest command that mortal ever received. It was to go up to Canada and get Miss Leggett and bring her down and be married this Anniversary. (Laughter.)

"Having received such an order, I went to Chesley and fortified myself, but was dreadfully 'shelled.' I took the camp of the Boers and came off victorious.

"That first-class Methodist editorial hyena up there at Chesley said that Brooks was up there prospecting and preaching, and incidentally securing purchasers for Zion City property. After having seen Zion City Site, I thank God that if I were doing that, it would be a splendid business to be in. (Amen.) It was the next best thing I could do after the conquest I had made up in Chesley. (Laughter.)

"While I was up in Chesley, going through that battle that we had, I remembered that Jacob had to work seven years for his wife. (Laughter.) I believe I would rather work seven years than go through what I did in Chesley in seven days. But I think my prize is worth the price. I thank God that He has brought us together, for it is the hand of God, and not ours. I earnestly pray that God, having cast our lots together, will use us for His glory and to the blessing of many of His children."

Dr. Dowie—We would all very much like to hear Mrs. Kennedy, would we not?

Voices—"Yes."

Healed of Severe Chronic Illness.

Mrs. Sarah Lehr-Kennedy said: "I am thankful that I am in Zion.

"I am thankful that there is a Church that boldly denounces sin in every form.

"It is a blessed privilege to be in a place where one can worship according to the dictates of his conscience without being disturbed by the howls and yells of a mob.

"I did not gladly and willingly come into Zion. I rejoiced that God had healed my body of disease, but I did not like such pointed teaching. It was not until I knew that my prayers were hindered by my standing in a fellowship which refused to accept my healing as from God, that I decided to stand with Zion.

"I promised God when I was healed that I would do whatever He led me to do. I had expected and hoped to work among the poor in the factory districts.

"I am glad we can commit our way with God, it makes life so much brighter.

"I desire you to pray for Zion in the outside places, that God's Way of Healing may be known."

Dr. Dowie—Mrs. Kennedy and Mrs. Brooks were both wonderfully healed in Zion. When their husbands went to get them, the Devil wanted to kill them. He tried to kill them both and stirred up the greatest possible riot. The students in the Ohio Normal University, Ada, Ohio, where Professor Lehr, Mrs. Kennedy's father, was President, especially the pharmaceutical students, wanted to murder him. The same thing transpired in Chesley, Ontario, Canada. They tried to murder Evangelist Brooks.

These two ladies were nearly dead when Zion found them. The Devil thought he had their lives. Zion stepped in and God used me to their healing.

Healed When Dying.

Mrs. Sara Leggett-Brooks said: "I thank God for Zion. God has blessed me wonderfully in the last two years. I thank Him that I have learned to walk by faith and not by sight. I desire that God's Name shall be glorified in my life, and to a certain extent His Name has been glorified in my healing. I thank God that I am able to obey Him. I know that I need more of God, and feel that God is going to bless me. I pray that God may bless all in Zion."

Dr. Dowie—Everybody who, this year, has something in his heart to thank God for, stand to his feet. (Apparently all arose.)

PRAYER OF CONSECRATION.

Our God and Father, in Jesus' Name we come to Thee. We thank Thee. We praise Thee for all that Thou art tonight. Do Thou accept our thanksgiving, and enable us now to go forward, and to get a great blessing from day to day. Bless the General Overseer in the direction of the work, and all the counsellors and helpers in every department of Zion. Bless the Coming City. Give us victory. Give us the resources that we may be able to do all that is in our hearts to do in the establishment of this City of God, for Jesus' sake. (All repeat the prayer, clause by clause, after Dr. Dowie.)

Did you mean it?

Voices—"Yes."

Dr. Dowie—Now live it.

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 Christ; faithful is He that 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.

CONFERENCE ON HOLY LIVING.

Central Zion Tabernacle, Friday Afternoon, February 23, 1900.

The services were taken in charge by Overseer Piper and opened by singing Hymn No. 201.

Overseer Piper then read from the third chapter of the Second Epistle of Peter.

Holy Living

was the subject of an ably delivered discourse by the Overseer-at-Large. The General Overseer had taught for several hours on this subject at the Conference of Ordained Officers that morning. He spoke at much length on 2 Peter 3:11 and 14, emphasizing the words, "What manner of persons ought ye to be in all Holy Living and Godliness?" Among other things Overser Piper said:

There has always been in my mind more or less vagueness and indefiniteness concerning the subject of Holiness as it is presented in so many places. I think the same vagueness is the experience of nearly all others who have thought upon the subject.

As was brought out in the meeting this morning, Holiness is God.

Holy Living is our part of it. Holy Living lies at the very foundation of all success in the religious life.

Men and women will not be saved simply because the organization that is making some pretenses in the work of salvation has thousands or millions of dollars.

The work of God will not be carried on simply because the organization which may be attempting to carry it on is sufficiently blessed to have beautiful places of worship.

The cause of the Lord Jesus Christ will not be advanced simply by ministers gifted with oratory.

I wish that you could see this afternoon that right at the very foundation of Salvation, and of Healing, and of the extension of the Kingdom of God is the fact that the men and women who are identified with that organization are living, under God, godly lives.

If we are to receive the power which God desires to give, we must see that power is not the first thing, but is a consequence of something else.

Power will come if you will live clean, godly and pure lives.

Praying, agonizing and yelling will bring no power but that of the Devil unless your life has been cleansed by the power of God.

It is one thing to say in a meeting, "I am holy; I am sanctified." It is a very different thing to live it.

Holy Living Does Not Consist in Glib Words.

I have seen a "Holiness meeting." I have heard the call for all who wanted to be sanctified to come to the altar. They had not heard a word about repentance. I have seen two drunk men stagger to the altar, seeking sanctification.

At the conclusion of this sermon, the meeting was thrown open for testimonies.

Elder Archibald McFarlane, Auburn, Nebraska.

Elder McFarlane said: "When I came into Zion I asked God to give me love, and I preached in love. I am glad that I have come in contact with such a man as our General Overseer; such a man as Overseer Piper, and others here, listening to whom brings me before God to see myself as God sees me."

At this point the General Overseer arrived, and upon the subject of Holy Living, said:

The Power in Zion is Always in Holy Living.

It is not in holy talking.

Unless that talking comes out of the heart and as the outcome of the life, you can talk a great deal and yet remain a pack of hypocrites.

Let God witness to your holy lives.

In a "holiness" conference somewhere a man said, "Hallelujah, I am holy." Just in a minute or two he said, "Now that Dr. Dowie, who talks about Salvation and Healing, does not know anything about Holiness. He never once says, 'I am holy.'"

A lady arose and said, "I will ask the brother who has just sat down what he thinks of my Christian character."

"Why," the minister said, "I think most highly of this lady's Christian character. I believe her to be a sanctified woman."

"Thank you," she said. "I would neither have been saved, nor healed, nor cleansed, if it had not been for Dr. Dowie."

She sat down. (Applause.)

He looked as if he had been sat upon.

What business have we to witness to our own cleansing? Nobody knows that but God. We certainly do not know it ourselves. Let God the Holy Ghost witness for us, even as He witnessed for Jesus Christ the Son of God and Son of Man.

It is of the greatest importance that you shall remember that a holy life must begin first in the heart and then in the home.

You must make your home a happy home. It must be a home where God is recognized from morning until evening.

Elder David A. Reed, Southern Michigan.

Elder Reed said: "I am very thankful for what we have heard concerning Holy Living. I have been for about nine years working for the Lord. Previous to coming into Zion I heard nothing but holiness. I wondered sometimes what it was.

"When our General Overseer spoke of Holy Living, I began to see that we would have no trouble in getting holiness if we would live right."

Evangelist Mary C. Reed, Southern Michigan.

Mrs. Reed said: "I am glad that I have realized the laying on of hands by a holy man who has been ordained to lay on hands. I received a very great blessing when the hands of our General Overseer were laid upon me in ordination. God has wonderfully revealed His Word to me. I am so thankful for Zion."

A Holy Life Inspires Confidence.

Rev. E. A. Child said: "I praise the Lord that I am in Zion. I find it to be a very practical Christianity; very practical Holy Living. I had confidence in the General Overseer when I first met him, because I saw that he was living a holy life."

Dressing to the Glory of God.

Elder McClurkin said: "It was said by one who saw the picture in LEAVES OF HEALING of the General Overseer and his family in their drawing room: 'There is no Christ in that picture.' That person has a false conception of Christ. I believe there is considerable of Christ in that picture. There is more Christ in Zion Home than any other home upon this earth, so far as I have found. There is a great deal of Christ in the General Overseer and his wife which has led them to give up a family life, and left the privacy of a family home for the sake of receiving such as ourselves and others like us into that Home. It means continual crucifixion of the flesh to the General Overseer to give up everything as he has done, and as his wife has done. Then how contemptible it is for some miserable sinners to begin to find fault with him and with her because they have a few comforts and some beautiful surroundings.

"May the Lord have mercy on them. I thank God that He opened my mind and my heart to perceive that there was Christ in that kind of living.

"I used to be a fool, too, but the Lord has delivered me from imagining that there was any religion in my going slouchy. I desire to dress to the glory of God."

Dr. Dowie—I suppose if I were to ask my people at the Publishing House what numbers of LEAVES OF HEALING they have sold most of, they would tell you that they have been the numbers that contain our family pictures, without any question.

Many Blessings Through Zion Teaching.

John Stockholm, Eau Claire, Wisconsin, said: "Many are the blessings we have received from the teaching of Dr. Dowie in our home life. In our family the children all offer their voluntary prayers."

Mrs. Holden, Chicago, Illinois, said: "I was taken out of a dying bed, and my friends thought that I would not live sixty days. I was instantly healed in Zion Home."

Elder A. F. Pence, Marion, Ohio.

Elder Pence said: "Most of our people are poor. They look at that picture of the General Overseer and his family, and say, 'Since our husbands are no longer stinkpots, we spend no money on tobacco; since we are not members of Secret Societies, we spend no money that way; since we do not have to pay doctor bills and drug bills and whisky bills and beer bills, we are going to have an elegant home like that.'" (Applause.)

Dr. Dowie—May God give it to them all, so far as they need it, and can use it, for God. Some do not need it, and, if they had it, could not use it.

Elder Pence—"One dear woman said to her husband, 'The last two or three months since you have used no tobacco, we have been getting ahead a little, and by and by we are going to have a nice little home in Zion City.' 'Yes,' he said, 'when we get to Zion City we will have Brussels carpet in our kitchen." (Laughter.)

Dr. Dowie—That, of course, would be foolish. Linoleum is far better for a kitchen than costly carpet, which would be entirely out of place in a kitchen.

Elder Pence—"A 'holiness' man said to me the other day, 'You people make too much of restitution. Restitution is all right, but there is a time to speak of it, and there is a time not to speak of it. It will not do to talk restitution in an experience meeting. It just knocks it flat.' (Laughter.) We have a few holiness' people there, but they do not pay their rent. They will move first."

Deaconess Robbins said: "I am glad that our General Overseer uses the words Holy Living instead of sanctification. Sanctification is all right in its place, but in my husband's ministry I saw a great many 'holiness' people who could do a good deal of meanness. I studied this work and saw that Dr. Dowie did not preach 'holiness,' but preached Repentance, Restitution and Holy Living. That is why I think so much of Zion."

The meeting was then closed with the following

BENEDICTION.

And now, 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 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.

TESTIMONY MEETING.

Central Zion Tabernacle, Friday Evening, February 23, 1900.

Overseer Piper took charge of the meeting, which was opened by the congregation singing Hymn No. 425.

A portion of the forty-third chapter of Isaiah was read by Overseer Speicher, after which Hymn No. 424 was sung.

Prayer was offered by Overseer Mason. Overseer Speicher then took charge of the meeting, which was thrown open for testimony.

Apostate Churches Cast Out Preacher of the Full Gospel.

Deacon Grandall, Marinette, Wisconsin, said: "I thank God for a Full Gospel which is good for spirit, soul and body, although it has brought me into much trouble. I preached the Full Gospel in the Presbyterian Church until I had to get out of it. Then I joined the Methodist Church, and I jumped out of the frying pan into the fire.

"There I was told my teaching was obnoxious and had to get out."

Taken From a Hospital When Dying; Healed By God.

Mrs. Anna Heck, 2733 Wentworth Avenue, Chicago, Illinois, said: "I was healed of heart disease and internal trouble in 1894. I was taken out of the hospital a dying woman. I thank God for my healing."

Healed of Nervous Headache; Family Healed.

Rev. August Ernst, Portland, Oregon, said: "I have been healed of nervous headache. I praise God that I am in Zion. My family has been healed in many cases."

Saved and Healed in Zion.

Henry Allen, Thawville, Illinois, said: "I praise God that I am in Zion. I was healed of catarrh, rheumatism, and deafness. I was a sinner when I came here. Now I want to do right in the sight of God. He blesses me all the time. I was saved in Zion."

Delivered from Bad Habits and Healed.

George D. Chenoweth, Harvey, Illinois, said: "In 1864 I was soundly converted. I went into the United Brethren Church, and I have been a church tramp ever since until one year ago. I lost my health in the War of the Rebellion. I have suffered from heart trouble, lung trouble, catarrh of the head, and spinal affection. I have been entirely healed of my catarrh, lung trouble and heart trouble. I was a miserable stinkpot, and would occasionally take a glass of whisky and beer, and God has delivered me from them all."

Blessed Through Leaves of Healing. Healed of Typhoid Fever.

L. D. Carroll, Waterville, Ohio, said: "I praise God for LEAVES OF HEALING. I found what my heart longed for in Zion. I was taken with typhoid fever, and the Lord healed me. I praise God for the privilege of being in Zion."

God's Power Heals Diphtheria.

Will Tucker, Eddyville, Oregon, said: "About fifteen years ago I was healed instantly of diphtheria. I could not speak above a whisper. I took it to God in prayer, and all at once it disappeared. I was also instantly healed of catarrh of the head. I was compelled to leave the Church, for they would not receive the truth. They were afraid of LEAVES OF HEALING."

Instantaneous Healing of Many Diseases.

Mrs. Mary E. Seys, Emporia, Kansas, said: "I thank God for Zion. I had to get out of the Methodist Church, it was so full of evil and worldliness. I was healed instantly of the grip and sciatic rheumatism and hemorrhoids."

Leaves of Healing Brings Blessings.

Dougal Campbell, Paisley, Ontario, Canada, said: "I praise God that I am a member of Zion, and for the teaching and the blessing LEAVES OF HEALING has brought to me. We have a little Gathering of the Friends of Zion. Our prayers for one another are answered often. I was never sick until this fall. I sent a prayer request to the General Overseer and before he got it I was better."

Brought Out of Secretism, Saved and Healed.

Henry Nord, 389 East Fifty-fifth Street, Chicago, Illinois, said: "A little over a year ago I was brought to Zion a total wreck. I had suffered from heart disease for seven years. It turned to dropsy of the heart, and spread all over my body. I came to Zion and was saved and healed. I also got out from all kinds of Mah-hah-bones. (Laughter.) My wife was also saved in Zion."

Overseer Speicher—What Church did you get out of?

Mr. Nord—"The big Church" (Roman Catholic). (Laughter.)

Many Healings in Family.

John Stockholm, Eau Claire, Wisconsin, said: "The Lord has been our Healer for over three years. My little boy and girl were healed of scarlet fever. There have been many other healings in our family. My wife had hemorrhage of the bowels, and was close to death's door. We prayed and God answered us."

A Story of Healing, Fearless Testimony and Triumph. Awful End of Minister Who Fought God.

Mrs. Etta Sparrell, 1635 Michigan Avenue, Chicago, Illinois, said: "I thank God for the Little White Dove. I heard of Dr. Dowie at a convention in Indianapolis through a minister. I subscribed for some back numbers of LEAVES OF HEALING. I was healed, and told about it in Sunday School class. The preacher said that once in awhile there are miracles of healing, but it was not for everybody.

"I finally lost my healing through that preacher. I came to Zion Tabernacle No. 1, and was healed after Dr. Dowie prayed with me. I had the grip about seven years before that, and it paralyzed the internal organs. The stomach seemed like it was just dead, and the liver was inactive. I was dying with poison in my system, and had other troubles. When I went home from Zion, my husband said, 'Nobody can doubt your healing. I looked as rosy and felt as young as I had ever felt.

"I thought they would be glad to hear it. The minister preached a sermon against Divine Healing. He said that we were deceived by the doctrine of the Devil, and Dowie had got me crazy. (Laughter.)

"The church board had a special meeting, and said that he must come down and see me at once, that I was one of their best members. He was afraid to come, and sent an old lady whom I have loved very dearly. She asked me if I would welcome a visit from my pastor. I said that if he were coming to try to shake my faith in Jesus as my Healer, he need not bother; because I was on the Solid Rock Christ Jesus and could give him Scripture to prove I was Scriptural. He did not come. He ran from me. I just poured LEAVES OF HEALING into him. (Laughter.) I found afterwards that he was a great Mason.

"He tried his best to make people think I was crazy, because I distributed LEAVES OF HEALING, and the real spiritual people in the churches believed every word of it.

"I dreamed he died in a little upper room. I dreamed he was in a box which was all splinters, and the corpse was so

"A year after that he went to Naples to study leprosy. He was there scarcely a week when he took violently sick, and died in a little upper room in a hospital. The Masons had his body sent home in a box with sawdust and salt in order to cheapen transportation. He was in the same old box I dreamed about.

"He was a spiritual wreck. He had tried three times to have a revival and nobody would go to hear him. God had withdrawn His Spirit from him, and he was miserable.

"The preachers said I was a lunatic, and the harder they talked the harder I worked. We have several people interested. I know God is going to send an Elder there, and we will have a large harvest."

Converted Through Zion Teaching While a Member and Officer in the Methodist Church.

O. W. Farley, Pontiac, Illinois, said: "I was not converted when I joined the Methodist Church. All my sins were clinging to me. I thought it was all right to drink beer, and although the preachers knew it, they did not rebuke me. My health was in such a condition that I was becoming alarmed. I was treated, but grew worse.

"God led me to Zion. I went to the Auditorium and heard Albion Wyman's testimony in March, 1896. I gave up medicine. We subscribed for LEAVES OF HEALING; I forsook my sins; God pardoned me. Then I realized what conversion was. I was still a member of the Methodist Church, and held several offices; but when I began to talk against tobacco and swine's flesh, they persecuted me. I talked to a Baptist about Christians using tobacco and swine's flesh until he became convicted, and began preaching against it in his Church. He lost his job. (Laughter.)

"I resigned my offices and membership in the Church, and sent my application to Zion."

Healed and Found Peace and Joy in Zion.

Miss Anna C. Reiff, Zion Home, Chicago, said: "I am very grateful to God tonight that I have 'touched the hem of His garment' and been made perfectly whole. I had chronic headaches for many years. I visited Zion in August, 1895, and in October I received my healing. After I went back from Zion to Philadelphia I could not go to my Church any more. Everything was wrong. Everything the pastor said was wrong. I never felt at ease until I got into Zion, and started to pray that the Lord would open the work in Philadelphia. You all know how the work has been built up there. It has been a great blessing.

"I am very grateful that I can live in Zion Home. I would rather work sixteen hours in Zion Home than eight in business in the world.

"The same Little White Dove which brought blessed news to Mrs. Piper also brought Full Salvation for spirit, soul and body to me. From that time I have never touched medicine.

"In six years I have only lost one day from business, and that was last fall, when I had typhoid-grip. I am very grateful that God healed me so speedily. I give Him all the glory for having kept me and brought me into Zion."

Spiritual Eyes Opened in Zion.

Rev. C. S. Osterhus, 1343 Michigan Avenue, Chicago, Illinois, said: "I thank God for Zion. I came out of the Norwegian Lutheran Church. The churches try to prove from the Scriptures that God is the defiler of His people. If any healings occur—especially if they occur in Zion—it is attributed to the Devil and his agency. I thank God that mine eyes have been opened."

Instantly Healed When Dying.

Miss Grace Gillis, 88 Twenty-third Street, Chicago, Illinois, said: "I have known God as my Saviour and Healer for four years. He kept me in perfect health up until last April, when the Devil got hold of me. I was taken to Zion Home, and that night at midnight I was thought to be dying. Dr. Dowie came in and prayed for me, and I received instantaneous healing. I thank God for Zion."

Conductor of Zion Choir Delivered From Cocaine and Other Habits.

Conductor Burt M. Rice, 2674 Forty-fourth Avenue, Chicago, Illinois, said: "I thank God for what He has done for

to the consciousness that I was a slave to the cocaine habit. The drug had been prescribed to me as a cure for catarrh. A year prior to that I had neglected my church duties and gone to Masonry. After that I went to the Devil. I smoked and drank a great deal. I have used more than sixty grains of cocaine in a single day.

"In 1897, in answer to prayer, my little boy was almost instantly healed of typhoid fever, after he had been sick for seven weeks, and was given up to die by a physician. At that time he was also healed of hernia of a very severe nature.

"In the middle of the summer of 1898 my wife and myself were baptized by the General Overseer. I received some measure of blessing. I had been struggling very hard, and was able to go for days and sometimes weeks at a time without using the drug. I was finally healed of the habit. When I wrote out my application for fellowship I received blessing. I praise God that I have not been able even to remember what the effect of the drug was like. As we have a scrubbing brush in Zion which is in constant motion, and God has been gracious, I feel that I am getting on. My wife was wonderfully healed.

"I was a member of the Imperial Quartette, a worldly organization, which had a great deal of work in connection with Masonic banquets and other proceedings. I was a Royal Arch Mason. I gave it all up when I came into Zion.

"I thank God that Zion Choir has been a blessing to you. Some of you have been kind enough to say so. I am very anxious that God and Zion shall have the benefit of the best work I can give; not for my own sake, but for His sake, and that I may be of service to the General Overseer."

Overseer Speicher—I think I voice the sentiment of Zion when I say, "Thank God for Conductor Rice, leader of Zion Choir."

Audience—"Thank God."

Wife Healed of Asthma When Dying. Delivered From Tobacco Slavery.

E. R. Armstrong, Wausau, Wisconsin, said: "My wife had the asthma, as severe I believe as anybody had the asthma and live for six or seven years. Finally she caught a very heavy cold, and we thought she was going to die. There happened to be one lady in our town who took LEAVES OF HEALING. She had been bringing them over to our house occasionally. She happened to be in at just the opportune moment. At her advice we sent a request for prayer to Dr. Dowie. At nine o'clock the next morning we could not keep the woman in bed. She has not had the asthma since. I doubted it. I said, 'Wait and see.' We have been waiting, and we have seen. That is why I am here tonight.

"I used tobacco for more than forty years. I chewed the best tobacco they made. I have chewed a quarter of a pound of good fine-cut before nine o'clock in the morning, in a sawmill when things did not go right.

"I had a meerschaum pipe as good as any man ever had, and I thought it was a part of myself, but it was strong enough to kill a dog. I smoked good tobacco and thought I could not get along without it.

"My wife, my daughter, and I subscribed to LEAVES OF HEALING. I said to my wife after I had read the papers, 'I will just quit this tobacco business.' I had already quit chewing. That was easy, because I had the pipe and smoked. But about ten o'clock in the forenoon everything looked wrong to me. Every man went crooked. I have about sixty of them. I guess they thought I was wrong.

"I went over to the grocery store and bought a package of the vilest tobacco I could get and a clay pipe. I smoked it and thought it was pretty good. I would go into the barn and smoke it. Then I would sneak home, and they would smell it on my breath.

"The last time I smoked was on Sunday, a good while ago now. I sat down and smoked three good cigars to settle my breakfast, three to settle my dinner, and three after supper. I had quit smoking, you understand. (Laughter.) I was smoking about seven times as much as I ever did. I had no more idea of quitting than the remotest thing in the world. I did not think I could quit; but I went out Monday morning, and by some unseen power I have never smok d since. I have never hankered for it. That is why I am here tonight. Not because any Methodist, Congregationalist, Baptist, or whatnot ever converted me. I have never seen an excuse for any man all my life. I was brought up on the Calvanistic creed, which makes life a burden to little children."

The General Overseer then came upon the platform and spoke as follows:

Now, beloved friends, I love to hear these things; but I have only come up to wish you good-night, and to close this meeting.

Now no doubt many beautiful things have been said, but our dear people here in Chicago are so accustomed to testimony meetings that really I do not know that any startling healing we could now produce would very much startle them.

Unanswered Prayer in Zion a Rare Exception.

We receive constantly in Zion Home by telephone and telegraph from all parts of this city, and from all parts of this country, appeals for Elders to visit the sick and dying, many of them strangers to us.

I can tell just the condition of the city's health every night by the number of telephones that come to me about seven o'clock. Papa has come home and found a sick child. He does not know just what the cause is. Perhaps little Billy has been eating something he ought not to have eaten, and has fever. They have not been able to get the answer to prayer.

This is the most remarkable part of the work. It is not the healing which you hear so much of in the Tabernacle that is remarkable, but it is that at the very beginning these serious diseases are nipped in the bud. There are literally tens of thousands of prayers every year directly answered in connection with our own people. In ninety-eight cases out of a hundred the prayer is answered.

I receive every week communications from distant lands, many of them in languages which I have to get special translators for. Many of them are of the most interesting character.

Zion Has Her Hands All Over the Earth.

There is not a Continent where we have not a number of bright spots. There is scarcely a country in the world where we shall not soon have some representation. We are praying that this year Zion shall be represented by a Messenger in every country of the world. (Amen.)

There have been fifty-three days in this year, and we have not had one single death in the many thousands of the members in this Church in Chicago, up until yesterday morning.

That is remarkable, when you remember how the Devil hates them; how the Devil's people would like to see them dead, and how the druggists, who have most of the public telephones, impede them in every way in getting a message to Zion, and endeavor to do all they can in many cases to prevent the message from coming to Zion at all.

Overseer Speicher tells me that he does not know of three persons who are sick with acute diseases in our membership of many, many thousands.

Dr. Howard is an old doctor, is that not remarkable?

Dr. Howard—"Very remarkable; yes, indeed."

Dr. Dowie—I think it is without parallel. It is not the cure; it is the prevention which is the greatest blessing.

Our mothers are having their babies born into the world without the aid of doctors. They are born naturally, and the doctor, in a hurry to go on, does not get an opportunity to drag the child from the mother with instruments, tearing the mother and injuring or perhaps killing the babe.

Our people are resting in the Lord everywhere.

We cannot tell a hundredth part of it, and we only know, perhaps, a very small part of what really happens. We do not need to know, but we need to go forward with this beautiful Gospel of a perfect Salvation for spirit, and for soul and for body.

After the Doxology had been sung the meeting was closed by the General Overseer offering the following prayer:

CLOSING PRAYER BY THE GENERAL OVERSEER

Our Father, bless the testimony of Thy Witnesses. By Thy Holy Spirit's power do Thou impress all who have been here that they may know that Zion is of God. Be with them and bless them. Some are old, and getting near to the end of life's journey. Give them an abundant entrance. Bless those of us who are in the thick of the fight, and those who are young and preparing. God bless them. And now be with us all and Zion everywhere, and prepare us for the services of our Anniversary Sabbath.

BENEDICTION.

The Grace of our Lord Jesus Christ, the Love of God, and the Fellowship of the Holy Spirit abide in you, and bless you, and keep you, spirit, soul

ANNIVERSARY SERMON.

Central Zion Tabernacle, Lord's Day Afternoon, February 25, 1900.

The meeting was opened by singing. The General Overseer then read from the sixtieth chapter of the Book of Isaiah, after which he offered prayer.

In making the announcements, among other things, the General Overseer said:

Regarding Date of Leaves of Healing.

Brothers and sisters from a distance sometimes wonder why they do not get LEAVES OF HEALING on the day it is printed. That is simply an impossibility, because they are often not printed until eleven or twelve o'clock upon the day they are dated.

How do others do it, you ask? They lie. They place a date upon the paper which is a lie upon the face of it. I get certain religious papers from New York upon a Thursday morning, and they are dated as if they had been printed that day. That is a lie. I have oftentimes, in this city, bought a "five o'clock edition" of the Chicago *Daily News* at three or four o'clock in the afternoon.

Nearly all the religious papers have a lying date upon them.

LEAVES OF HEALING, which bears the date of Saturday, was printed and issued from Zion Printing Works on Saturday morning.

We do not pretend to send you a Saturday paper on Saturday. It is ridiculous to suppose that it can be done. You get the Saturday paper as quickly as we can send it to you.

You will notice in the upper right-hand corner of the first page of LEAVES OF HEALING sometimes two stars.

The first edition of this paper bears one star. That edition is printed on Saturday from type. With my assistant, I have taken great care in preparing it, through long toilsome nights and very busy days. Overseer Piper has lately been given the duty of reading that first edition, simply to hunt for possible errors, and some others read it also for that purpose. I glance over it, reading it here and there in a critical way, and make necessary alterations. That is all done upon the Monday. The paper is then perfected; made just as accurate as we can make it. Then it is sent to the electrotypers.

This paper is very carefully printed. It is not printed for a day. When you have read the *Daily Lyre* of Saturday, you do not care to see it upon Monday, do you?

Audience—"No."

Dr. Dowie—But when you have read LEAVES OF HEALING Saturday, you care to look it up again on Monday, do you not?

Audience—"Yes."

Dr. Dowie—Would you not like to get another copy?

Audience—"Yes."

Dr. Dowie—We believe that

Leaves of Healing is Not For a Day.

It is for as long as earth shall last. God will use it. I believe it.

If we wanted you to think you were getting a very late edition of the LEAVES, we could alter this date, call it the 3d of March, and send it out on March the first or second, but it would be a lie on the face of it. I shall be no party to a lie upon the face of the Little White Dove.

You get your LEAVES just as quickly as they can be printed.

Would you like to have a very perfect copy preserved or a very imperfect one?

Audience—"A perfect one."

Dr. Dowie—Well, that is what we are aiming to give you, and it is not late. It is only truthfully dated.

Now, do not let any one bother me any more about it.

The tithes and offerings were then received.

WHAT HATH GOD WROUGHT?

Dr. Dowie then delivered the afternoon address.

INVOCATION.

Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, be profitable unto this people, and unto all to whom these words shall come, in this and every land, in this and all the coming time till Jesus come, for His sake. Amen.

In the twenty-third chapter of the Book of Numbers and at the twenty-third verse you will find these words:

TEXT.

Surely there is no enchantment against Jacob.
Neither is there any divination against Israe
Now shall it be said of Jacob and of Israel,
What hath God wrought!
Behold, the people riseth up as a lioness,
And as a lion doth he lift himself up:
He shall not lie down until he eat of the prey
And drink the blood of the slain.

This is a part of a wonderful prophecy which was delivered by a very bad man who was a prophet.

All prophets are not good prophets. All teachers are not good teachers. A prophet may be a very bad man. A teacher may be a very bad teacher. An apostle may be a Judas Iscariot, a thief, a liar, a betrayer. He may betray his Master with a kiss and sell Him for silver.

A true apostle, a true prophet, and a true teacher are blessed, but a false apostle, a false prophet, and a false teacher may utter many truths, because they are compelled to utter them.

Judas Iscariot uttered many truths, doubtless.

This prophet's name was Balaam, and Balak hired him to curse Israel.

He was a prophet of God who hired himself out to do the Devil's work; a minister of God, who had fallen, and a minister of very high rank.

It was not the first time that a prophet had been hired to do the Devil's work. Ministers of our own time are continually doing the work of Balaam. He was hired by Balak to curse Israel.

It is a very interesting thing to notice the wonderful story of Balaam. He could not curse Israel. Even while he tried to curse, he was compelled to bless.

How often have I noticed that the attempts to curse us really bless us.

And he took up his parable, and said,
Rise up, Balak, and hear;
Hearken unto me, thou son of Zippor:
God is not a man, that He should lie;
Neither the son of man, that He should repent:
Hath He said, and shall He not do it?
Or hath He spoken, and shall He not make it good?
Behold, I have received commandment to bless:
And He hath blessed, and I cannot reverse it.
He hath not beheld iniquity in Jacob,
Neither hath He seen perverseness in Israel:
The Lord his God is with him,
And the shout of a king is among them.
God bringeth them forth out of Egypt;
He hath as it were the strength of the wild-ox.
Surely there is no enchantment against Jacob,
Neither is there any divination against Israel:
Now shall it be said of Jacob and of Israel,
What hath God wrought!
Behold, the people riseth up as a lioness,
And as a lion doth he lift himself up:
He shall not lie down until he eat of the prey.
And drink of the blood of the slain.

What Hath God Wrought?

If you turn to the apostate churches, and ask them what God hath wrought in Zion, they will, with the most unblushing effrontery and audacity, say that God has done nothing in Zion.

They will tell you with the most barefaced wickedness that there never was a salvation in Zion; that there never was a healing in Zion; that Zion, in fact, is a great big sham, and does not really exist, except on paper, and in the imagination of Dr. Dowie.

That is often said, and said in stronger and more bitter words than these.

All who have been healed in Zion, rise. (About two thousand arose.)

Those who have eyes to see will find more than two thousand people upon their feet.

Did God heal you?

Witnesses—"Yes."

Dr. Dowie—Are you imagining this?

Witnesses—"No."

Dr. Dowie—I desire the world to know that on our Anniversary Sabbath, one of the coldest days in winter, with the thermometer at zero, there are between two and three thousand persons in this place of whom more than two thousand say, "God healed us and blessed us in Zion."

Let every one who has received spiritual blessing in Zion, stand. (With but few exceptions the entire audience arose.)

If there were nothing else wrought than what our eyes can see this afternoon, is that not worth working four years for?

Yet it is only a small fragment of the mighty work which God hath wrought in Zion.

A Record of Facts.

It becomes us, therefore, to call attention to the record of facts. A fact means a thing done, not a thing said. I have not very much use for figures unless they really and truly represent facts.

Figures, no matter how accurately we might be able to present them from our knowledge, are so necessarily imperfect that they cannot by any possibility represent the facts concerning God's work in Zion. Do you think that the work of Zion could be represented by any figures that I might quote?

Audience—"No."

Dr. Dowie—LEAVES OF HEALING tells the story in hundreds and thousands of cases. Yet the Devil, and the doctors, and the druggists, and the press, and most of all the false prophets in the pulpit, say God has not done anything.

If God has not done it, then I did it. If I did it, I did what was only possible to God Almighty. Hence, on that supposition, I must be God.

That is the dilemma in which the enemies of Zion are. Can any one heal in a moment by his own power?

Voices—"No."

Dr. Dowie—Can any man restore the blind, give hearing to the deaf, or raise the dying?

Voices—"No."

Dr. Dowie—When did these doctors have an instantaneous healing? The fact is this, if I should get to believe what my enemies say, that it is I who do it, then I am the most wonderful man who ever stood upon this earth, Jesus Christ not excepted, as far as the record goes.

This Book contains the story of Divine Healing for four thousand years, and there are not thirty cases in detail, although "multitudes" are referred to as being healed by our Lord, and through His first apostles.

I will find you in the record of our ministry, as will be found today, many thousands of cases in full detail, all of which are God's own work.

Divine Healing is now more fully established, as a legal fact, in Zion today, than at any time in the recorded history of the Church and of the world.

If This Were My Work, I Would Claim the Rewards of It.

I am not an ass, though somebody said I was; yet I should be the most idiotic and stupid of men if this were my work, and I did not say it. I would know it. Why should I not get the rewards of it?

The healing of you two thousand people is worth at least a thousand dollars each. That is two million dollars. Did you give me two million dollars, you saints and sinners? (Laughter.)

Voices—"No."

Dr. Dowie—I will get it out of you if you live long enough. I will get it for God. I hope that you will live long enough to pay more than two million dollars of tithes into Zion's Storehouse that I may use it for God.

Have you not a right to be paid for what you do, if you are a carpenter?

Voices—"Yes."

Dr. Dowie—Have I not a right to be paid for what I do, if I heal you?

Voices—"Yes."

Dr. Dowie—How much would it take to pay me, if I were to get anything like the value, of tens of thousands who have been healed through my agency? There is no monarch in Europe today who would control directly as much money. I should have been a supreme fool if I knew this work was mine, and did not say so.

You *Daily Liars* know that, but you always lie about Zion. You false prophets see it, but why do you prophesy falsely? Because you know that in Zion God is given the glory for this work.

I would just as soon say that I saved you as to say that I healed you. I would be just as big a liar in the one case as in the other.

God hath wrought what He hath wrought in Zion, not merely in the four years, but in the twenty years of which, no doubt, Mrs. Dowie spoke to you today.

No Matter How Great the Work, God Hath Wrought It.

But God does not do His work through every agency.

God could not have done it by *any* one else. He might have done it by *some* one else.

Could God do this work by means of a bad man?

Voices—"No."

Dr. Dowie—Would God do this work by means of one who was a fraud?

Voices—"No."

Dr. Dowie—Does God do such work by means of those who are blasphemers, liars and cheats?

Voices—"No."

Dr. Dowie—God cannot do some things. God cannot lie. Would it be like God to persistently and continuously through a long line of years use a man who was the Devil's agent?

Voices—"No."

Dr. Dowie—God Himself would be responsible then for the tremendous imposture, since He heard the prayers of a man who was His enemy, and the Devil's agent.

For the most part these dear Elders who are sitting around me are working in comparatively new fields. They are not working in the fields where I have worked personally to any very great extent. They are working with the coöperation of the people who have been blessed in Zion, and went back to their homes.

Zion's Influence is Principally Felt Outside of Chicago.

My labors have been principally in fields outside of this city, and yet I have spent nearly seven years continuously in Chicago. This is not the work of a day. One of the remarkable things about this work is that, so far as I can guage it, greater results have followed this work outside Chicago than in Chicago. Greater results have followed this work outside of the United States than in the United States, and I am in a position to judge as no one else is. Today the real influence of the Christian Catholic Church in Zion would be properly represented by hundreds of thousands of persons associated in close sympathy with Zion, and only waiting for our coming to organize into Branches of the Christian Catholic Church.

Last night Mr. Stevenson said that, to his knowledge, there were large numbers of persons in England who were only waiting the advent of an Elder, or of myself, to be baptized by Triune Immersion, and to enter into the Christian Catholic Church.

The same expression is brought to us from every land. The Rev. Mr. Armstrong, who has been a member of this Church for some time, and who will be ordained an Elder today, came a few days ago from Tokio, Japan. He said the same thing last night concerning Japan.

I could go around the people here, and from different lands, lands beyond the sea, and find the same answer.

On the Pacific Coast there were in 1890 more than three thousand members of the International Divine Healing Association, who were largely the direct results of my own ministry and conversion through my agency.

These have multiplied.

I believe if it were possible to get the number immediately upon the Pacific Coast from Victoria, British Columbia, down to San Diego, it would be nearer ten thousand than three.

And yet they are scattered as sheep having no shepherd, waiting for Zion to train and supply Elders.

So it is throughout the whole world.

There are multitudes in "whose hearts are the Highways to Zion" who are just waiting for Zion to come.

Is that not your impression and knowledge, too?

Voices—"Yes."

Dr. Dowie—This whole congregation represents thirty or forty nationalities.

What Zion Has Grown From.

I am sure the actual strength of Zion today is between forty and fifty thousand. What has that grown from?

Four hundred and fifty members four years ago last Thursday, who gathered together, despised and rejected of men, in Tabernacle No. 2!

The Story is before the world. It cannot be obliterated. Its growth is phenomenal. It is deep. It is true. It goes on from day to day. It does not matter who comes. It does not matter who goes. Zion goes forward. Is that not true?

Voices—"Yes."

Dr. Dowie—That is because Zion is of God, and God has wrought what has been done.

It would be perfectly absurd to suppose anything else.

All of you who have been blessed by my agency through LEAVES OF HEALING or otherwise, before you saw my face, arise. (Several hundred arose.)

I see many, many hundreds. Nearly all the Elders, and a great many in the Choir. I suppose five hundred are here who were blessed by my labors before they saw my face

Can you imagine that I did that alone?

The Christian Catholic Church in Zion today is entering upon her fifth year.

There is not a land beneath the sun in which the apostate denominations are not trembling at the possibility of the advent of Zion.

All Apostate Churches Tremble at the Advent of Zion.

There is not a city in the United States nor any community which is not trembling at the possibility of the advent of Zion. The humblest Evangelist, feeblest member of this Church, and the most ordinary Elder of this Church can inspire such a terror that they howl for a week before he comes. (Laughter and applause.) They howl while he is there, and they want to murder him before he gets out of town. If they heard that I was coming, all the country and town would be out.

What are they afraid of?

Why, if Zion's enemies are in the right, they are in the majority numerically, are they not?

Voices—"Yes."

Dr. Dowie—They have the papers with them; they have the pulpits; they have the Mah-hah-bones(laughter), a million strong; they have the Odd Fellows, the Red Men, the Elks, the Buffaloes, the Maccabees, and the Wasps of various kinds of Orders. They are eight million strong in the Secret Societies alone.



GENERAL OVERSEER AND ORDAINED OFFICERS ON OBSERVATION TOWER, TEMPLE SITE.
(See LEAVES OF HEALING, Vol 9, No. 18, page 570.)

They say we are contemptible; they say we are ignorant; they say we are illogical. They say Zion is perfectly absurd, and that every reasonable man must laugh at us.

Then, why do they not laugh? Why do they not stand at the corners rubbing their stomachs and laughing? Why do they go for rotten eggs? (Laughter and applause.)

(Here Dr. Dowie told a story of how, when he was conducting a street mission in Australia, he was struck with a rotten egg.)

Why is it that these rotten arguments are used against Zion? Why is it that gentlemen like Overseer Mason and Evangelist E. B. Kennedy, both graduates of colleges, both of them gentlemen as well as Christians and good citizens, should have been insulted and assaulted by the pharmaceutical students of the university in the town of Ada, Ohio? This happened a few days ago.

It was because the ministers of that town were in league with these scoundrels who filled the air with the cries, "Hang him! Murder him! Get a rope!"

Supposing Zion was in error. Is every man to be hanged who makes an error in speech? Because you have a wrong conception of the question of money, and the silver question, must I hang you to get you right? Must I fill you with all kinds of rotten arguments to instruct you?

If you thought that a man was wrong because he believed in the gold standard, must you endeavor to change his opinion by making him sick with filthy chemicals?

In this case in Ada chemicals were put into egg shells from which the egg was all sucked out, and then covered over with sealing wax. But God led Zion's people to that nest, and they were all broken up and destroyed.

Things of that kind were thrown in thousands here in Chicago. Murderous plots, and attacks, failed in this city last year. But Ada learned nothing. Nor did Chesley, Ontario, and other places. The Devil is a fool everywhere.

If We Are Wrong, Our Folly Will Manifest Itself.

Suppose that your arguments are true, you who uphold the apostate churches, you who uphold the doctors, you who uphold the drugs and the devils which are cursing this country; supposing that it is true that Masonry is an exceedingly good thing, and that Secret Societies are beneficial, you are in the majority; you can afford to stand quite still and let our folly manifest itself. Why do they not? Because they know that the position which Zion is taking is the position of truth against error; of right against wrong; of purity against impurity; of God against the Devil; of a True Church against an Apostate Church. They feel that the hour of doom has come, and the clock is striking the midnight hour. They are afraid, and they may well be afraid, for Zion is marching on. (Amen.)

It is God who is working.

It is God who has multiplied Zion from 450 to over 45,000 in four years!

Think of it—an increase of *ten thousand per cent* in four years.

Zion increased at an amazing ratio in every department last year. But mere figures would weary, and, after all, "Israel is not numbered." Hence Zion cannot be merely measured with numbers. Two of us landed on American shores, strangers, and without any welcome. God has multiplied us into tens and practically into hundreds of thousands.

It is God who is multiplying the labors of our Elders. God puts a few loaves and a few fishes into my hands, and as I distribute them to these Elders behold, we find that they are feeding, not five thousand, but tens, hundreds of thousands.

It is God who has increased our printing facilities until today we are actually printing 500 per cent more than we did a year ago.

It is God who is enabling us to send out, every week, two millions of pages of Zion literature.

It is God who enables us to print this paper in English, in German, and in Holland, and is paving the way for us to print it in half a dozen languages, perhaps, before the year closes.

It is God who is making the way plain.

It is God who has given us that beautiful site for Zion City. (Amen.)

Dr. Dowie—Is it the Devil who does all these good things, and a thousand more?

Voices—"No."

Dr. Dowie—Are these things being done?

Voices—"Yes."

Dr. Dowie—Then, "What hath God wrought?"

It is God who is the Builder and Maker of Zion City. It is God who made us select it with so much wisdom that today, without a stake upon it, it is worth half a million dollars more than

we paid for it. And, as has been publicly stated in the Chicago *Journal*, we have been offered that sum of money for our bargain. But it is worth twenty times that sum to Zion.

How Could the Devil Bless Zion?

It is God who is blessing Zion. If you do not say that it is God, will you please tell me how it can possibly be the Devil? Does the Devil smash the liquor traffic, make happy homes, sober husbands, and pure wives?

Voices—"No."

Dr. Dowie—Does he take young men and maidens from frivolity?

Voices—"No."

Dr. Dowie—Does he make the little children to love the Name of Jesus?

Voices—"No."

Dr. Dowie—If God permitted it that I should be shot or murdered and rolled into a bloody winding sheet tonight, would Zion die?

Voices—"No."

Dr. Dowie—God has planted Zion, and what God hath established will not die. I do not think I will die for a while yet, anyhow. I leave that to God. He will protect my life.

If you think you can frighten me, those of you who are taking other and new means to frighten me, and endeavoring, if it be possible, to make me to fear, let it be known to you that you can kill me, perhaps, if God permits you, but you cannot make me afraid. That is one thing that is divinely sure.

If ever I suddenly disappear from this earth or the sea, remember that I have been kidnaped or murdered. I say it because members of the same Masonic body which kidnaped and murdered Morgan have declared in some of their lodges that I ought to be kidnaped and murdered too. If I disappear, I shall have been kidnaped and murdered by the Masonic body, that abominable pagan institution which is the foe of the Church of God, of the State, and of the Home. It is not only unchristian but antichristian: for the mythical Hiram Abiff is their messiah and King Solomon their god.

I do not know that God will permit such a thing to happen, but, if it did, I am telling you just where you are to lay the blame.



GENERAL OVERSEER AND FAMILY AND PARTY ON TEMPLE SITE.
From a Photograph Taken from Tower Observatory.
(See LEAVES OF HEALING, Vol. VI. No. 18, Page 280).

Murderous Nature of the Masonic Body.

The Masonic Episcopal Church, otherwise called the Methodist Episcopal Church, will be at the bottom of that business.

It was a Methodist minister, the Rev. F. H. Cummings, of Rochester, New York, who offered the toast at the banquet in Lewiston on the night when Morgan was murdered in the Niagara River: "The enemies of our Order—may they find a grave six feet deep, six feet long, and six feet due east and west."

Morgan was taken from prison by a pretended friend who promised to protect him. He was bound hand and foot, and I have the private statement as to how he was murdered. They never murdered Morgan, it is quite true. They simply bound his hands and feet and made him walk the plank in the darkness. They told him it was all safe, and they threw him into the river. They murdered him in the meanest and most despicable manner.

The most murderous organization upon God Almighty's earth is the Masonic body, and the most murderous Church upon God Almighty's earth is the Methodist Episcopal Church, which protects that body and is full of its members. (Amen.)

They do not stand alone. Presbyterians and Baptists are with them. Men like Dr. Lorimer, of Boston, and men of this city, Congregationalists and others, are just the same kind of monsters.

Everything has a head, and the ecclesiastical head of this Baal-worship is the Masonic Episcopal Church in the United States of America.

We have only begun a work and are never going to let up. We are going to fight Freemasonry without a moment's armistice.

Although I stand at the head of but a few tens of thousands of men and women, I speak to the millions of Masonry and of Secretism, and say, "You have to fight this to a finish, or unconditionally surrender." (Amen. Applause.)

We will never let up, and we will win.

"How many are there of you?" do you ask. "Open their eyes, Lord, that they may see." What will you see? You will see chariots and horsemen of heaven in uncounted hosts wheeling around the Hill of Zion. There are more for us than all that are against us.

May God bless you. I have only talked a little. I cannot continue the story: for there is not time. It is impossible to tell it, but all that has been done, God hath wrought. LEAVES OF HEALING from week to week and year to year is the best record of the work of God in Zion, and every issue is electroplated and preserved, and orders for back issues require us to reprint some of these every week.

Can I put it more plainly than to say that I have done nothing; that God did it all? Yet I thank Him that He used an agency which was prepared.

God Must Use the Proper Tools to Do His Work.

What I meant a few minutes ago when I said that God could not do it by *anybody* was, that God usually works through some *specially prepared* agent in doing certain work.

Any one will not do.

If I am to paint a picture, I cannot paint a beautiful one with a tar brush. If I am to write a letter, I cannot write it with the blunt end of a bit of stick. I must have the proper tools, and God Himself must have divinely-prepared men and women who have been thoroughly consecrated to Him, to make the most wonderful use of them.

There are some men whom God can use only so far. Then He has to put them aside.

This year's work has been marked by a number of very striking events which have been prominently placed in the public eye by the follies of the daily press of this city and elsewhere.

For instance, the lie that Zion is a disease-spreading institution has been prominently placed before the people. Actions were taken during this past year, and what did they amount to?

Not one single conviction in any city or town or in Chicago, but every one of these false arrests and charges led to a perfect vindication of Zion.

Zion's Contest With Dwight L. Moody.

This last year has marked a severe contest between Zion and one of the ablest and best men who has blessed the United States of America in the Christian Church.

A little over a year ago Dwight L. Moody said that he would fight Zion. I warned him that if he fought Zion he would run up against a Rock, and there was no telling what would happen; that his ship would founder. He would not take the warning. He went across the Continent, some say in magnificent health when he started. He became more and more sickly as he went into a more salubrious climate. All the way through he was abusing Dr. Dowie and Zion.

He was telling countless falsehoods. How far he knew these things to be false, I know not, but to a certain extent he did, because he was well informed by many persons who had been healed. It is a terrible thing to say of a godly man that he lied, but he did lie, and he lied shamefully. The Apostle Peter is an illustration of how a man can lie when he is in a corner, even in the very face of Jesus his Lord.

At last when, at San Diego, he attacked me for about the twentieth time very openly, I for the first time replied fully. I delivered the sermon:

REPLY TO DWIGHT L. MOODY AND THE *RAM'S HORN*.

That was printed. An error in it was rectified, and it was reprinted. He was well aware of the warning. He mocked at it. When he returned from the California coast he was a sick man.

In every mission he tried to conduct he broke down.

The breakdowns in this city were very terrible. When he tried to speak, he was so utterly wearied and sick and hoarse that he could not speak. He was carried home from this city very sick.

He got better sufficiently to go to Kansas City and enter into an important engagement. He had scarcely entered upon it before he had been guilty of the same old folly. I had warned him again. I told him that I had prayed that if he would not stop fighting Zion that God would take him out of the way; that there was nothing left but to have God take him out of the way, if he would fight Zion.

He mocked at it; but he did not mock long, for he broke down in Kansas City, was carried to his home in Northfield, Massachusetts, and there he died.



PORTION OF PARTY OF VISITORS AT ZION CITY SITE.
(See LEAVES OF HEALING, Vol. VI, No. 18, Page 576.)

I Prayed for Mr. Moody's Repentance and Healing.

The last Sunday before he died I prayed. What I said is on record in the pages of LEAVES OF HEALING. I expressed my deep regret for his illness. I expressed my appreciation of what he had done in the past when he really had walked with God and been a blessing, and I expressed my extreme regret that he had become the slave of the churches, and the reproducer of their falsehoods and their false theology. I prayed that God would give him grace to put away the doctors and the drugs and to turn to Him with penetance, and to get well.

Dwight L. Moody Saw a Glimpse of the Truth in His Last Hour.

Within a very short time of his death, he arose in his bed, after a sinking spell. They brought him back by means of the deadly drugs that they injected into him.

Then turning to his dear ones around his bed, and as if there had been a Divine impression come to him, awakening him up out of the folly of his past, he said, "I'm not at all sure but that God may perform a miracle and raise me up. I'm going to get up. If God wants to heal me by a miracle that way, all right; and if not, I can meet death in my chair as well as here."

He turned to those who were applying warm cloths and told them to take them away, saying, "If God is going to perform a miracle, we don't want them, and the first thing, I suppose, we should do will be to discharge the doctor."

His wife and family dissuaded him from discharging the doctor, and, after he had arisen and walked to his chair, persuaded him to go back to bed.

The doctor had said he was going to die, and, of course, they wanted him to die properly in bed. They were honest about it, because he had taught them that they were to take medicine, and then ask God to bless it. It was his own teaching that killed him at last, because they pressed upon him his own teaching, and he could not fight everything, all his past errors included.

He had nobody to help him. He had no one there who believed that God was the Healer, neither wife, nor son, nor daughter, nor friend.

He went back to bed, and was dead in an hour.

Dwight L. Moody today in heaven knows that Zion is right on earth. (Amen.)

I do not doubt that by the Infinite Mercy of God he is there. God looks with great compassion upon those who have been misled by false information and false statements, and compelled almost by their own folly to believe lies, and to try and keep up the imposture. But I would not like to die that death. God forbid that I should ever die fighting God's work in Zion for a year, taking the deadly drugs the devils love so well, and turning away from Christ as the Healer.

He knew what Zion was. He knew that in less than four years God had done more in Zion in raising up a Church than in all the thirty years of the Moody Church on the North Side, because the figures are there to show it.

May God make that warning one to be heard through the whole world. (Amen.)

They said that when I spoke about Moody I lost my voice. Did I?

Audience—"No."

Dr. Dowie—They said that I got sick. Did I?

Audience—"No."

Dr. Dowie—It was a lie from start to finish, and my people know it. That lie has gone around the world, and been printed in ten thousand papers.

The wish was father to the thought. God has kept me alive till this time. I thank God that my voice is as it is—clear, resonant and full, and my health, so far as I know, is simply perfect. Amidst all our rejoicing I must add my gratitude to God for what He has wrought in my own preservation all through the eventful year just closed.

Call.

Every one in this meeting who desires to give himself spirit, soul and body, afresh to God, shall stand to his feet. (With but few exceptions, the congregation arose.)

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Take me as I am. Make me what I ought to be in spirit, soul and body. Give me power to do right, no matter what it costs; to restore, if I have defrauded any one; to confess, if I have wronged any one; to do right in Thy sight, and to all men. Give me Thy Holy Spirit, that I may triumph over every evil temptation, bad habit, and evil association. Give me courage to disassociate myself from all bad associations, from all Secret Societies, and to do right in Thy sight. Give me Thy Holy Spirit, that I may trust in Thee through Jesus Christ, Thy Son, the Lamb of God who taketh away the sin of the world. Take away my sin, my sickness, my impurity, and help me to live a holy life, and a good life, doing good for Jesus' sake. (All repeat the prayer, clause by clause, after Dr. Dowie.)

Now, did you mean that?

Voices—"Yes."

Dr. Dowie—Are you going to live that, my brothers?

Voices—"Yes."

Dr. Dowie—May God help you.

After the Consecration Hymn had been sung, the General Overseer offered prayer and closed the service with the following

BENEDICTION.

Grace, mercy, and peace of God, the Father, the Son and Holy Spirit, be with those who stay, and those who go away, and with all the Israel of God everywhere, forever. Amen.

After the congregation had reassembled, one hundred and forty-seven candidates were given the right hand of fellowship, twenty-two new officers were ordained, and the communion of the Lord's Supper was participated in by over two thousand Christians.

List of Those Received Into Fellowship in the Christian Catholic Church on Lord's Day, February 25, 1900.

Armstrong, Mrs. Anna.....Tokio, Japan
Armstrong, E. R.....Wausau, Wisconsin
Armstrong, John Rudolf.....Tokio, Japan
Augsburger, Mrs. Mary.....Linn Grove, Indiana
Augsburger, Levi.....Linn Grove, Indiana
Augsburger, Jacob.....Linn Grove, Indiana
Barta, Mrs. Barbara.....722 West 19th St., Chicago, Illinois
Becktel, Isaac L.....Blue Island, Illinois
Bell, Frank.....173 Thirty-sixth Place, Chicago, Illinois
Breece, Harry O.....Atlantic, Iowa
Brooks, Mrs. Emma.....Beebe Plain, Vermont
Brown, Samuel W.....Gardiner, Maine
Caldwell, Miss Jessie...4365 Fifth Avenue, Chicago, Illinois
Campbell, Dougal.....Paisley, Ontario, Canada
Campbell, Mrs. Ella S.....71 N. Wood St., Chicago, Illinois
Campbell, F. M.....71 N. Wood St., Chicago, Illinois
Caville, Geo. F.....2831 La Salle Avenue, Chicago, Illinois
Child, E. A.....Philomath, Oregon
Christianson, Miss Eliza.....Sturgeon Bay, Wisconsin
Covington, C. C.....2210 Indiana Avenue, Chicago, Illinois
Cowthard, Eva.....Bay City, Michigan
Cushing, Mrs. A. S.....375 Belden Avenue, Chicago, Illinois
Cushing, C. L.....375 Belden Avenue, Chicago, Illinois
Deming, Mrs. Elsie P..807 8th Ave. W., Ashland, Wisconsin
Dow, Master Geo.....171 East 31st Street, Chicago, Illinois
Ernst, August.....Portland, Oregon
Fabry, Miss Lena.....2800 Fifth Avenue, Chicago, Illinois
Fenton, Charles.....Waubaushene, Ontario
Fliegler, Miss Alice.....St. Paul, Minnesota
Fliegler, Miss Clara.....St. Paul, Minnesota
Foster, William.....Glencairn, Ontario, Canada
Franklin, Mrs. M. A..286 N. Trumbull Ave., Chicago, Illinois
Gagnon, Mrs. Alice.....473 Fulton Street, Chicago, Illinois
Gagnon, Gustave.....473 Fulton Street, Chicago, Illinois
Gillard, Mrs. Mary..Paxton Ave. & 79th St., Chicago, Illinois
Gillett, Earl.....Schoolcraft, Michigan
Gleaves, Mrs. Mary.....1912 Dearborn St., Chicago, Illinois
Gould, Harvey L.....Belvidere, Illinois
Grandall, Frederick.....Marinette, Wisconsin
Grossenheicler, Oscar..4725 Evans Avenue, Chicago, Illinois
Guild, Mrs. Preston M.....North Harvey, Illinois
Hagen, Miss Lizzie..6608 Jackson Avenue, Chicago, Illinois
Hall, S. O.....Oak, Nebraska
Hanson, Earl N.....1355 Michigan Avenue, Chicago, Illinois
Hanson, Mrs. E. N.....1355 Michigan Ave., Chicago, Illinois
Hanson, Miss Rhea C.1355 Michigan Ave., Chicago, Illinois
Harkness, E. B.....3641 Ellis Park, Chicago, Illinois
Harkness, Mrs. E. B.....3641 Ellis Park, Chicago, Illinois
Hart, Miss Anna P.....Wauwatosa, Wisconsin
Hart, Mrs. J.....Wauwatosa, Wisconsin
Haymond, Mrs. M. J.....Mountain Lake Park, Maryland
Hibbard, Arthur H. V...5638 Ellis Avenue, Chicago, Illinois
Hibbard, Ina.....5638 Ellis Avenue, Chicago, Illinois
Hibbard, Sylva.....5638 Ellis Avenue, Chicago, Illinois
Hiller, Edward.....4412 La Salle Street, Chicago, Illinois
Hillmer, Miss Anna.....36 State Street, Freeport, Illinois
Holmes, David.....89 Washburn Avenue, Chicago, Illinois
Holmes, John.....89 Washburn Avenue, Chicago, Illinois
Holmes, Thomas.....89 Washburn Avenue, Chicago, Illinois
Horner, Mrs. L. J.....Monon, Indiana
Howe, Miss Anna M.1029 W. North Avenue, Chicago, Illinois
Huber, Walter C.....Nashville Center, Minnesota
Jackson, J. Henry..37 E. Sixteenth Street, Chicago, Illinois
Jackson, Mrs. J. H..37 E. Sixteenth Street, Chicago, Illinois
Jackson, Miss Julia E.....Durango, Colorado
Jefferson, Miss Alma..1919 Wabash Avenue, Chicago, Illinois
Johnson, Mary.3361 Cottage Grove Avenue, Chicago, Illinois
Jones, J. K.....Enterprise, Kansas
Kendall, Miss Louise...543 W. 56th Street, Chicago, Illinois
Kennedy, Mrs. Sarah L.....Zion Home, Chicago, Illinois
Kerr, Master Edward.7122 Drexel Avenue, Chicago, Illinois
Kepple, Vivian.....Bardolph, Illinois
Kessler, Homer.....Logansport, Indiana
Krebs, Charles H.....Schoolcraft, Michigan
Lamond, J. H.....420 Ogden Avenue, Chicago, Illinois
Langenfeld, Mrs. Mary..1209 Michigan Ave., Chicago, Illinois
Lawrence, Raymond W.2701 Indiana Ave., Chicago, Illinois
Ledgett, Miss Nealie..3625 S. Rockwell St., Chicago, Illinois
Leggett, James.....Malcolm, Ontario, Canada
Lucos, Joseph Asbury.....Demos, Ohio
Lucien, Adolph.....1915 State Street, Chicago, Illinois
Lyon, Mrs. Emma.....1179 Adams Street, Chicago, Illinois
Lyon, Ives W.....1179 Adams Street, Chicago, Illinois
McCoy, Miss Augusta.....Greensburg, Indiana
McGarrahan, C. H.4102 Cottage Grove Ave., Chicago, Illinois
Martin, Margaret.....163 Larrabee Street, Chicago, Illinois
Möllen, Miss Louise B.....Warren, Pennsylvania
Morand, J. T.....5334 West Lake Street, Austin, Illinois
Munger, Leonard...1514 Michigan Avenue, Chicago, Illinois
Murdoch, David.....137 Homer Street, Chicago, Illinois
Nelson, Miss Ella.....37 Sixteenth Street, Chicago, Illinois
Oakes, C. W.....445 Park Avenue, Chicago, Illinois
Oakes, Mrs. C. W.....445 Park Avenue, Chicago, Illinois
Odell, Alma.....Hammond, Indiana
Odell, Alta.....Hammond, Indiana
Odell, Preston E.....Hammond, Indiana
Ogden, Mrs. May J...10 Fairfield Avenue, Chicago, Illinois
Osterhus, Rev. Christopher Severin.....Astoria, Oregon
Osterhus, Mrs. Rebecca.....Astoria, Oregon
Peck, Herbert.....1425 Michigan Avenue, Chicago, Illinois
Prentice, Mrs. Hattie..46 E. Sixteenth Street, Chicago, Illinois
Prentice, Miss May..46 E. Sixteenth Street, Chicago, Illinois
Prentice, Miss Pearl..46 E. Sixteenth Street, Chicago, Illinois
Priddle, S. G.....8 Hermitage Avenue, Chicago, Illinois
Randall, Mrs. B. M.....Riceford, Minnesota
Raymond, Arthur....119 S. Lincoln Street, Chicago, Illinois
Raymond, Mrs. Harriet..119 S. Lincoln St., Chicago, Illinois
Renevier, Henry..39 East Sixteenth Street, Chicago, Illinois
Rice, Miss Georgiella..2674 N. 44th Ave., Irving Park, Illinois
Richert, Mrs. Anna.....Naperville, Illinois
Richert, Rev. Fred.....Naperville, Illinois
Robinson, Mrs. B. A.....Riceford, Minnesota
Robinson, Mrs. Ella M.....Nashville Center, Minnesota
Rohrer, Miss E. K..1029 W. North Avenue, Chicago, Illinois
Sams, Lafayette.....Woodruff, Indiana
Sands, Mrs. Sadie..116 E. Twentieth Street, Chicago, Illinois
Sands, Walter..116 East Twentieth Street, Chicago, Illinois
Schwerdt, Miss Anna B.....
.....986 South California Avenue, Chicago, Illinois
Schwerdt, Henry G..986 S. California Ave., Chicago, Illinois
Seys, Mrs. Mary E.....Emporia, Kansas
Shewe, Gustav.....1134 Oakdale Avenue, Chicago, Illinois
Sikesh, Hugo.....1343 Michigan Avenue, Chicago, Illinois
Soeth, Mrs. Katie..179 W. Seventeenth St., Chicago, Illinois
Soeth, Miss Mamie..179 W. Seventeenth St., Chicago, Illinois
Sparrow, Miss Blanche W.....Monon, Indiana
Stanley, Horace P. B.....Logansport, Indiana
Stegall, M. F.....Newmanville, Illinois
Stevenson, Lomas O....St. Johns, Beeston, Notts, England
Stockholm, John W.....Eau Claire, Wisconsin
Strauch, David.....Crestline, Ohio
Sturmer, Herman Henry...731 W. 22d St., Chicago, Illinois
Thauer, Mrs. Bertha...2800 Fifth Avenue, Chicago, Illinois
Thauer, Christian.....2800 Fifth Avenue, Chicago, Illinois
Thomas, Mrs. Malinda.....Salisbury, Missouri
Titt, Walter.....White City, Kansas
Tucker, Will.....Eddyville, Oregon
Walker, Miss Lola M..3830 Fifty-ninth Place, Chicago Lawn
Walmsley, Mrs. Mary C.....Eau Claire, Wisconsin
Warbritten, E.....Lafayette, Indiana
Wiedenheft, Mrs. Minnie, 3404 West'n Ave., Chicago, Illinois
Wigham, W. M.....Sebeka, Minnesota
Wilhite, F. H.....Salisbury, Missouri
Wilhite, Mrs. Kate E.....Salisbury, Missouri
Wilgen, George Henry...3139 S. Canal St., Chicago, Illinois
Williams, Mrs. Mary..119 S. Lincoln Street, Chicago, Illinois
White, Adam J.....2275 Van Buren Street, Chicago, Illinois
Wolf, Mrs. Elizabeth.....Ligonier, Indiana
Young, Willie...179 West Seventeenth St., Chicago, Illinois

Healed When Near Death With Pneumonia.

WILTON, WISCONSIN, February 19, 1900.

DEAR GENERAL OVERSEER:—Your letters of the 12th inst., in answer to my telegram and letter, received.

In answer I would say that God has answered your prayers and ours.

I had taken a severe cold by having perspired from washing and then sitting up all night in a cold room at one of our neighbors, she having died with consumption. I had tried all summer to get her to believe in Divine Healing and do right, but she would not listen.

A drunken priest, and a sister from Chicago, who had been telling lies about you, prevented.

The cold that I got then commenced with a tickling cough. In a few days it settled to a thick matter, which lasted for a time. Then I commenced to cough up large pieces of clotted blood.

That was February 8th. The next morning I had a hemorrhage. Then I sent my brother to town with a telegram. He delivered the telegram to the agent about eight A. M. Before noon I had another hemorrhage.

You stated in your letter that you prayed for me at 1:55 P. M. About that time the perspiration started on me so profusely that I was wringing wet.

I did not have any hemorrhage then until the next day.

That morning I wrote you a letter, not being satisfied with the telegram alone.

Soon after I had another hemorrhage, and during the time between Friday morning and Sunday morning, I had five severe hemorrhages.

Sunday morning, about the time I thought you would get my letter, I got them all to kneel down and pray for me. Since then I have had no more hemorrhages. I believe it was a severe case of pneumonia.

Monday, the 12th, I sat up awhile. Tuesday I was up all afternoon. Since then I have been up all day.

I was very weak at first, and it seemed like a heavy weight on my chest, but now it is all gone. I feel like going to work today. I am gaining very rapidly. It seems like a miracle to get well within a week.

If you can use any of this testimony to the good of others, I would be glad to have you do so.

Praise the Father for His loving Kindness, our Saviour for our Redemption, and the Holy Spirit for the Power.

I thank God for what He has done for me, and I thank you for your prayers. I pray that Zion may be blessed everywhere. Pray that I may be kept from evil.

Yours in His Name, (MISS) ANNIE ANDERSON.

Mrs. Zora Inman, of Fairmont, West Virginia, writes:

God has greatly blessed us as a family, through the reading of LEAVES OF HEALING. Our two oldest children were converted last month, and have publicly testified to being saved.

I have been living for God since a child, but never enjoyed so much of the presence of Christ as since I have been reading LEAVES OF HEALING for almost three years.

REV. WILLIAM HAMNER PIPER,

Overseer-at-Large of the Christian Catholic Church, will conduct Divine Service in

Siebert Hall, Mt. Morris, Illinois,

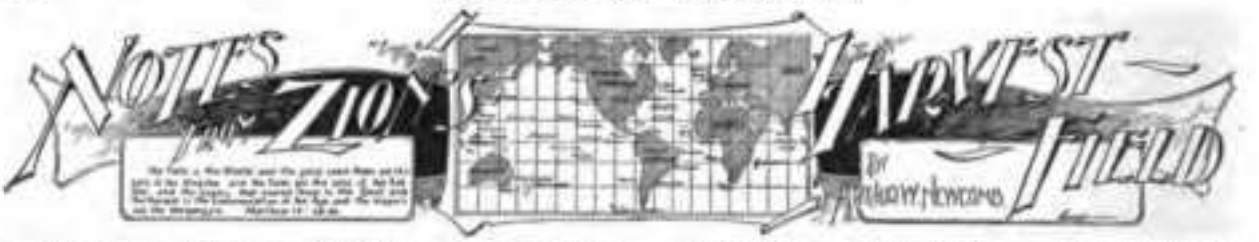
On Saturday, March 17, 1900, at 2:30 and 7:30 P. M., and Lord's Day, March 18, 1900, at 10:30 A. M., 2:30 and 7:30 P. M. Mr. Burt M. Rice, Conductor of Zion Choir, will sing.

REV. WILLIAM HAMNER PIPER,

Overseer-at-Large of the Christian Catholic Church in Zion, assisted by REV. DANIEL BRYANT, Elder-in-Charge of the Christian Catholic Church at Oak Park, Ill., will conduct Divine Services in

Library Hall, Wheaton, Illinois,

Thursday, March 15, 1900, at 7:30 P. M.



THE Fourth Anniversary Conferences of the Christian Catholic Church in Zion closed on Thursday, March 1st, after a week of the most signal blessing from God.

The public Conferences of the first three days are briefly reported in this number of LEAVES OF HEALING. The Conferences of the rest of the week were largely attended, and were of the most intense interest.

Monday, February 26th, was set apart as Zion's Seventies' Day. A very helpful series of meetings, beginning at 6:30 in the morning, culminated in a most solemn and impressive service when the General Overseer set apart and laid hands upon one hundred and twenty members of Zion Seventies from various Branches and Gatherings of the Church.

On Tuesday, February 27th, Zion City Day, the Conferences, both of the officers and for the public, dealt with the momentous questions relative to the Coming City.

In the evening a most delightful and profitable Conference was addressed by the General Overseer, the officers of Zion's Financial Institutions, and Attorney Samuel W. Packard. A report of this Conference will be given in a subsequent number of LEAVES OF HEALING.

On Wednesday, February 28th, Zion College Day, the attention of officers and members was directed to Zion Schools and Colleges. A report of these Conferences, written by Prof. W. F. Matthews, Principal of Zion Preparatory School, can be found on page 609 of this paper.

On the afternoon of the closing day, Baptism and Reception Day, Thursday, March 1, 1900, sixty-four believers were obedient to the command of God and were baptized by Triune Immersion by the General Overseer.

In the evening hundreds upon hundreds of the members and friends of Zion crowded the spacious parlors, corridors, and Assembly Room of Zion Home, at the Anniversary Reception given by the General Overseer and family to the Ordained Officers and Members of the Church.

During all these days the beautiful exhibit of Zion Lace and other materials has attracted thousands of admiring visitors to Zion's Hall of Seventies.

On the afternoon of Wednesday, February 28th, a flashlight photograph of a group of the General Overseer and over one hundred Ordained Officers of the Christian Catholic Church in Zion was taken by Zion's photographer, Mr. George R. Lawrence, in Zion's Hall of Seventies.

A photo-engraving of this picture will soon be published in LEAVES OF HEALING.

Thousands in Zion will long praise God for the blessings received during the Fourth Anniversary of the Christian Catholic Church.

London, England.

For some time Zion has had a successful Gathering of Friends, uniting to proclaim and sing the Full Gospel to the sin-stricken and disease-smitten in the great city of London, England.

God has greatly blessed these consecrated lay messengers and has given them many conversions and healings.

We have the pleasure of printing a photo-engraving of a portion of this Gathering.

A letter from one of its members gives many interesting facts concerning God's work in Zion in London.

Mr. Stringer writes:

104 HIGHAM ROAD, EAST HAM,
LONDON, ENGLAND, January 28, 1900.

God is still hearing and answering prayer on behalf of the sick. We received a few days ago the testimony of our Brother Lewis, of Narberth, which says: "The lump on my forehead is swept clean away by the Lord, and the desired strength has come, in answer to the prayers of Zion."

We are glad to hear Europe is stretching out her hands to God. We are sending literature all over this country, and some has gone to France from here. We already have letters expressing desire to know exactly when the General Overseer is coming to London, and many are desirous of coming from different parts of the country to hear him.

We are expecting great things from the Lord this year. We are going forward.

We have had the photo taken of part of our band.

On the extreme right of the picture is Brother Frederick Weymouth; he is fifty-seven years of age, and for thirty years was a martyr to rheumatism; healed instantly in answer to prayer.

Next is Brother John Jackman; healed of double rupture and bleeding piles, in answer to prayer.

In front of them is Miss H. Goodall. She was blind in one eye from a child, and a sufferer from dyspepsia; received instant healing of dyspepsia and partial healing of eyesight, so she can clearly see one thing from another. Is trusting for perfect healing.

Next is E. A. Rush, with cornet. He is the Custodian here. He was healed of weak eyes and of neuralgia. Next to him, with the harmonium, is Miss E. R. Weymouth (future Mrs. Rush); healed of bad eyes.

On the left, in front, is Mrs. Weymouth; healed of internal trouble of twenty-five years' standing. By her side is her son, Master Henry Weymouth; healed from the effects of peritonitis, after having been given only four days to live by two doctors who had been treating him for twelve months. They said it was impossible for him to recover.

Then in the back, on the left, are my wife and I (Mr. and Mrs. Stringer). My wife healed of bilious attacks and dyspepsia, and myself of galled feet and poisoned chin. As you see, the hair is growing.

North Side Cottage Meetings.

Rev. James R. Adams, B. D., Elder-in-Charge.

God's Word of power has not returned to Him void. It has accomplished that which He pleased—the salvation, healing and purifying of the people. Some examples here follow:

Fred Lutz, 937 Artesian Avenue, heard Full Salvation preached at the Zion meetings.

After a hard struggle he surrendered to God, giving up tobacco and beer; also giving to the Elder, for Zion, his Masonic jewels as a token of his forsaking that wicked Secret Order forever.

He is now a member of the Christian Catholic Church in Zion.

Miss Margaret Martin, 163 Larrabee Street, had been unjustly sent to the House of the Good Shepherd for six months.

While there she was compelled to participate in the hypocritical services of the apostate Roman Catholic Church. She was detained, not six months, but *fifteen* months, and was finally released by order of Mayor Harrison.

Threats were made that unless she attended mass regularly every Sunday she would be again imprisoned.

But God's Spirit led the poor, homeless and orphaned girl to attend the Larrabee Street Cottage Meeting, where she repented and found peace and joy in believing on Jesus her Saviour.

She is now a member of the Christian Catholic Church in Zion and has a good home in a Zion family, Brother Doose, at whose home the Cottage Meeting is held.

A brother and his wife had quarreled very bitterly and kept it up constantly for several years. Many terrible charges and countercharges were made.

The children and others took sides. It was hell on earth. The home was almost destroyed.

On invitation, both agreed to a conference together with the Elder from Zion. This lasted nearly five hours. God's Spirit worked mightily

upon both husband and wife, until they went aside, and on their knees before God confessed their sins to Him and to each other, asked and received forgiveness, then came forth radiantly happy.

The "Prince of Peace" surely brings "peace to him that is afar off and to him that is near."—Isaiah 57:19. Pray for that family.

Mrs. Trier, of 301 Illinois Street, was healed in January, when very near death with chronic stomach trouble and acute pneumonia, in answer to the Elder's prayers with laying on of hands in Jesus' Name, and in the Power of the Holy Spirit.

Last week she, together with husband and nephew, forsook the Roman Catholic and Lutheran Churches, sending in together their applications for membership in Zion.

"Jehovah hath founded Zion, and in her shall the afflicted of His people take refuge."—Isaiah 14:32.

Mrs. Bertha Hempel, 298 North May Street, was healed in last November of severe asthma during the most unfavorable weather.

Space will not permit even a mention of much that God is doing in connection with the little Cottage Meetings on the North Side.

Victoria, British Columbia.

Rev. Eugene Brooks, Elder-in-Charge.

Zion in Victoria has had many special manifestations of God's favor and blessing, especially since the All-Night with God, December 31, 1899, and January 1, 1900.

There have been many sin-stricken who have found, through repentance, restoration, faith, and obedience, salvation and cleansing. Many have followed their Lord's command in Baptism by Triune Immersion.

In fact, so great was the call for a baptistry that the members of the Branch built and paid for a very convenient one in their Tabernacle. Audiences greatly increased after the construction of the baptistry.

God has also been blessing the bodies of His people in Victoria, and there have been many healings. On one occasion, during a street meeting, a member of the Church fell down in a deathly sickness. Evangelist, now Elder, Brooks laid hands upon her in prayer, and she was instantly healed in the sight of all the gathered crowd. She continued to take her part in the services.

A man who had been ill with heart disease for four months, and had been given up to die by several physicians, was immediately healed, and getting up from his supposed dying bed, dressed himself and began cutting wood.

There are many Chinese in the city, and work among them, while only beginning, is very interesting.

Cincinnati, Ohio.

Rev. A. W. McClurkin, Elder-in-Charge.

At a recent meeting, led by Deacon Yerger, the following wonderful testimony to instantaneous answer to prayer was brought out. The "Christian brother" who offered prayer for Mrs. Kemp was Deacon Yerger:

TESTIMONY OF MRS. MARY E. KEMP.

"My name is Mrs. Mary Eliza Kemp. I live at 343 George Street.

"I have not walked, you may say, for ten years. I used crutches.

"I had stomach trouble, I think. I have had Drs. Burham, Coffman, Carr, Tinary, Bramble, Johnson, Irving, Denvel, and others I cannot think of. None of them cured.

"I seemed to get some help for awhile, but got worse and worse as the years went by, until last Sunday, when Christian brethren came to me and saw my condition. They asked me, 'Do you believe that God can heal you through the healing power of Jesus Christ?'

"I told them I did. Then they asked me if I would lay aside doctors and everything and believe Jesus Christ, take Him at His Word, and believe that He would heal me.

"I believed it, and they knelt down and prayed. When they got up I went and sat in a chair. The pain in my head had left me, my stomach was all right, and I got up this way (walks and jumps).

"I said to my husband, 'I have not a pain.'

"I had been sick for fifteen years, and for ten years could not walk.

"The Lord has healed me through His Divine Power."

STATEMENT OF HER HUSBAND.

"My name is Alfred Kemp."

Mr. Yerger—"You are her husband?"

Mr. Kemp—"Yes, sir."

Mr. Yerger—"Is it true what she says?"

Mr. Kemp—"Every word of it."

Mr. Yerger—"Do you find everything just as she says?"

Mr. Kemp—"Yes, sir."

Mr. Yerger—"Is she well?"

Mr. Kemp—"Yes, sir."

Mr. Yerger—"You believe that Jesus Christ healed her?"

Mr. Kemp—"I know He did."

PORTION OF GATHERING OF THE FRIENDS OF ZION, LONDON, ENGLAND.



Mr. and Mrs. A. Stringer, Mr. Hy. Weymouth. Mrs. Weymouth. Miss E. R. Weymouth. Mr. F. A. Rush. Mr. John Jackman. Miss H. Goodall. Mr. Fred Weymouth.

Waupaca, Wisconsin.

Rev. Charles J. Jenson, Elder-in-Charge.

This very active and earnest Branch of the Christian Catholic Church rejoiced, with their Elder, on Lord's Day, February 18th, in the dedication of a very pleasant little Zion Tabernacle.

Elder H. D. Brasefield, of Zion College Ministerial Training Department, conducted the services.

Elder Jenson writes as follows concerning the manifold blessings vouchsafed by God on that day:

In the morning at 10:30 we had a well filled house. Eleven children were consecrated to the Lord by Elder Brasefield.

In the afternoon the Tabernacle was crowded. Every available seat was taken, and on the platform and everywhere people sat, stood and patiently listened.

People were very quiet, with the exception of one slight interruption.

At the close of the service about fifty Christians partook of the Lord's Supper, in connection with the dedication of the Zion Tabernacle to the Lord's service.

In the evening the service was announced for 7:45 o'clock, but when we arrived at the Tabernacle we were literally shut out by a living wall.

Every seat and standing space was filled, so there must have been between three and four hundred people inside. Many more, we are told, had to leave.

After a brief discourse by Elder Brasefield, Baptism of eight adults by Triune Immersion was administered by the Elder-in-Charge, C. J. Jenson.

Among the candidates for Baptism was an old sister, a saint, for many years a member of the Methodist Church, but raised from her deathbed about a year ago in answer to prayer of the General Overseer. She left the M. E. Church and longed for the day she could be able to follow her dear

Saviour Jesus Christ in Baptism by Triune Immersion. We must say to the honor and glory of God that we never had for a moment expected such a rich blessing.

Zion is established in Waupaca and the Holy Spirit is convincing the people that Zion is right, that the General Overseer, Dr. Dowie, is a man of God, and that God is through with the denominations.

The Devil could not keep his hands off from disturbance, however. The guard at the door was hit by a stone, thrown from the crowd outside, but the wound was not very serious, although it was near the eye.

Auburn, Nebraska.

Rev. Archibald McFarlane, Elder-in-Charge.

Elder McFarlane sends us the following wonderful testimony to God's healing power:

I feel that I would like to give my testimony to the power of God to heal and keep His children.

I had suffered from rupture for over forty-nine years. I was ruptured at birth.

I had female weakness from about fifteen years old, brought on by overwork.

About ten years ago my feet began to bother me and bunions began forming.

I had corns so that I had to wear a shoe about three sizes too large for me for fear they would touch my feet.

I had convulsions, which began about eleven years ago. At first they did not bother me much, but at last, in April, 1898, I became very sick and had convulsions almost every day.

But thanks be to God, through a letter written me by Sister McFarlane my eyes were opened to see the truth, that Jesus is the same yesterday, today and forever.

I had written to Elder McFarlane to hold himself in readiness to preach at my funeral at any time. I was confined to my bed almost all the time. I was afraid to be alone.

Convulsions would take me and I would fall over any place. The doctors gave me no hope.

In this condition Elder McFarlane wrote, asking me to set an hour for prayer, when he and his wife would pray for me. I set the hour at two P. M., October 27, 1898.

At the hour for prayer, while praying, I felt the power of God going all through my body.

I leaped for joy, and praised God for His marvelous love. Gradually each disease disappeared, the internal troubles first, then the corns and bunions in the following December, and my rupture in the month of February, 1899.

As my faith increased, the diseases disappeared.

I became an earnest reader of LEAVES OF HEALING and other Zion Literature sent to me by Sister McFarlane. I drank in its teachings, which were food to my hungry soul.

I praise God for His fearless servant, Dr. Dowie, and thank Elder and Sister McFarlane for leading me to the Full Gospel of Salvation, Healing, and Holiness.

I have spent hundreds of dollars for doctors and drugs—have been treated all my life by them.

I was treated by Dr. Edward D. Root, of New York City, for six months; Drs. McKelhaney, McMasters, and Frank Ziglers, of Columbus, Ohio. The last was Dr. J. V. Hinchman, of Hebron, Nebraska.

Under all of this treatment I was nothing bettered, but rather grew worse.

I am now working every day I can at Zion Seventy work, under the direction of Elder McFarlane. I rejoice and praise God that I am able to find time to work for Him. May God bless Zion, that others may be saved and healed.

Your Sister in Christ, (MRS.) J. M. MCCABE.

Philadelphia, Pennsylvania.

Rev. Gideon Hammond, Elder-in-Charge.

Elder Hammond sends us the following interesting testimonies:

It was about a year ago that I got my hand caught in a laundry machine.

I was rubbing the rollers with a cloth, and the two middle fingers were caught between the hot rollers. I could not get my hand out until some one could reverse the machine, and by that time my two fingers were smashed to the second joint.

The doctor came, and the ambulance, and they wanted to hurry me off to the hospital. But I refused everything. I would not let the doctor even look at my hand. All I said was, "Take me home."

Many thought I would never use my hand again; but I took it to the Lord, and now my fingers are all right again. If I had gone to the hospital, I am sure I would have lost my fingers.

The Lord has been my Healer for over three years. I take the Lord for my All in All, and He keeps me and blesses me.

(MISS) PAULINE TOELK,
Camac Street, Philadelphia, Pennsylvania.

I thank God that my heart is full of the blessings He has bestowed upon me since I came into Zion. I received blessings before I came into Zion, but they were not complete.

The first teaching came through Brother Zeeb. I did not want the tracts he gave me, but I read them. When I read the first tract, I was very much opposed to Zion. I thought Dr. Dowie changed the Bible by changing the punctuation. I would not look at the papers for a long while.

After two or three months I again took them up, and I thank God I was convinced of the truth.

I thank God for my wife's complete victory over the disease devil. I thought I would not testify until she had complete victory.

She was completely covered with a terrible skin disease. She had been afflicted several times, but she never got a complete victory over it until this time.

At another time she was sick with a fever. She asked me to pray with her, and within two minutes she was completely restored.

I thank God for the teaching which brought me to a place where I can recieve and give.

Everybody who comes into my office (I am a dentist) gets "Divine Healing" from the time they come until they go.

Instead of interfering with my business, it has prospered it.

DR. HORTER,
1139 Snyder Avenue, Philadelphia, Pennsylvania.

NOTES FROM ZION HOME.

JOHN JOHNSON, Zion Home, said: "I have been here over two years, and I can truly say that I love Zion today more than ever, and I have a longing in my heart to have more of Zion teaching implanted within me.

"About two years ago God told me to send the literature to my native islands, the Shetland Islands, and I have been doing so. A Baptist minister wrote to me and said he had believed in Divine Healing for six years, but had never gotten answer to prayer until he had read Zion Literature. After that he met a young man one day who was crippled with rheumatism. He told him about Zion and gave him some of the literature and the letter I had written. He knelt down in the roadside and prayed. He got up a sound, well man and able to walk. I heard six months afterward that he was still a sound man. Another who had epileptic fits for nine years was healed."

THOMAS MAHAFFY, Gunder, Iowa, said: "I am thankful to God for Zion's teaching and influence. By reading LEAVES OF HEALING and other Zion Literature I was enabled to present the tobacco question to my mother in such a way that she quit using it. She smoked for over fifty years. I am so glad God has enabled her to quit it."

MISS PHOEBE GARDNER, Vinton, Iowa, testified to blessings received through obeying the command of God concerning swine's flesh; also blessing through tithing.

IT IS in the light of God's great whiteness that we will see how black the whitest thing is that we can bring to God. How many things light reveals which in a dim light we do not see plainly.—Extracts from Notes of Teaching of General Overseer in Assembly Room of Zion Home, preserved by a Deaconess.

LEAVES OF HEALING.

Two Dollars will bring to you the weekly visits of the "Little White Dove" for a year. 75 cents will send it to a friend for fifteen weeks; $1.25 will send it for six months; $1.50 will send it to your minister, or to a Y. M. C. A., or to a Public Reading Room, for a whole year. We offer no premiums, except the premium of doing good. We receive no advertisements and print no commercial lies or cheating enticements of unscrupulous thieves. LEAVES OF HEALING is Zion on wings, and we keep out everything that would distract the reader's mind from all except the Extension of the Kingdom of God, for which alone it exists. If we cannot send forth our Little White Dove without soiling its wings with the smoke of the factory and the dirt of the wrangling market place, or compelling it to utter the screaming cries of the business vultures in the ears of our readers, then we will keep our Dove at home.



By REV. W. F. MATTHEWS, M. A., B. D., Principal Preparatory Department.

ZION COLLEGE students have been joining in the exercises of Anniversary Week with much pleasure and profit.

Wednesday was the especial College Day, and in spite of the storm, which interfered very much with the attendance, the special meetings in the interests of Zion Schools were successfully carried out.

In the morning a Conference was held in Zion Home with teachers and officers. The work of Zion College, as at present organized, was briefly outlined by the principals of the two departments, and a general discussion was indulged in concerning best methods of instruction in general and the particular work to be done by Zion Schools.

It seemed to be the general feeling of those present that work should be thorough, and should begin with elementary branches where pupils have not had full and regular training in the schools.

The advantages and disadvantages of classical training were brought out and the need of continual advancement set forth from the rapid growth of the work.

Zion's need of text books of her own was brought out from the unsatisfactory nature of most of the text books in use in the public schools.

The President of the College gave his encouragement and help in most emphatic manner, and gave assurances of support in the effort to maintain a high standard of scholarship in Zion College.

The afternoon Conference was upon the subject, "Shall Every Zion Tabernacle be a Zion School?"

There was a unanimous voice in the affirmative of this question. The only points then left to be discussed were the time at which, and the method by which, this is to be brought about.

Some of the Branches reported their readiness to begin at once. Other spoke of difficulties to be encountered and the time required to work out so great a scheme.

The educational work of Zion is growing so rapidly that it must require the greatest wisdom to carry it on successfully.

The need of taking the children from the beginning, on account of the corrupting influences of public school association, was shown.

The three-fold nature of the child must be developed—mental, spiritual or moral, and physical. Each child, as a particular case, needs special care and must be studied and taught.

Some very encouraging words were spoken concerning the work that had been done already in Zion schools.

The difficulties in the way of grading the school have been many, on account of receiving pupils at any time when they apply.

There has probably been no week since the opening of the present school year when there have not been new students admitted. Soon the courses must be enlarged to take in more advanced studies.

More room, much apparatus for scientific studies, and better appliances, as well as more teachers, are needed. This will come in time, and we are promised that Zion College shall be kept well up in front and be made a power in the educational world.

Already it is noticed that nowhere can be found so large a band of devoted young people, all consecrated to the Lord's work and all so willing and anxious to be taught and so ready to begin where they belong.

In these Conferences it has been seen that the teachers have been faithful in their work, and the results of their work are beginning to be appreciated.

One can do better work in teaching branches in which he or she is interested. This has been taken into account in assigning work for the teachers, so that each teacher, so far as possible, should have congenial studies to teach.

But there still remains great work to be done, and in view of the responsibilities resting upon them, the teachers feel very grateful for the interest and sympathy shown them in their work and the prayers offered.

It was shown in a striking way, Wednesday night, how Zion College has already reached out its arms and taken children to itself from all over the world. An exercise was given similar to the one rendered before Christmas, representing the States and nations already gathered in Zion College. Twenty States and twenty-one nations are now represented in our school. Nearly all these took part in the exercises.

It was an impressive scene, and not like anything to be seen elsewhere.

The stage in Central Zion Tabernacle was filled with the students who had part in this ceremonial. Each foreign nation was heard in its native tongue and then all joined together in the inspiring strain of the Missionary Hymn, the congregation rising and joining in the last stanza:

Waft, waft, ye winds, His story,
And you, ye waters, roll,
Till, like a sea of glory,
It spreads from pole to pole;
Till o'er our ransom'd nature,
The Lamb, for sinners slain,
Redeemer, King, Creator,
In bliss returns to reign.

It was worth all the care and pains it has cost to see the interest and pleasure with which our President received this exercise, and to have his appreciative words of commendation, and to feel together the impulse toward higher resolve and endeavor for such an impressive sight of the actual growth and power of Zion College.

CHEERING WORDS FROM ZION'S GUESTS

NOTES FROM ZION HOME

THE regular Praise and Testimony Meeting, held in Zion Home, Saturday evening, February 24, 1900, was conducted by the General Overseer.

After the usual opening exercises, the States represented were enumerated and found to be twenty-two in number, as follows:

California, Colorado, Illinois, Indiana, Iowa, Kansas, Maine, Maryland, Massachusetts, Michigan, Minnesota, Mississippi, Missouri, Nebraska, New Jersey, New York, North Dakota, Ohio, Oregon, Pennsylvania, Wisconsin, and Wyoming.

The following countries were also represented:

Africa, Australia, Austria, British Columbia, China, England, France, Holland, Ireland, Japan, Ontario, Quebec, and Scotland.

After a number of testimonies (which will be published in a later issue), the General Overseer said:

I thank God tonight that I am strong, healthy, vigorous and in happy, full exercise of all my God-given powers. And yet I do not forget that I have the snows of winter upon my brow. Even although I live twenty years, I do not think I will care to live much longer, for I think I shall have earned the rest for which I so long.

I have an intense desire to get to heaven. I would rather wake up tomorrow in heaven than in Chicago, except for this one thing—I am willing to live out my life for God. I love the thought of the City I am founding, under God, and the thought that I can be useful in founding institutions which will last until Jesus come. But I desire to see that City where there is no sin and no sickness and no sorrow, for God is its Light.

Here there is not a minute of the twenty-four hours, almost, when the cry of sin and sickness and sorrow does not go straight to my heart like an arrow. I never could get used to it, and I never shall. But for the Grace of God it would kill me. I often wonder that my heart can last; for it nearly always seems to be bursting.

It is not often I talk like this, for I do not dare to. I cannot talk fully, in public, what is in my heart. If I were to speak all that is in my heart, I could not preach—I would cry.

Oh the wail which goes up from the sin-stricken multitudes of humanity! Oh the wails which go up from these dying beds! The wails which go up from mothers who are smitten with cancers in the breast and look at their babies and know the dark angel of death has sent his arrow of death there! Oh the cries of agony which come to me day and night, every few minutes, by telegraph, telephone, and letters! If I could not laugh sometimes, I would die.

But I am so thankful that there is another generation growing up. I am so thankful that we shall be followed by those who can carry on this work till Jesus come.

We Have Very Little Time to Work.

It seems to me we have no right to consider any one but God in this world. You have no right to consider any one's will but God's will, and you will never be happy until you do consider His will as the supreme controlling Power in your life.

I cannot but feel that I have the right, as God's minister, to say to all in whose hearts are the Highways to Zion, "Come into Zion."

Blessed is the man whose strength is in Thee;
In whose heart are the Highways to Zion.
Passing through the valley of Weeping
They make it a place of springs;
. . . . . .
They go from strength to strength,
Every one of them appeareth before God in Zion.

I have a positive right to say to those in whose hearts are the Highways to Zion, "Come into Zion."

I think I have a right to testify regarding myself, and the splendid health which has enabled me to toil night and day for so many years—these precious gifts of God. What is it keeps me so?

If I have not lost my voice, why is it that I have not?

If I have not lost my health and life, why is it that I have not?

I worked, while I am almost ashamed to say it, nearly nineteen hours a day this week. I arose at six o'clock one morning and went to bed at eight the following morning, having been at work twenty-six hours. Then I arose at one o'clock and went to bed at four o'clock the following morning, because I had work to do to prepare for the Conference.

If I had not done that, you would have had no LEAVES this week. The Little White Dove must go out, come what will.

I determined that Volume VI should be the best volume ever printed. God is wonderfully blessing it. We are printing 500 per cent more literature than a year ago.

I desire to witness to God's glory tonight that

There is Not a Moment When God is Absent From My Thoughts.

I do not know it if there is. I speak very solemnly.

The moment my head touches the pillow I am asleep. I can sleep at any time; no matter how long the strain has been, no matter how severe. There is nothing more severe on the eye and brain than preparation of matter for the press, which involves commas, semi-colons, colons, full stops, paragraphs, arrangements of sentences, etc., etc., as well as the most careful attention to correct expression of God's thought. When I am through with that and lie down to sleep, I always lie down with the thought of God; with some very precious thought from His Word, such as "He giveth His beloved sleep."

Go to bed with God in that way, that you may rest in Him. Your best time will be then, when you are with God; when God will be with you and take you to Himself and hush you to slumber.

In many ways I am conscious that it is then that I am most awake. My body must be very soundly asleep. I often awake three, or four or five hours after with my body in the same position as when I fell asleep. But during that time my spirit has been away with God. I have heard and seen the things which I cannot tell you. O, I have heard and spoken and been with Christ in heavenly places. I have sometimes preached in my sleep the things God has shown me, and I have been so sorry I could not remember them when I came back.

The very best time in one's life is when one has gone to sleep with God. That is the secret of my strength, real sleep for the body and real quickening for the spirit, constant communion with God whether sleeping or waking.

Pray that you will be permitted to recognize the complete

separation there is in your nature between the spirit and the soul and the body, and your spirit will be entirely independent of the sleep of your body. Perhaps very few do realize it, but it is realizable, and I believe it is the secret of true strength and uninterrupted communion with God in spirit.

Cultivate in your lives this thing, that your spirit may never be absent from God in thought, word, or in action for one minute.

I have a great deal of secular work to attend to, as it might be called. If I were asked what is my employment I would say I have but one employment—minister of our Lord Jesus Christ. If you ask me to give the numerous details of my employment, I would have to tell you I am a score of things. I am a banker, President of a College, a real estate man, a printer, an editor, a publisher, the General Overseer of the Christian Catholic Church, and that I have to take care, under God, of the widespread work throughout the world.

I have Overseers whom I have to oversee and Elders who have to be overseen. I have a thousand things to attend to. But my brain works easily and I go right along, because it is all a part of my ministry. I praise God tonight for the Joy of His Kingdom—and His Joy is my Strength.

I know I have a Message from God. I know that it is very probable that I shall seal that Message with my blood. I expect to give my life for Christ, and there is no limit to my willingness to work and live and die for Him.

I Am Quite Willing to Die for Christ.

It may not be so. God only can tell. I am not afraid. The assassin's bullet could not come a minute too soon for me.

But with it all I have that peace which passeth understanding, which keeps the heart and mind in the knowledge and love of God.

And with all this I have the bitter enmity, the criticisms, the revilings of those who hate God and of those who, while they say they love God, are the betrayers of God—those in the apostate churches who have gone far from God. Because I have spoken the truth, they hate me, and they would love to kill me. Yes, ministers of churches have said that the best news that could ever reach them would be the news that Dr. Dowie was dead. (Shame.)

I am glad I have earned the hatred of the Devil. All the forces of hell cannot stop our witnessing against evil. I shall never cease to love the sin-stricken and the disease-smitten and all perishing humanity, nor shall I ever cease to love those who hate me and despitefully use me, and perhaps would kill me. I know my last prayer for them would be, "Father, forgive them, for they know not what they do." If they should go to hell, I would want to go there after them.

I am so glad tonight that I can say these simple words out of the fulness of my heart, knowing they are true.

I do not know why I should say them. I do not often speak like this, for I have very little regard for a man talking about himself. I would rather talk about the Lord, what He wants to do and will do for you; but there are times in this Home when it seems to me I should close this testimony meeting with a few simple words from my heart like these which I have just spoken.

I know not what awaits me;
God kindly veils my eyes;
But o'er each step of my onward way
He makes new scenes to rise,
And every joy He sends me comes
A sweet and glad surprise.

I know not what awaits me, but God knows the way I take. He knows that I have no other will than His will, no other way than His way; have no other desire than to do my appointed work, to deliver my Message, and to stand by that Message, no matter what the consequences may be.

I have the conviction that I shall not pass away very soon: for I believe God revealed to me that I should see Zion City reach its glory, and the flag of Zion floating over every nation.

I must witness to many nations and to many peoples before I pass away.

A braver woman never lived on God's earth than my dear wife, but the strain has been hard upon her, the suspense has been very great. During the year of persecution I was compelled to smile when my heart was sore on account of my dear ones. I could not let them see my tears, because it would break my heart,

It is Harder Sometimes to Smile Than to Weep.

It is easy to weep and to give way to tears when you carry a sorrow in your heart, but it is hard to carry a smile upon your face when your heart is sad.

I looked sometimes at my loved ones and I wondered whether they would come through. The strain was very hard upon Mrs. Dowie. And last year, from the middle of summer to its close, was one of great strain and glorious victory.

There is no rest can be given her which would be rich enough for the sacrifices she has made. Zion will never know, never can know—God only can tell—what it has cost us to come to the place where we are.

If I find Him, if I follow,
What His guerdon here?
"Many a sorrow, many a labor,
Many a tear."

If I still hold closely to Him,
What hath He at last?
"Sorrow vanquished, labor ended,
Jordan passed."

My one hope is that I shall find rest by and by. I will never find it here, except in the rest that I have in God. My life is being hunted for tonight. But is safe: for "it is hid with Christ in God."

Through seas of blood, through fields of death,
We press with dauntless vigor on,
Immortal till God takes our breath,
Immortal till our work is done.

We have entered the fifth year of the Christian Catholic Church. I have prayed God, and I hope it is His will, that I shall see the twenty-fifth year of the Christian Catholic Church. (Amen.)

But these twenty years will pass very quickly if I am permitted to live them. All I ask for is the unswerving loyalty and fidelity of every member and every officer of the Christian Catholic Church in Zion.

I ask the cordial coöperation of every Elder and his wife, every Evangelist, every Deacon and Deaconess throughout the whole world.

I ask you to remember that every criticism that you make of myself and every unworthy thought that you have of me hurts you. It may hurt me for a moment, but it passes away, for I know where to take it; but it hurts you and will hinder you and keep you back. You will wish to unsay all these words; you will want to unthink all these thoughts.

If you ever speak an unkind word or think an unkind thought of me from hence, remember this night, and you will wish to take it back when you hear that God has taken me to Himself. Be loving. Be true. Attend diligently to your own business.

Follow me as I follow Christ. Trust me. If I should err in judgment—I am human—I shall not err in heart. I am less likely to err in judgment, perhaps, than you are. You had better give me the benefit of all the doubts. I think you have found me a fairly safe leader. Then follow me so far as I follow Christ.

You Are Very Precious to Me.

Many of you are very dear to my heart because of the great price I paid for you. Do you think it was easy to go down into the dark valley and fight death face to face? You will never know what it has been from day to day to go down into the dark Valley of Weeping and to fight hour by hour, day by day, week by week, month by month, and year by year with the hosts of hell for human lives. Unless Christ had gone before, I never could have dared to go. Unless He were with me all the time, I dare not go further.

You are very precious to me because of the blood I am willing to, and perhaps will, shed for you. Because of the deadly blows I received but which you turned aside sufficiently not to hurt.

But to Him alone who has given us the power to labor for Him, and to Him alone who has given us this Message, to that Triune God, Father, Son, and Holy Spirit, who has called us into His fellowship, we humbly bow and give all glory and praise, and follow in the footsteps of Him who went about doing good.

Some will say, "O, look how Dr. Dowie is crowned with success." Did you ever notice my crown? "O yes, there are so many jewels in it." Have you seen the thorns that pierce my brow beneath the jeweled crown? Have you seen them? You know nothing about them.

Could you carry my cross? "O yes, it is very beautifully jeweled." Did you ever feel the weight of it? You would not carry it a yard. You could not carry it, perhaps.

Be faithful to God, and follow me so far as I follow Christ.

Pray for me. Your prayers are very precious. Obey me as having the rule over you, for I must give an account of every one of the sheep which are gathered into this fold.

GUD'S NYA SKINNFLASKA (LÄGEL).

AF ELDER C. F. VIKING.
På Hafvet.

OMBEDD att skrifva några rader på svenska för "LEAVES OF HEALING" vill jag härmed under resan på hafvet uppfylla nämda begäran

Ordet Katolsk.

Den Kristna Katolska Kyrkan och den romersk katolska hafva intet i samband med hvarandra. Ordet katolsk är ett utländskt ord och betyder på svenska "Allmän". Det är i sig själft godt och kan användas. De som anse dess användande motbjudande, göra det på grund af fördomar grundade antingen på okunnighet af ordets betydelse eller också af partisinne.

Enhet Eller Motsatsen.

Kristus enligt Johannes Evangelium, 17 Kapitel bad till sin Fader för sina lärjungar, och isynnerhet betonade han enheten mellan de troende. Denna enhet enligt Kristi bön skulle också vara *en yttre enhet*, så att världen skulle kunna se att Kristi efterföljare voro ett. Om denna enhet uppnåddes skulle stora skaror läggas till Kristi fötter. Kristi bön om enhet skall besvaras i denna tiden. Det är omöjligt att kunna tänka sig att Kristi böner blifva obesvarade. Bönen om enhet måste besvaras i denna tiden, ty det var för de Kristna i världen och för världens nytta, som Kristus begärde det. Se Johannes 17 Kap.

Samfunden.

De s. k. Kristna samfunden äro ej ett. De äro långt ifrån ett. De kunna aldrig blifva ett. Så länge Guds sanna barn förblifva i samfunden blir Jesu bön om enhet obesvarad. Många söka inbilla sig att enhet i anden är nog. Men der det icke finnes enhet i värdefulla Bibelsanningar sådana som dop, m. m. där finnes ej full enhet i anden, sak samma huru mycket man söker tro och inbilla sig att där finnes enhet.

Utvandringen.

De sannt troende måste komma ut från samfunden. Utvandringen har redan börjat. Tusende varma och nitälskande Guds barn hafva antingen haft att inskränka sitt vittnesbörd eller ock att lemna sin kyrka. Många hafva blifvit uteslutna på grund af deras trohet till Bibeln och isynnerhet läran att Kristus *botar* sjuka utan medicin i våra dagar såväl som för nitton århundraden sedan.

Invandring.

De sannt troende måste komma in. En massa individuella missioner och kyrkor hvilka kommit till stånd på grund af utvandringen hålla ej tillsammans såsam ett helt och därför kunna ej vara svar på Kristi bön. Det är icke nog med att komma ut, man måste också komma in.

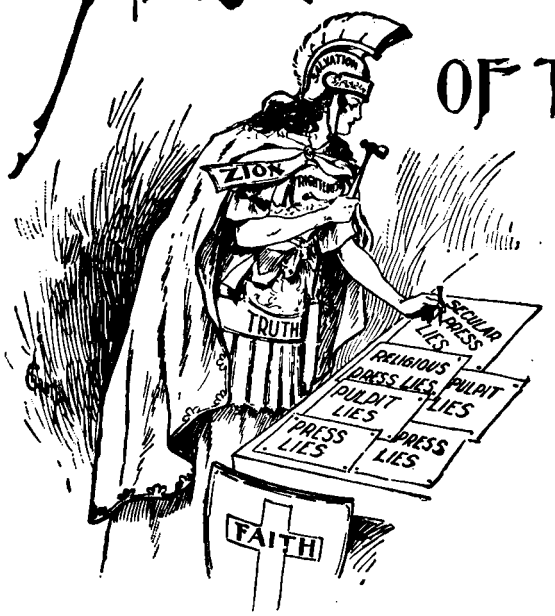
Den Kristna Katolska Kyrkan.

Denna församling började i ringhet. Omkring 500 personer förenade sig för *en fyra* år sedan i Chicago till en församling med ofvannämda namn. John Alex. Dowie har i Guds hand varit medlet att få denna församling till stånd. Församlingen har växt så att den redan räknar tio tusental medlemmar. Från alla delar af världen börjar man att fråga, hvad betyder denna invandring? Helt enkelt det att Gud så välsignat denna organization att den på så ytterst kort tid tilldragit sig hela den s. k. Kristna världens uppmärksamhet. Guds mening med denna församling är tydlig, och stunden har kommit då Gud barn kunna sluta sig tillsammans i *en* organization för att såsom *en* armé omstörta Satans rike. Att det tar tid för många att se behofvet häraf är tydligt, och många i partisinne skola strida däremot.

Vi tacka Gud att vi se begynnelsen till Kristi böns besvarande. Samfunden hafva haft sin *gyllene* tid, men det är ej svårt att se, att Gud har satt dem å sido. Samfunden såsom organizationer vilja ej mottaga det nya vinet. De blifva mer och mer förvärldsligade så att det är snart svårt att skilja mellan dem och världen. Det bästa därför som kan hända pa det religiösa området är att sönderså de *illaluktande* skinnen, på det att det nya vinet må förvaras i Guds nya skinn flaska "The Christian Catholic Church."

PERSONS should come to God in prayer with boldness. They can demand what has been promised by God. The Lord's Prayer is all in the imperative form. Demand with a boldness that is not impudence, because it is based on our relations with God as our Father. In prayer we must persist until we get, or know why we are refused. God loves to give. It is His business to supply our needs. Knock loudly and determinedly with a feeling of I must have.—Extract from Notes of Teaching of General Overseer in Assembly Room of Zion Home, preserved by a Deaconess.

Nailing Down the Lies of the Pulpit & Press



EXPLANATORY NOTE.

The innumerable falsehoods of the secular and so-called religious press against Zion have continued without cessation for years.

We have occasionally dealt with some of these falsehoods and taken up much valuable time in our public ministration in answering these attacks.

But the time has come when we have resolved no longer to answer them in detail, unless in extremely exceptional cases.

We shall simply content ourselves with stating them and nailing them down.

Hence we have determined to devote this page to a beginning of this work of publicly branding the most important of the almost innumerable lies of the ungodly, unclean, criminal, and hypocritical press.

We shall also add from time to time a few specimens of the odium theologicum, which we shall cull from the innumerable misrepresentations and fabrications of the apostate churches.

It must not be supposed that we admit the truth of the things which we do not here deny, for it would be simply impossible to enumerate all that ought to be nailed down. We again remind our friends that these are simply the most important of them.

Lies of the Chicago Record Nailed Down.

February 13, 1900—False statements alleging that the General Overseer had advised members of the Christian Catholic Church to take the places of locked-out employees.

February 19, 1900—Many false statements both in teaching and facts in synopsis of discourse on Dowieism, by the Rev. James W. Fifield, delivered at the Warren Avenue Congregational Church on February 18, 1900.

February 19, 1900—False statements alleging the excursion to Zion City Site on Washington's Birthday to be for the purpose of the sale of lots.

February 23, 1900—False statements alleging sale of lots on excursion to Zion City on February 22, 1900.

Lies of the Chicago Daily News Nailed Down.

February 13, 1900—False statements alleging refusal of one Mrs. Hannigan to accept help from Zion.

February 17, 1900—A long article full of most absurd lies concerning the General Overseer's Conference with the former land-owners of Zion City Site.

February 22, 1900—Many maliciously false statements in an article purporting to describe the excursion to Zion City Site, February 22, 1900.

February 24, 1900—Contemptible insinuation that the General Overseer inveigled one Zetterstrom into absenting himself from Court, in order to win a suit from him.

Lie of the Chicago Inter Ocean Nailed Down.

February 14, 1900—Many false statements in a short article concerning one Mrs. Hannigan.

Lies of the Chicago Tribune Nailed Down.

February 14, 1900—False statements concerning Mrs. Hannigan. Many lies in synopsis of a discourse on Dowieism by the Rev. J. W. Fifield, delivered at the Warren Avenue Congregational Church, Sunday evening, February 18, 1900.

February 23, 1900—False statements insinuating attempts to sell lots at excursion to Zion City, on February 22, 1900.

February 26, 1900—Violently distorted account of sermon by the General Overseer, Central Zion Tabernacle, February 25, 1900, closing with the absolutely false and utterly baseless statement: "'I do not want you,' he shouted, 'I wish you to the Devil; I have not prayed yet that you may get there, but I think I shall.'" This article also contained the blasphemous lie, copied by many other papers, that the General Overseer claimed his miracles to be more numerous than those of Christ. The General Overseer said, as can be seen by the report in this issue, that the cases of Divine Healing recorded in detail, in the Bible, were less than thirty in number, while the cases of those whom God has healed in Zion number many thousand. See page 601.

Lies of the Chicago Chronicle Nailed Down.

February 14, 1900—False statements concerning Mrs. Hannigan.

February 20, 1900—False statements in a telegram from Waterloo, Iowa, alleging General Overseer's intention to establish Headquarters for Iowa at Waterloo.

February 26, 1900—Distorted account of address of General Overseer, Central Zion Tabernacle, Lord's Day, February 25, 1900.

February 27, 1900—False insinuations in editorial paragraph, alleging General Overseer's attempt to arouse sympathy by referring to plots against his life.

Lies of the Chicago Journal Nailed Down.

February 22, 1900—False statement alleging that visitors to Zion City Site, February 22, 1900, were "wet, bedraggled, and hungry."

February 24, 1900—False statements concerning family troubles of Charles Fair.

February 28, 1900—Distorted report of discourse of the General Overseer at Central Zion Tabernacle, February 27, 1900.

Lie of the Chicago Times-Herald Nailed Down.

February 20, 1900—False statements in a telegram from Waterloo, Iowa, alleging General Overseer's intention to establish Iowa Headquarters at Waterloo.

Lie of the Chicago Dispatch Nailed Down.

February 22, 1900—A mass of vile and absolutely false insinuations against the General Overseer and members of the Christian Catholic Church, in a weak attempt to be funny, in an article regarding the excursion to Zion City Site, February 22, 1900.

Lies of Papers in Other Cities Nailed Down.

St. Paul *Globe*, February 11, 1900—A mass of the most ridiculously false statements concerning meetings held in St. Paul by Evangelists Kennedy and MacCormac.

Philadelphia (Pennsylvania) *Press*, February 11, 1900—A mass of lies, mixed with a little truth, in a sensational article, extensively illustrated, entitled "Religion to Build an Earthly Zion."

Madison (Wisconsin) *Democrat*, February 14, 1900—Lies copied from Chicago papers, concerning alleged intention of General Overseer to establish Iowa Headquarters at Waterloo.

Indianapolis (Indiana) *Press*, February 15, 1900—Many absolutely false statements concerning the mission of Elder J. C. Reiff, at Monon, Indiana.

Indianapolis (Indiana) *News*, February 15, 1900—False statements concerning mission of Elder J. C. Reiff, at Monon, Indiana.

Boston (Massachusetts) *Globe*, February 16, 1900—False statements concerning the mission of Elder J. C. Reiff, at Monon, Indiana.

London (England) *Leader*, January 23, 1900—False statements in sensational article, entitled "Lord Salisbury's Double," alleging General Overseer's great pride in his resemblance to the Marquis of Salisbury.

Sioux City (Iowa) *Tribune*, February 19, 1900—False statements concerning General Overseer's intention to establish Headquarters for Iowa at Waterloo.

Davenport (Iowa) *Leader*, February 20, 1900—False statements concerning General Overseer's intention to establish Headquarters for Iowa at Waterloo.

Spokane (Washington) *Morning Daily*, February 22, 1900—Many false statements concerning General Overseer and Zion.

Cincinnati (Ohio) *Post*, February 26, 1900—Blasphemous falsehood alleging that the General Overseer declared his miracles to have been greater than those of Jesus Christ.

Grand Rapids (Michigan) *Democrat*, February 26, 1900—Repetition of Chicago press lie that the General Overseer claimed on Lord's Day, February 25th, that he had worked more miracles than Christ; also absolutely false statement that the General Overseer had declared that he killed Dwight L. Moody; also ridiculous statement that the General Overseer declared himself almost ready to pray that certain people should go to the Devil.

Cleveland (Ohio) *Press*, February 26, 1900—Reprint of Chicago press lie containing many false statements concerning General Overseer's address, February 25, 1900.

Lies of Country Papers Nailed Down.

Fremont (Ohio) *News*, January 29, 1900—False statements concerning mission of Overseer George L. Mason, at Bluffton, Ohio.

Falls City (Nebraska) *News*, January 26, 1900—Many false statements as to fact, and ridiculous assumption as to teaching, in a contributed article, signed by J. C. H. Hobbs. This paper subsequently published a reply to this article, signed by "One of Zion's Members."

Bluffton (Ohio) *Globe*, January 27, 1900—Many false statements concerning Zion and the General Overseer.

Hammond (Indiana) *News*, February 15, 1900—Many false statements concerning trial of C. F. Struck, at Crown Point, Indiana.

Waukegan (Illinois) *Sun*, February 16, 1900—False statements alleging that owners of land in Zion City Site had disposed of their property for stock in Zion Land and Investment Association.

Wyanett (Illinois) *Review*, January 17, 1900—Many false statements in a leading article concerning Zion City.

Waukegan (Illinois) *Sun*, February 19, 1900—Lies copied from Chicago *Record* concerning excursion to Zion City Site, Washington's Birthday; also concerning sermon on Dowieism by Rev. J. W. Fifield.

Quincy (Illinois) *Journal*, February 20, 1900—Reprint of Chicago press lie concerning alleged intention of General Overseer to establish Headquarters for Iowa at Waterloo.

Ottumwa (Iowa) *Courier*, February, 19, 1900—False statements concerning alleged intention of General Overseer to establish Iowa Headquarters at Waterloo.

Fort Dodge (Iowa) *Chronicle*, February 20, 1900—Extended article containing false statements concerning Zion and the General Overseer; also falsely alleging his intention to establish Iowa Headquarters at Waterloo.

Lima (Ohio) *News*, February 21, 1900—False statements alleging that the mob which attacked Overseer Mason at Ada, Ohio, threw eggs filled with chemicals. A plot to do so was laid, and was discovered and frustrated in answer to prayer.

Clinton (Iowa) *Herald*, February 22, 1900—False statements alleging intention of General Overseer to establish Iowa Headquarters at Waterloo.

Belle Plaine (Iowa) *Union*, February 22, 1900—Many false statements in editorial entitled "Dowieism in Iowa."

Wolcottville (Indiana) *Enterprise*, February 23, 1900—False statements concerning mission of Elder J. C. Reiff, at Monon, Indiana.

Charles City (Iowa) *Advocate*, February 20, 1900—False statements alleging intention of General Overseer to establish Iowa Headquarters at Waterloo.

Washington Court House (Ohio) *State Register*, February 23, 1900—A long, meandering, illogical and obscure article, entitled "Dowie and Dowieism," purporting to be a report of the first of a series of lectures on this subject, by one Honeywell.

Lies of the Religious Press Nailed Down.

Journal and Messenger (Cincinnati, Ohio), January 4, 1900—Mass of lies, mixed with truth, in a long article, entitled "An Afternoon at Dowie's Tabernacle," by Dr. William Ashmore.

Midland Christian Advocate (Minneapolis and St. Paul, Minnesota), January 31, 1900—Violently malicious editorial, alleging the General Overseer to be an impostor, deserving incarceration in the penitentiary.

Pamphlet published, without date, at Sargent, Missouri—A grandiloquent and contemptible challenge to the General Overseer, almost too ridiculous to mention,

Prophetic Age (Ashland, Ohio), January, 1900—Some ridiculous lies about Dr. Dowie, under the title, "Some Facts About Dr. Dowie." Rehash of Chicago press lies of the summer of 1899; narrow-minded criticisms, false doctrines, and blasphemous insinuations.

Christian Mission Herald (Bridgetown, Barbadoes, Windward Islands), February, 1900—Two long articles, entitled "A New Discovery" and "Dr. Dowie's Delusion," filled with lies illogical statements alleging the General Overseer to be led astray by the love of money.

Herald of Gospel Liberty (Dayton, Ohio), January 25, 1900—Many lies copied from various religious papers, many of which have been dealt with heretofore.

Herald of Gospel Liberty (Dayton, Ohio), February 15, 1900—Article on Divine Healing, purporting to be an exposition of a great many texts of Scripture, showing that they do not teach Divine Healing. In most cases, the editor simply denies that these Scriptures apply to the present day, giving no authority or reason for his denial.



ZION HOME,
Michigan Avenue and Twelfth Street.

GENERAL OVERSEER:
THE REV. JOHN ALEX. DOWIE.



CENTRAL ZION TABERNACLE,
Michigan Avenue.

OVERSEERS.

Rev. W. Hanover Piper, at Large.
Rev. J. T. Wilkyns, for Australia.
Rev. George L. Mason, for China.
Rev. J. G. Speicher, M.D., for Chicago.

ELDERS IN AMERICA.

Rev. Jane Dowie.
Rev. W. O. Dowie.
Rev. O. L. Tindall, M. A., B.D.
Rev. Samuel A. Walton, D.D.
Rev. S. Mook.
Rev. G. T. Stevens.
Rev. William J. Smith.
Rev. Rudgard N. Brock.
Rev. W. M. Stevenson.
Rev. D. S. Fletcher.
Rev. F. L. Haight.
Rev. D. C. Holmes.
Rev. F. A. Graves.
Rev. W. P. Matthews, M.A., B.D.
Rev. S. H. Stokes, B.A.
Rev. A. W. McClurkin, B.A., B.D.
Rev. A. McFarlane.
Rev. Peter W. Rupp.
Rev. David A. Reed.
Rev. Gabriele Rissinger.
Rev. Gideon Hammond.
Rev. Joshua J. McCreery.
Rev. Wilbur G. Voliva, B.A., B.D.
Rev. J. W. Calvert, B.A., B.D.
Rev. Christ John Stockel, M.D.

ELDERS IN AMERICA.
—CONTINUED.

Rev. Martin Harden.
Rev. Alfred S. Feazey.
Rev. J. C. Reiff, M.E.
Rev. Cyrus B. Fowler.
Rev. John G. Excell.
Rev. Stephen Barnett Osborne.
Rev. James Robert Adams, B.D.
Rev. Isaac Leonard.
Rev. Edward Williams.
Rev. William de Rosalen Fox.
Rev. Daniel Bryant.
Rev. Harvey H. Brandfield, Ph. B.
Rev. Zenas Kenlet Mason.
Rev. Charles John Jewson.
Rev. John Alex. Iowers.
Rev. Charles A. Hoy.
Rev. Paul Dyotte Kilgen.
Rev. F. B. Kennedy, A.B., B.D.
Rev. Eugene Brooks.
Rev. John R. Armstrong.
Rev. August Engel.
Rev. Frederick J. Richert.
Rev. Christopher N. Osterhus.
Rev. Ed Alex. Child.

EVANGELISTS.

Rev. Nellie Stevens.
Rev. M. H. Lohlker, M.L.A.
Rev. C. M. Murphey.
Rev. James Watt.
Rev. Nicholas Fox.

EVANGELISTS.—CONTINUED.

Rev. Mary C. Hord.
Rev. Mary E. McCreery.
Rev. Marie A. Excell.
Rev. Edward Farmer Fisher, B.D.
Rev. Claudius Luella Osborn.
Rev. Vina I. Graves.
Rev. Hattie Haight.
Rev. F. W. A. McClurkan.
Rev. Harry F. Connell.
Rev. Mary E. Brookfield.
Rev. Lena Strausberg.
Rev. Sarah Lake-Kennedy.
Rev. Sarah Leggett-Brooks.
Rev. William A. Mook.

DEACONS IN AMERICA.

B. H. Harper, B.A.
Charles J. Barnard.
Charles D. Hatch.
F. E. Will.
Simeon P. Rodda.
C. W. P. Post.
E. S. Anderson.
E. E. Snyder.
Daniel Sloan.
H. Worthington Judd.
Charles Christopher Stewart.
Edgar A. Forrer.
S. W. I. Ely.
C. A. J. Hoge.
T. G. Howard, M.D.
Benjamin Lyman Tomkins.

DEACONS IN AMERICA.
—CONTINUED.

Alfred William Fielson.
James Morrison.
John Charles Fairchild.
Henry Joseph Wright.
W. B. Keadle.
James W. Crane.
Joseph H. Paxton.
Fillmore Tanner.
Henry J. Allen.
Abraham F. Lee.
Charles F. Robin.
W. S. Peckham.
Charles F. Ketchum.
Joshua Thomas.
August P. Woellert.
John H. Sayre, M.D.
William D. Gregor, A.M.
William B. Holden.
Henry Marchantell.
Orren C. Kibbee.
Sidney P. Fogwell.
George H. Stokes.
Spencer H. Cowgert.
Homer Kessler.
John G. Neuchelin.
Frederick Grunthal.
Harvey A. Gould.
Andrew Gallinger.
Walter C. Hulet.
Samuel Stevenson.

DEACONS IN AMERICA.
—CONTINUED.

William Hamilton.
Herman Petersen.

DEACONESSES IN AMERICA.

Miss Sophie J. Hettrick.
Mrs. Jennie Paddock.
Mrs. Jane Pon.
Mrs. Christina F. Stuart.
Miss Loletta Ludlow.
Miss Sarah F. Hill.
Mrs. Mary P. Speicher.
Mrs. H. E. Robbins.
Mrs. Mary M. Clemens.
Mrs. Helen A. Smith.
Mrs. Mary F. Shaw.
Miss Joan Culbertson.
Mrs. Marie Brengel.
Mrs. Lizzie Snow Worthington.

ELDER IN FRANCE.

Rev. Alexis A. de Rabbinder.

ELDERS IN AUSTRALIA.

Rev. John S. Wallington.
Rev. Elizabeth A. Wilhelm.

ELDERS IN CHINA.

Rev. C. F. Viking.

EVANGELIST IN CHINA.

Rev. Betty C. L. Viking.

ZION IN CHICAGO.

Central Zion Tabernacle.

1521–1613 Michigan Avenue, Chicago.

MEETINGS.

LORD'S DAYS.—11 A. M., 3 and 8 P. M.: Preaching and Testimony. The afternoon service is usually conducted by the General Overseer, who is accompanied by a full Choir, and all the Overseers, Elders, and other ordained officers in Chicago. This is the largest and most important Gathering of Zion in each week.

TUESDAY.—2.30 P. M.: Teaching on Divine Healing and prayer with the sick. This meeting is always conducted by the General Overseer when possible, and is the principal one of its kind each week.

WEDNESDAY.—From 3 to 5 P. M., the General Overseer, or some Overseer or Elder whom he may appoint, will meet those desiring counsel in the prayer-room. Special lecture at 7.30 P. M. The Ordinance of Believers' Baptism follows the lecture.

THURSDAY.—2.30 P. M., Children's Divine Healing Meeting.

FRIDAY.—2.30 P. M., Teaching on Divine Healing and prayer with the sick. This meeting is usually conducted by Elder Jane Dowie, and her teaching and prayers have been wonderfully blessed by God.

SATURDAY.—7.30 P. M., Choir Practice.

NOTE.—Zion Refectory occupies the basement, where refreshments are served for the accommodation of Zion's friends who come from a distance.

ORDINANCES.

THE LORD'S SUPPER, open to all Christians, at the close of the afternoon service, on the first Lord's Day of each month.

BELIEVERS' BAPTISM BY TRIPLE IMMERSION at the close of the afternoon service, on the second Lord's Day of each month, and at the close of every Wednesday evening lecture. The General Overseer usually administers this Ordinance on the second Lord's Day in each month.

PRESENTATION AND CONSECRATION OF YOUNG CHILDREN, at the close of the morning service, on the third Lord's Day of each month. The General Overseer usually conducts this service.

South Side Zion Tabernacle.

646-653 Wentworth Avenue.

OVERSEER W. H. PIPER, in Charge.
Elder J. W. Calvert, Assisting.

MEETINGS.—Lord's Day at 10.30 A. M. and 8 P. M. Tuesday and Thursday, 8 P. M.

West Side Zion Tabernacle.

Corner Hudson and Paulina Streets.

Rev. Edward Williams, Elder-in-Charge.
Evangelist M. H. Lohlker, Assisting.

MEETINGS.—Lord's Day at 10.30 A. M. and 8 P. M. Tuesday and Thursday, 8 P. M.

North Side Zion Tabernacle.

Corner Belden and Lincoln Avenues.

Rev. W. G. Voliva, Elder-in-Charge.
Evangelists Harry E. Connell, Assisting.

MEETINGS.—Lord's Day at 10.30 A. M. and 8 P. M. Tuesday and Thursday, 8 P. M.

North Side Cottage Meetings.

Rev. James R. Adams, B. D., Elder-in-Charge.

SUNDAY AT 10.30 A. M.—At the residence of Brother Donat, 662 Larrabee Street, west side, near Elm Street.

WEDNESDAY AT 7.45 P. M.—At the residence of Brother George W. Smith, 1264 Milwaukee Avenue (second floor), near North Avenue and Robey Street. This meeting was formerly held on Monday evening.

FRIDAY AT 7.45 P. M.—At the residence of Elder J. R. Adams, 338 North State Street (first floor), near Elm Street.

Zion Hall of Seventies.

Zion College Building, 1301 Michigan Avenue, Chicago.

MEETINGS.

LORD'S DAY.—9 A. M., for training of the Junior and Senior Sunbeams; Rev. D. C. Holmes, Superintendent. 1.30 P. M. Bible Class for Seventies and others, led by Deacon Daniel Sloan.

EVERY MORNING AT 6.30.—Prayer and Consecration.

FRIDAY.—7.30 P. M., Bible Class for Seventies and others, led by Deacon Daniel Sloan.

First Saturday of every month at 3 P. M., the General Overseer addresses a United Gathering of Zion's Junior Seventies.

MONDAYS and FRIDAYS, at 3 P. M., throughout the Zion College sessions, the President, Dr. Dowie, delivers his LECTURES ON PRAYER. These Lectures are only open to the Students and Faculty of the College, Officers and Members of the Christian Catholic Church, and only to ministers and members of other churches by special tickets, which may be gratuitously obtained from the Principals of the College.

Zion Bible Class.

Conducted by Deacon Daniel Sloan, 1264 Lyman Avenue, Chicago. Formerly Secretary of the Y. M. C. A.

CHICAGO.—1301 Michigan Avenue, every Sunday afternoon, 1.30 to 2.30, and every Friday at 7.30 P. M. Special Messages to Messengers of Zion, to Enlighten the Understanding Deeper the Consecration and Make Blameless the Life of these Heralds of the Kingdom of God to the Worldwide Evangelism, Proclaiming ever the Gospel of the Son of God, that Saves, that Heals, that Sanctifies, that Keeps, with the Coming of the Lord Jesus. God [illegible] Zion. Thus [illegible]

Zion Home of Hope for Erring Women.

58 East Sixteenth Street, Chicago.

Deaconess Jessie Paddock, in Charge.

This Home is now day and night for the reception of fallen sisters who desire to seek and find mercy from God, and to be restored to paths of virtue and peace.

The holy and redemption of all Temple of Zion is earnestly desired.

Christian lady visitors are welcome at all times.

Clothing for women and for babies will be gladly received.

CITY AND SUBURBAN MISSIONS.

Southern Suburban Missions.

Rev. W. O. Dowie, Elder-in-Charge, North Harvey, Illinois.

HARVEY, Illinois.—7.30 Tuesday evening at place announced on Bulletin Board in Harvey Postoffice.

NORTH HARVEY, Illinois.—Meetings at the new Zion Tabernacle, in Postoffice Building, 145th and North Dreyfuss Streets.

WEST PULLMAN, Illinois.—Monday evening at 10432 Corlis Avenue, Roseland.

Rev. C. M. Murphey, Evangelist-in-Charge.

HAMMOND, Indiana.—Zion Tabernacle, 52 State Street.—Lord's Day: Children's Meeting at 9.45 A. M. Preaching Service at 10.45 A. M. and 7.30 P. M., and 7.30 Wednesday evening. Prayer and Choir Practice, 7.30 Friday evening. Deacon Charles O. Hatch, 704 Logan Street.

Western Suburban Missions.

Rev. Daniel Bryant, Elder-in-Charge.

OAK PARK, Illinois.—Zion Tabernacle, corner of Marion and Lake Streets.—Lord's Day 10.45 A. M. and 7.30 Monday and Friday evenings. Special Prayer and Testimony Meeting on Third Friday evening of each month. Deacon F. E. Will, 108 Lake Street.

Bohemian Mission.

Rev. W. F. Matthews, Elder-in-Charge.

CHICAGO.—Zion Tabernacle (Stanko Stan), 722 West Nineteenth Street.

A Monthly Reception in Zion Home, 1201–1207 Michigan Avenue, Chicago.

To which all members of the Church, with their families, and all Friends of Zion are hereby invited, is usually held on the THIRD THURSDAY EVENING of each month, from 7.30 to 10 P. M.

The General Overseer, his family, and staff, will receive in the Private Drawing Room, and Music, etc., will be provided in the Large Drawing and Assembly Rooms.

Bureau of Labor and Relief of Poor.

Deacon B. H. Harper, 1306 Michigan Avenue, Chicago, who has been appointed to this service by the General Overseer, will be at Zion Tabernacle on Monday and Wednesday evenings of each week, at the close of the regular meetings, to receive applications from men seeking work and from employers seeking workmen; also for application for relief of the poor.

The Sisters of the Christian Catholic Church are invited to meet at the Tabernacle to pray at 11 o'clock each Friday

OBEYING GOD IN BAPTISM.

"Baptizing Them Into the Name of the Father and of the Son and of the Holy Ghost."

Six Thousand One Hundred and Sixty-One Baptisms by Triune Immersion Since March 14, 1897.

Six Thousand One Hundred and Sixty One Believers have joyfully followed their Lord in the Ordinance of Believers' Baptism by Triune Immersion since the first baptism in Zion Tabernacle, on March 14, 1897.

Baptized in Zion Tabernacle from March 14, 1897, to March 14, 1899, by the General Overseer	3070		
Baptized by Elders	149		
Total Baptized in Zion Tabernacle			3219
Baptized in places outside of Chicago by the General Overseer		65	
Baptized in places outside of Chicago by Elders and Evangelists		166	
Total baptized outside of Chicago			231
Total baptized in two years			3450
Baptized in Zion Tabernacle from March 14, 1899, to December 14, 1899, by the General Overseer	528		
Baptized by Elders	683		
Total baptized in Zion Tabernacle		1211	
Baptized in places outside of Chicago by the General Overseer		55	
Baptized in places outside of Chicago by Elders and Evangelists		816	
Total baptized outside of Chicago		871	
Total baptisms in nine months			2082
Total baptized in two years and nine months			5532
Baptized in Zion Tabernacle by the General Overseer:			
February, 1900, Vol. 6, pages 520, 552, 584	199		
March, 1900, Vol. 6, page 616	64		
Baptized in Zion Tabernacle by Overseer Wilhide	13		
Baptized in Zion Tabernacle by Overseer Piper	67		
Baptized in Zion Tabernacle by Overseer Mason	82		
Baptized in Zion Tabernacle by Overseer Speicher	38		
Baptized in Zion Tabernacle by Elder Graves	24		
Baptized in Zion Tabernacle by Elder Holmes	13		
Baptized in Zion Tabernacle by Elder Pos	22	522	
Baptized in California by Elder Viking		23	
Baptized in California by Overseer Wilhide		9	
Baptized in Michigan by Elder Stevens		16	
Baptized in Nebraska by Elder McFarlane		4	
Baptized in Ohio by Elder Bouck		5	
Baptized in Ohio by Elder Moot		4	
Baptised in Ohio by Elder Fockler		8	
Baptized in Vancouver, B. C., by Elder Simmons		5	
Baptized in Victoria, B. C., by Evangelist Brooks		13	
Baptized in Washington by Evangelist Brooks		6	
Baptized in Washington by Deacon Tanner		6	
Baptised in Wisconsin by Elder Jenson		8	107 629
Grand total baptized since March 14, 1897			6161

The following-named sixty-four believers were baptized in Central Zion Tabernacle, Chicago, Illinois, on Thursday, March 1, 1900, by the General Overseer:

Anderson, John	Minneapolis, Minnesota
Arndt, Emeline D. H	Lake Mills, Wisconsin
Aufdemberger, Dora	1201 Michigan Avenue, Chicago, Illinois
Augsburger, Jacob W	Linn Grove, Indiana
Augsburger, Levi	Linn Grove, Indiada
Augsburger, Miss Mary	Linn Grove, Indiana
Bechtel, Isaac L	Blue Island, Illinois
Blendermann, Henry L	4851 Fifth Avenue, Chicago, Illinois
Buckke, Miss Ellen	Cottage Grove and Fifty-fifth Street, Chicago, Illinois
Buehner, Miss M. Louise	Middletown, Ohio
Bushnell, Rebecca	Emporia, Kansas
Craig, Mrs. Rachel	Ulysses, Nebraska
Crawley, Mrs	18 East Sixteenth Street, Chicago, Illinois
Daniels, Ernest L	71 North Wood Street, Chicago, Illinois
Darms, Antonius	1245 Michigan Avenue, Chicago, Illinois
Eaton, Mrs. Emma	Shannon City, Iowa
Earing, Mrs. Daisy Dean	Morristown, New York
Edgar, John Murray	1769 West Twelfth Street, Chicago, Illinois
Emanuelson, Emanuel	Morgan Park, Illinois
Falkner, Blair	Tiffin, Ohio
Fox, Mark Worthington	3177 Worthington Park Avenue, Chicago, Illinois
Gagnon, Mrs. Alice M	473 Fulton Street, Chicago, Illinois
Garfield, Mrs. Ellen	Berrien Center, Michigan
Gregory, Blanche	7744 Reynolds Avenue, Chicago, Illinois
Hansen, Laura H	Warren, Pennsylvania
Hansen, John	Warren, Pennsylvania
Hart, Frederick Wells	La Junta, Colorado
Helms, Herbert George	Lake Preston, South Dakota
Holden, Ruth Marion	1520 Michigan Avenue, Chicago, Illinois
Houldsworth, Mrs. C	191 Honore Street, Chicago, Illinois
Huber, Walter Charles	Nashville Center, Minnesota
Jackson, Charles Louis	St. Joseph, Indiana
Jackson, Mrs. Minerva J	6006 Loomis Street, Chicago, Illinois
Jackson, Mrs. Valeria May	St. Joseph, Indiana
Johnson, Jennie	32 East Sixteenth Street, Chicago, Illinois
Kimball, Sophia Burt	80 Maple Street, Chicago, Illinois
Langenfeld, Mary	1209 Michigan Avenue, Chicago, Illinois
Lucas, Joseph Asbury	Demos, Ohio
Martin, Oscar H	453 River Street, Elgin, Illinois
McKelvy, Junius	Warren, Pennsylvania
Miller, Helena	18 East Sixteenth Street, Chicago, Illinois
Mueller, Maud E	1053 West Adams Street, Chicago, Illinois
Peck, J. R	Gering, Nebraska
Peterson, Mary Lucille	6336 Sangamon Street, Chicago, Illinois
Peterson, Mrs. Peter B	Warren, Pennsylvania
Rafer, John W	Canby, Iowa
Reeve, J. C	Nelson, Nebraska
Richert, Mrs. Anna	2800 Fifth Avenue, Chicago, Illinois
Richert, Rev. Fred J	2800 Fifth Avenue, Chicago, Illinois
Robinson, Mrs. Ella M	Nashville Center, Minnesota
Scherer, William	Shannon City, Iowa
Scherer, Mrs. William	Shannon City, Iowa
Scott, Gilbert	1420 Champa Street, Denver, Colorado
Soeth, Mrs. Katie	179 Seventeenth Street, Chicago, Illinois
Soper, Will K	Danville, Indiana
Sparrow, Mrs. Blanche W	Monon, Indiana
Sprecher, John M	Lennox Hotel, Cleveland, Ohio
Stochholm, John Wissing	Box 41, Eau Claire, Wisconsin
Thomas, Mrs. Malinda	Salisbury, Missouri
Treadgold, Manton	Brampton, Ontario, Canada
Whiteford, Robert McClain	1171 West Twelfth Street, Chicago, Illinois
Wilhite, F. H	Salisbury, Missouri
Windish, Norman H	1006 Garret Street, Pittsburg, Pennsylvania
Young, Mrs. J. R	Hannah, North Dakota

The following name was accidentally omitted from the list of those baptized in Central Zion Tabernacle, Chicago, Illinois, Wednesday evening, February 21, 1900, by Overseer John G. Speicher:

Herrod, Francis M	South Bend, Indiana

The following-named eight believers were baptized in Zion Tabernacle, Waupaca, Wisconsin, Lord's Day, February 18, 1900, by Elder Charles J. Jenson:

Anderson, Mrs. Margaret	Waupaca, Wisconsin
Faulks, Mrs. Charlotte	Waupaca, Wisconsin
Faulks, Francis	Waupaca, Wisconsin
Faulks, Miss Isabelle	Waupaca, Wisconsin
Jenson, Miss Caroline	Waupaca, Wisconsin
Moss, Mrs. S. M	815 Wisconsin Avenue, Stevens Point, Wisconsin
Palmer, Mrs. Eliza Ann	Waupaca, Wisconsin
Tompson, Sarah M	Waupaca, Wisconsin

The following-named six believers were baptized at Spokane, Washington, February 20, 1900, by Deacon Fillmore Tanner:

Eastman, Farnham J	Spokane, Washington
Frisbie, Miss Lula	Spokane, Washington
McBean, Mrs. Sarah	Spokane, Washington
McClay, Mrs. Hattie	Spokane, Washington
Tanner, Mrs. Fillmore	Spokane, Washington
Woods, Miss Sarah	Spokane, Washington

The following-named eight believers were baptized in Zion Tabernacle, Mansfield, Ohio, Lord's Day, February 18, 1900, by Elder Cyrus B. Fockler:

Beck, Harry	16 Wayne Street, Mansfield, Ohio
Dell, Mrs. F	26 North Benton Street, Mansfield, Ohio
Dell, Theoras	26 North Benton Street, Mansfield, Ohio
Longshore, Albert Franklin	24 Blecker Street, Mansfield, Ohio
Longshore, Mrs. Albert Franklin	24 Blecker Street, Mansfield, Ohio
Steel, Mrs. Anna	104 Lexington Avenue, Mansfield, Ohio
Steel, Elias	104 Lexington Avenue, Mansfield, Ohio
Steward, Rachel M	Mansfield, Ohio

IS ANY among you sick? let him call for the Elders of the Church; and let them pray over him, anointing him with oil in the Name of the Lord: and the prayer of faith shall save him that is sick, and the Lord shall raise him up; and if he have committed sins, it shall be forgiven him.

Acknowledgment and Request.

The undersigned is very much obliged to many friends who not only read but responded to his request. However, he is not yet satisfied, and repeats it to such friends who overlooked this important question. Please take some pains for the spread of these glorious Truths among Hollanders by furnishing the names of Dutch friends or acquaintances to

EVANGELIST N. POS,
Zion, 1207 Michigan Avenue, Chicago.

Dankbetuiging met Verzoek.

Met veel dank bericht ondergeteekende de ontvangst van inezonden Adressen. Evenwel vraagt hij dringend aan lezers die zijn verzogek over, hoofd zagen om eenige moeite te willen doen tot verspreiding dezer kostbare waarheden, waarvan de uitgave groote onkosten veroorzaakt.

Gelieve daartoe Adressen van Hollanders optegeven aan

EVANGELIST N. POS,
Zion, 1207 Michigan Avenue, Chicago.

Blätter der Heilung.

Die monatliche deutsche Ausgabe der „Blätter der Heilung" ist nun schon in zwei Nummern erschienen. Abonnement kann mit jeder Nummer beginnen.

Bezugsbedingungen.

Deutsches Monatsblatt. Jährlich 50 Cts., halbjährlich 30 Cts. Einzelexemplare 5 Cts., 25 Exemplare einer Nummer $1.00, 100 Exemplare einer Nummer $3.00. Für Prediger, christl. Vereine und öffentliche Lesehallen jährlich 35 Cts., halbjährlich 20 Cts. Für's Ausland halbjährlich 12 Cts. mehr, und jährlich 25 Cts. mehr für Porto.

IMPORTANT NOTICE.

Pasted on each copy of the LEAVES OF HEALING which is mailed to our regular subscribers is a small label indicating when the subscription ends. Thus, John Doe, 5-52, means that Mr. Doe's subscription ends with Vol. 5, No. 52. When special attention is called to this paragraph, by a pencil mark in the margin, it means that your subscription is about to expire, and that you are very cordially invited to renew. We do not wish to lose a single subscriber from our list, and trust that you will favor us with a prompt remittance, that the "Little White Dove" may continue its visits without a break.

If renewals are sent in advance, the paper will be continued without interruption; otherwise it will be stopped when the subscription expires.

Make all Bank Drafts, Express Money Orders or Postoffice Money Orders payable to the order of JOHN ALEX. DOWIE, 1207 Michigan Avenue, Chicago, Ill., U. S. A.

Station L. Long Distance Telephone South 602. Cable Address "Dowie, Chicago."

All communications upon business must be addressed to

MANAGER ZION PUBLISHING HOUSE,
1207 Michigan Avenue, Chicago.

He sendeth His word and healeth them.

PATIENCE

LEAVES OF HEALING

I am the Lord that healeth thee.

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

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

EDITED BY THE REV. JOHN ALEX. DOWIE.

VOLUME VI. NUMBER 20. CHICAGO, MARCH 10, 1900. PRICE FIVE CENTS.

GOD'S WITNESSES TO DIVINE HEALING.

BROUGHT BACK TO GOD AND DELIVERED FROM DRUG HABIT AND DISEASE

COME BEFORE HIS PRESENCE WITH SINGING.

The mighty works of God in Zion fill the hearts of all His true children with praise.

Praise finds its truest expression in the song of Holy Living.

Zion's courts ring with singing—happy, consecrated singing, poured out from spirits overflowing with joy.

Her White-robed Choir of one hundred and fifty voices leads the singing in Central Zion Tabernacle with a spirit of true worship, which is an uplift to God's people and carries conviction to the hearts of the unbelieving.

None can measure the power of so large a choir of carefully trained singers, consecrated to God's service and led by one who enters upon the performance of every duty with a prayer for God's blessing.

The stately strains of the Processional; the grand harmonies of a "Gloria Patri"; the sweet, solemn chant of "Our Father"; the mighty volume of a hymn; the splendid crescendos of an anthem, arise as a fragrant incense to God.

The unity, the harmony, the delicate expression of it all is due, under God, to the patient, painstaking, prayerful labors of one man, who, with uplifted baton, sways the singers to his will. Often his clear, ringing, exquisitely molded and thoroughly trained baritone voice is heard in solos or duets, a joy and an inspiration to all who hear; for Conductor Burt M. Rice, of Zion Choir, has consecrated his God-given talents to the service of his Master.



CONDUCTOR BURT M. RICE.

The testimony of Conductor Rice, which follows these introductory words, is a story of the utter weakness of the denominations in the saving of young men.

It is a story of the subtle, gentle, insinuating, but irresistible undermining of character and of life itself by the idolatrous Baal-worship of Freemasonry.

It tells of untold agonies and almost moral and physical death resulting from a physician's murderous prescription.

It relates the slow, easy, unsuspected but terrible certainty with which the drug-demon fastens its unrelenting grasp upon its victim.

It touches upon the fearful struggle to throw off that bondage.

It is a story of secret sin, hidden away under a polished exterior, which was clawing out the very heart.

It is a story, not of vice in low dives and at drinking bouts in filthy brothels, but of sin within the walls of the so-called Church of God, and

at the banquets of the refined lodges. But the wages of all sin is the same—Death.

But, praise be to God, it is also a story of the Father seeking His wandering child until He found him and brought him home.

It describes an almost miraculous answer to the prayers of God's people in Zion for the Salvation of this Witness.

There is a tribute to the faithful prayers of a true, loving, hopeful wife.

Through it rings a joyful song of praise that God, by His power, in answer to Zion's prayers, delivered from the foul clutches of the drug-demon, and smote and destroyed the nicotine and alcohol devils.

There is the wondrous story of how God, through the prayer of faithful Christians in Zion, healed the Witness when he was a nervous and physical wreck; healed his wife, who had been injured by the carelessness of a physician; miraculously healed a young son, who was dying of typhoid fever and hernia.

It recounts the many blessings, spiritual, physical, and temporal, which followed a complete surrender of worldly hopes and ambitions, and even of the means of livelihood, to the Will of God and implicit obedience to His commands through His Messenger in Zion.

This Witness was one of the leading singers and choir-masters in the city of Chicago, and was rapidly rising to the very front rank among worldly musicians. All this had to be given up when he gave himself and his all to God in Zion.

The testimony is a warning, an object lesson, a sermon, a psalm.

May God bless it to thousands upon thousands of young men whose unsuspecting feet today are being led to the way which leads to death, by the apostate churches, the physicians, the lodges, and the attractions of the world. A. W. N.

WRITTEN TESTIMONY OF CONDUCTOR BURT M. RICE, OF ZION CHOIR.

IRVING PARK, ILLINOIS, March 5, 1900.

REV. JOHN ALEX. DOWIE,
General Overseer of the Christian Catholic Church.

Dear General Overseer:—Having spent a most blessed year in God's service in connection with Zion Choir, under your direction, I would like to acquaint you with the feeling which fills my heart of praise and thanksgiving to God and love to you as His servant, through whose agency I was led into the light and made free from sin and bondage.

In February, 1885, at the age of eighteen, I became a member of the Park Ridge Congregational Church.

Shortly after, I located at Irving Park, where I have since resided.

I became a member of the Reformed Church there.

I was married two years later, and about the same time was made Superintendent of the Sunday School in the church where I was a member. I was then about twenty years of age.

I studied my Bible carefully and lived the best I knew. I worked very hard to make my Sunday School what it ought to be.

At the end of a very hard year's work, during which time only two were received from the Sunday School into the Church, I became convinced that we were not living as we ought to live nor teaching what we ought to teach.

I called my teachers together and told them my heart. Very few felt as I did, and the result of the conference was not as I desired. I listened to the Devil, and believed that I had been mistaken and had taken too radical a position.

I now strongly feel that this was my turning point and a fatal mistake.

I had gotten a glimpse of Divine Healing and the truth relating to the Blessed Hope and the Glorious Appearing of our Lord and King. Had I remained firm, I feel sure that these would have become real to me. Instead, I seemed to lose the deep interest I had always had in my work, and to grow careless about religious things.

After a short time, I resigned the superintendency of the Sunday School. In 1891 I was made a Master Mason.

During the year 1892, upon the advice of a physician, I began the use of a remedy for my catarrh, which was troubling me greatly. As the remedy gave me relief, I did not hesitate to make frequent use of it.

I began to use tobacco and liquor also at this time. I was working very hard in connection with my music and other business. I did not notice that the remedy which I was using was becoming indispensable to me. I never dreamed that it contained a deadly narcotic drug, until the winter of 1893-1894. Then I became aware that I was a confirmed user of cocaine.

I lost courage and went to the Devil. I had the proportionate quantity of drug to powder increased, and have used as high as sixty grains of cocaine in a single day, in that manner.

I went from bad to worse, spiritually, until January, 1897, when, in answer to Zion's prayers, my eldest boy was instantly healed of typhoid fever and severe hernia. Thus I was made aware that God had not forgotten to be gracious, and I began to pray and to try to conquer the terrible habit to which I was enslaved. A little later, upon the laying on of your hands, my dear wife (who had borne with me and remained steadfast to me all this time) was healed of a severe laceration due to the carelessness of a physician at the time of childbirth.

I had heard much of your work, and somehow knew in my heart that you were God's servant, but was ashamed to come to you myself. I struggled on and became able to endure for days and sometimes weeks without using this dreadful drug. Several times I thought I had gotten victory, but such is the nature of this devilish cocaine that the insatiable appetite conquers one like a cat playing with a mouse.

My sufferings were so great that I cannot bear to speak of them, further than to say that it seems as though nothing worse could ever be.

In 1898, my wife and I were baptized by you in Central Zion Tabernacle, by Triune Immersion. If I had then entered into fellowship, I am sure perfect victory would have been secured, but I hesitated.

For years I had been a successful church and concert singer, having begun my musical career when I was seventeen years of age. I was a member of the Imperial Male Quartette, the best organization of its kind in the West. I was a Royal Arch Mason and a Knight Templar. A large part of our business was to sing at wine banquets, initiations, etc. I also assisted several of the largest churches, during the winter of 1897-98, in connection with revival services. Comparatively few knew of my secret—my pastor, family, and a few intimate friends. I was careful that my business never be directly interfered with. It is wonderful how crafty one can be and how willing to do many good things when in the Devil's service and in his power. I did not intend to be hypocritical, and would willingly have discontinued my evil ways had I really known His Way. It is only in the light of Truth, as taught in Zion, that I have seen how double my life really was.

I knew by this time, in the light of your teachings, that Masonry was a delusion and a snare of the Devil. (No man can be a Mason and a Christian at the same time.) Of course this would have to be given up, as well as my position as choir-master of a large surpliced choir in a Methodist Church, where I was attracting much favorable criticism. The remainder of my time was spent in the interests of a certain Life Insurance Company, with which I could not continue and be in Zion.

I hesitated until midnight, December 31, 1898, when I awoke from a sound sleep, arose and knelt by my bedside, and vowed to God that I would give them all up and trust in Him. I afterwards learned that Zion was praying for me at that time, thank God.

God did not trust me, however, until February 11, 1899, when my wife and I signed our applications to you for fellowship in the Christian Catholic Church in Zion. Up to this time I was fighting largely in my own strength. God was kind and merciful enough to give me a large measure of blessing and victory, but at that moment when I signed my name to that application, not only was all desire for the old evils taken away, but also all the remembrance of their effect. Never once since have I been able to remember the effect of cocaine or liquor.

I was a physical wreck, nerves completely shattered, and my heart very badly affected with valvular difficulty. I was healed instantly, and the process of restoration has continued steadily since that time.

I have stated these facts just as they are, to show how the Devil led me into sin, and how God, through your agency, led me out.

My intimate relationship with Masonry and also with the denominational churches has enabled me to see their operation from all sides, and I am convinced that there is very little power of God in the churches and a great deal of the power of the Devil in Masonry.

My wife and I are very happy in Zion. We have five beautiful children, three of whom have been baptized by you and are members of the Christian Catholic Church. We praise God for the joy of this fellowship, which has brought Salvation to four of us (my wife having been a consistent Christian from her girlhood) and healing to all of us.

I thank God for the privilege of working in connection with Zion Choir and Zion College.

I feel that I owe all to God in Zion, and pray that I may ever remain

Your Humble and Obedient Servant, BURT M. RICE.



The Little White Dove Welcomed by an Indian Chief.

We give extracts from a letter written by an Indian to our General Overseer:

DEAR BRETHREN IN THE LORD JESUS CHRIST:—I am an Indian in the north part of America.

My grandfather was a chief when the Hudson Bay Company came to this country. He founded a settlement along the Red and the Assiniboin Rivers up to the United States boundary. He was always a friend to the white people, and they called him King William.

From that we were called princes.

When he died, at the age of 125 years, my father became chief Henry Prince. He died last year in June, and I was elected chief in his place—Ojibway tribe.

My father and mother were Christians. We belonged to the Church of England.

I was sent to school and I learned to be a minister. I taught school and I was hired by the Church of England to preach to my people, the Indians.

I got drunk; I would fight and I was a good smoker. I smoked when I was a little boy.

I had horses and cattle and a good house; but one thing I did not have—that was Eternal Life. I was a dead man in the sight of God, and still trying to preach.

In the year 1887, while reading my Bible, a queer feeling came over me. I felt that I must die and stand before the Great and Almighty God, with nothing to save me. I tried to forget and deaden this feeling, but it would come over me again and again. This lasted for three years.

I went to all of the denominations to find how to get rid of this dreadful feeling. I became weak and sick.

My Bishop told me to pray hard and read my Bible and be good. The French Bishop told me to join his Church; then I would be well and all right. But I did not believe it.

I went to the Methodists and Presbyterians, but could not get any relief.

At last I gave up prayer and going to meeting, and I lost my flesh, as if I had consumption. My wife would send for a physician to examine me without my knowledge.

In June, 1891, I took the Bible and read St. Luke, chapter 22. I had morning prayer with my family. Then I took my ax and went out to the bush to work.

When about half a mile from my house I thought about Jesus and how He was in heaviness in the garden until the sweat was like big drops of blood. While I was thinking about this—I cannot tell how it came—but as if I saw Jesus Himself, personally; and I saw the drops of blood, and it seemed as if somebody whispered to me, saying, "It is all for your sins."

That moment, for the first time, I knew Jesus had paid for all my sins.

I came home—I don't know how, whether I flew or walked; anyway, I did not know until I came to my door, singing in our language a hymn and holding my hat on my head.

I got in. My wife thought I was crazy. I told her everything was all right.

Since that time Jesus has never forsaken me, but kept me like a child.

I went about telling my friends, "I am saved."

I thought they would be very glad. But no; I could not find anybody to be glad.

My school was taken away from me because I left my religion. Everything was taken from me. So I trusted Jesus. He owns everything. He can provide.

I went into the Baptist Church and was ordained a minister three years ago. I thought I was out of the world, but I saw I was going back to the place which I was taken out of.

Since I received LEAVES OF HEALING my belief is everything you teach, and I have been teaching it.

I thank God for His wonderful guidance.

I have only seen your picture in the paper, but if God Himself permits me to see you where you are, it will be a heaven to me.

I am alone, but I know God is with me and His hosts.

I am preaching, since I got LEAVES OF HEALING, Salvation, Divine Healing, and Holy Living.

While I was under conviction I quit drinking whisky and smoking. I never touch them.

My wife got converted; my little boy when six years old was saved; my daughters were converted, one at nine years of age and the other when she was fifteen.

I have two grandchildren.

One of them got croup. The doctor was sent for against my will. The doctor gave the child up. He said there was no hope for his living. The boy was almost smothering to death.

I told those in the house that I wanted Jesus to save him. My wife prayed first, and then I prayed.

While I was praying the boy got up, and he was cured. He is quite well and healthy.

My wife had many diseases, but she is about cured.

I had the grip, and I am cured.

A Prisoner Happy in His Cell Because Conscious of God's Forgiveness.

We give some extracts from a letter written to our General Overseer by a prisoner:

REV. JOHN ALEX. DOWIE,

Dear Brother in Christ:—Your letter of December 3, 1899, was read carefully and with great thankfulness for the spiritual manifestations brought with it.

I had labored for about ten months trying to convince myself that Jesus had pardoned my sins—praying, reading, crying, and I don't know what all, to find relief.

Today I fully realize that Jesus will do just what He says He will do for all who believe in Him.

I believe He has entered into my heart to live forever.

Do you not think that is glad tidings to come from one in a place of this kind?

Dr. Dowie, I never felt as I do now. Think of a man, happy and contented in a measure, when he is an outcast to all mankind; and when he is shut away from his wife and little innocent children, with little prospect of ever enjoying their company again. Think of him being happy!

I have no hesitation in saying that this is my condition in a high degree.

I am happy in thinking that if I should die tonight Jesus would accept me in His Kingdom. I am satisfied that He has forgiven me at last.

Your kind words of advice, with the aid of our chaplain here, and my determination to win or die trying, are the means of my coming to the light.

Then I have been reading Mr. Moody's works on Salvation, and I would feel myself ungrateful towards him should I not include him also among the list of my spiritual advisers.

He is dead and in heaven now, I have reason to believe; and, while he did not teach Christ as the Healer, yet he was a great and good man.

It is not from the lack of education or money that I find myself in this earthly hell, but because I did not fear God. Yes, that is the reason.

The Devil controls the mass of brain and finance, as you well know.

Gold was my god; and, while I did not possess any great amount of it, yet I had a living.

Now I have little means left, and it looks as if lawyers and corporations would secure that. Yet it is my punishment to lose all.

I hope to have treasure in heaven.

I am but a spiritual child, and very weak, but I am anxious to grow in faith from day to day.

If you have any reading matter that you can send, I shall be glad to receive it.

I am a young man.

Zion Literature Sent Out From a Free Distribution Fund Provided by Zion's Guests and the Friends of Zion. Report for Week Ending March 3, 1900.

6732 Rolls to	Ireland.
2641 Rolls to	England.
4000 Rolls to	Sailors.
1877 Rolls to	United States.
1542 Rolls to	Hotels of the World.
1174 Rolls to	Canada and Scotland.
591 Rolls to	Egypt, Palestine and China.

Total number of rolls for the week, 21,057.

The above report is largely of literature sent abroad in boxes to distributers.

CHEERING WORDS FROM ZION'S GUESTS

NOTES FROM ZION HOME

THE following testimonies were given at the Guests' Meeting in Zion Home on Saturday evening, February 24, 1900. They were crowded out of the issue of LEAVES OF HEALING for March 3d.

The General Overseer conducted the meeting.

ELDER GIDEON HAMMOND, Philadelphia, Pennsylvania, said: "The other night a man bought a copy of LEAVES OF HEALING from one of the girls who went into the saloons to sell them. Two or three nights after he came to the meeting. I met him after the meeting. He was quite an intelligent looking man. He wanted to do right, but could not. His home was all broken up. He said he tried to quit drinking but could not. I told him he could. He said he had tried to repent. I asked him if he had made things right that were wrong. To make a long matter short, he gave up his whisky and his tobacco, got work, comes right up to the scratch in Zion, and seems to be clean and straight and pure, all through one copy of LEAVES OF HEALING read when he was half drunk."

REV. C. S. OSTERHUS, Astoria, Oregon, said: "The first LEAVES OF HEALING I ever read was in November, 1897. In one sense it was not a very inviting copy, because it was the one in which Dr. Dowie spanked the 'Dirty Boy,' Dr. Henson. I felt there was something in that which had been in my heart a long time, but I had not known where to find it. I said, 'It does not matter if he does use hard language; Dr. Henson evidently needs it. That man is of God, and I am going to see the work.'

"I came in January, 1898, and stayed a week. I heard the General Overseer speak only a few minutes in the Tabernacle about John the Baptist. I thought he was very much like John the Baptist. I was much impressed by the holy life I found among the people in Zion. My heart was in Zion, but it was with a little difficulty I got my head in. I thank God LEAVES OF HEALING finally got my head in. Now I am in, spirit, soul and body."

ELDER C. J. SINDALL, 1629 Sixth Street South, Minneapolis, Minnesota, said: "I rejoice very much that God has brought me to Zion. It took hard work to get me here. I did not want to come. I read LEAVES OF HEALING and believed the doctrine of Divine Healing, but I did not like the General Overseer. When I saw Dr. Dowie and heard him preach I fell in love with him."

ELDER A. MCFARLANE, Auburn, Nebraska, said: "I thank God tonight that I am in Zion.

"Through two women who have been healed under my ministry in Nebraska we handle about seventy-five copies of LEAVES OF HEALING every week. Some of those papers have been carried fifty miles, and we have heard from them."

MRS. MARY O. WALMSLEY, Eau Claire, Wisconsin, said: "I loved Dr. Dowie the first time I heard him, in the spring of 1890, in Los Angeles, California. I rejoice very much in the progress of Zion. I have had LEAVES OF HEALING from the beginning. I have had the very great blessing of giving away a copy that brought healing to a dear woman, who was afterward my friend. I did not know what became of the copy. I met this woman after I came out of the Presbyterian Church, not knowing that I had any friend living, all having turned against me. It was one of the greatest blessings of my life."

General Overseer—I am delighted to hear our dear sister's voice. I saw her face before I saw any of you here.

ELDER A. J. MCCREERY, Benton Harbor, Michigan, said: "A minister in the United Brethren Church had been sick three or four months. We brought him to Chicago with us. He received the teaching and was healed. Now he and his whole family are in Zion.

"This winter my father, eighty-three years of age, had his leg broken. He did not have faith to really trust the Lord, and had the doctor come and set his leg. At the same time it broke a blood vessel. His leg got black, and the doctor said all he could do was to amputate his leg. That stirred the old gentleman. He had a request for prayer sent to the General Overseer. He is getting well and God is blessing him."

EVANGELIST CLAUDINA L. OSBORN, Dodge City, Kansas, said: "God gave me a witness in my heart concerning LEAVES OF HEALING the first time I ever touched one.

"God has been blessing us and has given us instantaneous answers to prayer. There was one case of a woman who had fallen six feet off a porch and struck on her head. As soon as she came to consciousness she asked them to send for me. I went and laid hands upon her at her request, and the pain instantly ceased. They made her take the medicine. The next morning she had a raging headache. Again we laid hands on her and prayed, and the pain instantly passed away.

"A paper was sent by a woman in Iowa to a colored woman at Fort Dodge. She wrote to the General Overseer and he set a time for prayer, telling her she must repent and put everything right with God and man and trust God only. She put aside her medicines and plasters. She was wonderfully healed. The peace of God reigns in that home, and she is a power.

MRS. LIZZIE MÖLLER, Warren, Pennsylvania, said: "I cannot tell all the good LEAVES OF HEALING has been to me. I was healed a year and a half ago. I learned more in Zion in three weeks than in twenty years in the Baptist Church."

MRS. H. W. GRANGER, Brooklyn, New York, said: "I thank God I am in Zion again. I was here two years ago. When I first came here I was full of trouble and I was miserable physically. I received great physical and spiritual blessing and have been perfectly healed of rheumatism, which I had had all my life. My joints were growing out and were very painful. I was healed of constipation and hemorrhoids, from which I had suffered for twenty years. For years I did not know what it was to be rid of headache and indigestion, and now I can say that I am perfectly well. I thank God most of all for great spiritual blessing."

MRS. J. S. BAKER, Belvidere, Illinois, said: "In December, 1894, I was at Divine Healing Home, No. 1 for two weeks. There I found Jesus as my Healer. I was healed of a tumor from which I had suffered for many long years. The physician had told my husband there was no help for me, but I was led to Zion. Mrs. Dowie came to my room and prayed with me, and from that time to this I have had no pain. I give God all the glory and thank Dr. and Mrs. Dowie."

IS ANY among you sick? let him call for the Elders of the Church; and let them pray over him, anointing him with oil in the Name of the Lord: and the prayer of faith shall save him that is sick, and the Lord shall raise him up; and if he have committed sins, it shall be forgiven him.

ZION'S SALOON SEVENTIES



Jesus said: "I am not come to call the Righteous, but Sinners to Repentance."—Luke v. 32.

Go out quickly into the Streets and Lanes of the City.... and compel them to come in that My House may be filled.—Luke XIV. 21, 23.

BY ELMER JOHN G. EXCELL.

OUR EVER-VICTORIOUS COMMANDER, in giving His last commission to His disciples, said, "Go ye into all the world and preach the Gospel to every creature."

Our mission, therefore, is to present the Gospel to all classes.

Zion in these last days is to do what the apostate denominations have failed to do: she was raised up for this very purpose—to reach all classes, rich and poor, high and low, learned and ignorant.

Not only is she to save the members of the denominations which, by allying themselves to the world, have gone to the Devil, but she is also to save those who are outside the pale of religious organizations—without God or hope in the world.

Zion must reach down low and lift up those who have fallen to the depths of degradation and shame.

THE WORK in this line started in this city with but eight workers. Of these only one had had any experience in this kind of work, although another had the benefit of eighteen years' experience in evangelistic work in China, and had done rescue work in the opium dens.

Our workers are all women, as experience has demonstrated the fact that women can do more effective work in this line than men.

THIS LITTLE BAND of workers was entering upon a new experience. All seemed to realize the danger as well as the importance of the work.

There are dangers great to b'are,
For the sake of Jesus;
There are precious souls to save,
For the sake of Jesus."

Here were women who had never been inside a saloon—women of refinement, willing to go into these places of vice and infamy; willing, because they knew that it was God's work, and that He would supply the needed wisdom, strength and courage, and that He would protect from harm and from the power of temptation.

AFTER A SEASON of earnest prayer, the workers started out by twos as the Saviour eighteen centuries ago sent the first Seventies.

Papers in hand they went, carrying the beautiful Message which the Little White Dove has carried to so many homes in this and other lands, bringing Salvation and Healing and Holy Living.

THE FOLLOWING is the story of one of the workers:

The district assigned us was Clark Street between Twelfth and Van Buren. This was our first visit to the saloons, and as we entered the men looked at us in astonishment. Not that they were unaccustomed to seeing women in the saloons, for there are, alas! many of them, upon whose faces the stamp of purity has long since been defaced; but to see Christian women in such places was to them a sight so strange that they knew not what to think.

In different places men with hardened faces, staggering under the influence of the poison which they had been drinking, would come to one or the other of us and say, "Lady, do you know where you are, and what kind of a place this is?"

Others would say, "Any one can see that you don't belong here; this is no place for you."

We answered that we knew very well where we were, but that we came because we loved them and desired to see them saved.

ONE POOR OLD MAN who had been heavily drinking staggered up to me and said, "Madam, do you think that your paper could reach a fellow like me? I have been drinking hard and my money is all gone. I have only a nickel left for a drink to go to sleep on. What will that paper do for me if I read it?" I told him what it had done for others and what it would do for him if his heart was willing. He said, "Here is my last nickel; I want that paper. Pray for me, lady."

AFTER LEAVING Clark Street we came to a very aristocratic buffet. Everything was beautifully decorated. Cut glass and mirrors were in abundance, and everything was served in the best of style. The men in this place were well dressed and of rather fine outward appearance. We offered our paper and they listened respectfully, and not a few seemed glad to buy, some of them remarking that "Mr. Dowie is quite a man."

We urged them to carefully read the paper, and went into one of the adjoining rooms, where men sat around a table drinking wine and playing cards. Several of these men bought the paper.

As we were leaving the place, one of the gentlemen followed us and asked the privilege of speaking to us.

We explained that our route was long, our time limited, and that it was our business to put the papers into the hands of the people and leave it do all the talking. He said that he desired to know more of our work, referring especially to the work in which we were then engaged. We told him that Jesus Christ came to save the drunkard and the poor fallen girl as well as those in the higher walks of life, and that Zion was reaching down her strong hand to help them up; that we were not thus engaged for any pecuniary gain, but simply for the love of humanity.

He said, "I am pleased to hear this. I wish you much success. I am one of the Aldermen of this city, and know much of Dr. Dowie and his work. I live in the ward in which Dr. Dowie's institutions are located, and I wish to say that since his coming into our midst the morals of the community have been greatly improved. He has gathered about his Home and Tabernacle a respectable and refined class of people, wholly unlike the class who were there before. Dr. Dowie is doing a good work and I want to see him succeed."

He bought the paper. We urged him to read it carefully, and bade him good-night, going on in our work of "sowing beside all waters."

He sendeth His word and healeth them.

LEAVES OF HEALING

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

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

EDITED BY THE REV. JOHN ALEX. DOWIE.

Entered at the Postoffice, Chicago, Illinois, as Second Class Matter.

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

For foreign subscriptions add one dollar per year for postage.

Subscribers desiring a change of address, should give present address, as well as that to which they desire LEAVES OF HEALING sent in the future.

Make all Bank Drafts, Express Money Orders or Postoffice Money Orders payable to the order of JOHN ALEX. DOWIE, 1407 Michigan Avenue, Chicago, Ill., U. S. A.

Station L. Long Distance Telephone South 189. Cable Address "Zion, Chicago."

All communications upon business must be addressed to

MANAGER ZION PUBLISHING HOUSE,
1407 Michigan Avenue, Chicago, U. S. A.

CHICAGO, ILLINOIS, MARCH 10, 1900.

TABLE OF CONTENTS.

Leaves of Healing, Saturday, March 10, 1900.

GOD' WITNESSES TO DIVINE HEALING—
Illustration—Conductor Burt M. Rice, . . . 617
Written Testimony of Conductor Burt M. Rice, . . . 618
ZION LITERATURE MISSION, . . . 619
CHEERING WORDS FROM ZION'S GUESTS, . . . 620
ZION'S SALOON SEVENTIES, . . . 621
EDITORIAL NOTES—
This Issue of LEAVES OF HEALING, . . . 622
Silence of the Press a Confession of Judgment Against It, . . . 622
Services on Lord's Day, March 4, . . . 622
Our Cartoon, . . . 623
Methodist Bishops' Appeal for a Season of Humiliation, Fasting and Prayer, . . . 623
Heathen Prayer by a Methodist Bishop, . . . 623
Mah-hah-bone, the Sun God, Worshiped by Freemasons, . . . 623
Methodist "Humiliation" Too Late, . . . 624
Miserable Remedy Suggested by Masonic Bishop, . . . 624
Quadriennial Conference of Methodists Warned, . . . 624
Fulfilment of Wesley's Prophesy, . . . 624
Ordained Officers Hear Reply to *Ram's Horn*, . . . 625
Conductor Rice and Zion Choir, . . . 625
The Coming City, . . . 625
Letters from the Transvaal, . . . 625
The Little White Dove Flies Through Battle Smoke, . . . 625
CARTOON—
Zion Confronting the Horns of an Apostate Church, . . . 626
A VOICE TO ZION AND GOD'S PEOPLE IN EVERY LAND—
Afternoon Service—Sermon: The Lies of the *Ram's Horn* of March 3d, With Exposures of Its Editors and Contributors, . . . 627-635
Evening Service—Continuation of Afternoon Sermon, . . . 635-651
ZION CITY BANK, . . . 652
ZION COLLEGE, . . . 653
NOTES OF THANKSGIVING TO ZION'S GOD, . . . 654
ZION'S JUNIOR SEVENTIES, . . . 655
PORTRAIT—
Rev. John Alexander Dowie, General Overseer of the Christian Catholic Church in Zion, . . . 656

EDITORIAL NOTES.

LET THEM BE ASHAMED AND TURNED BACKWARD, ALL THEY THAT HATE ZION.

LET THEM be as the grass upon the housetops,
Which withereth afore it groweth up:
Wherewith the reaper filleth not his hand,
Nor he that bindeth sheaves his bosom.
Neither do they which go by say,
The blessing of the Lord be upon you!
We bless you in the Name of the Lord.

THE LORD is righteous:
He hath cut asunder the cords of the wicked.

WE HAVE great joy in sending forth this large issue of our Little White Dove.

IT CONSISTS, as our readers will see, of forty pages of closely printed matter, with a large supplement, equivalent to six pages of this paper.

THIS SUPPLEMENT consists of a photo-engraving of the large flashlight photograph taken by Mr. George R. Lawrence, representing the scene in Central Zion Tabernacle as we spoke the closing words of our address in reply to the *Ram's Horn* on the afternoon of last Lord's Day.

WHEN IT IS remembered that many of those present had been sitting there for more than four hours and had been listening to the speaker for nearly three hours, and that the atmosphere, especially from 2:30 to 5:30, had been very heavy, owing to the large numbers who had been standing in many parts of the building, it is a reason for great gratitude to God that the interest of the people remained so intense and fresh.

THIS IS indeed one of the marvels of the work in Zion.

AGAIN in the evening, when thousands assembled from 7:30 to 11, the same interest continued. And when the reply was concluded there was a burst of applause and a feeling of satisfaction which found some very marked expressions.

NOT LEAST of these was the fact that the special reporters for the city press, who had been fully reporting both sessions, leaped to their feet the moment that the verdict was called for, and audibly expressed their satisfaction.

THIS INCIDENT was caught up in a moment by the large sympathetic audience, who loudly cheered the reporters.

BUT *where* is their report to be found in the Chicago papers? Echo answers, "*Where?*"

And the people who search for the report, except in a brief garbled version of a few lines in the *Chronicle* and another mass of distortion and lies in the *Inter Ocean*, can find their report *nowhere*.

THIS IS a very striking fact, proving once more that the Chicago newspaper press has, by its silence, confessed judgment against itself.

HOW CAN these papers even pretend to be faithful furnishers of the news, when they persistently and wickedly suppress the news?

ON ONE of the most unpleasant days of all the winter, with streets slippery as glass, and snow piled up in heaps beside the roads and pathways to the height of four and five feet, the people came to Central Zion Tabernacle from every part in great throngs.

AS OUR REPORTS show, fully a quarter of an hour before the services began the doors had to be closed because of the fact that the building was thronged to overflowing, every bit of available standing-room being occupied.

Thousands came in plenty of time for the advertised beginning of the services, who found they were too late for admission, and who slowly and most reluctantly turned away.

Many, however, remained outside on the cold streets, and, as some came out who could not get within seeing or even

hearing distance, their places were immediately filled from the throng in the streets.

BETWEEN 7000 and 8000 attendances were recorded at the three services in the Tabernacle.

At one time in the afternoon there must have been over 4000 persons present within its walls.

WHY DID NOT the daily press report these facts?

They gave prominence to the remarks of ministers who only addressed scores, or at the most a few hundreds, of hearers.

There is no place in the city, even under ordinary circumstances, at which so many people gather to hear the Word of God.

Why then this silence?

The only answer that can be given is that the Chicago newspaper press has gone wholly to the Devil, and even when they get, as we believe they get, excellent reports from their own staff reporters, they fling them into the waste-paper basket, and curse Zion.

THE DAY will come, however, when the people will awaken to these facts, and indeed they are awakening now, and they will refuse to support a press which lives only to suppress and not to publish the truth.

So we take it as an exceeding great compliment and as further proof that we are right in our judgment of the press when, by its silence, it thus confesses our judgment to be true.

AS FOR THE *Ram's Horn*, its editor, staff reporters, and contributors, we will leave our readers to judge, with the throngs of earnest listeners, as to whether Zion and the writer, or the *Ram's Horn* and its wicked contributors, were in the right.

FROM ALL parts of the land we have received sympathetic letters and expressions of indignation at the shameful attacks of this vile representative of the apostate churches.

ZION'S ARTIST, Mr. Charles Champe, has, with his usual facility and genius, grasped the situation, and in his excellent cartoon on page 626 he has shown in clever allegory the Apostate Church falling to pieces through sin and supported by silly vanities, with two "heroic" figures, who blow out in streams of filth their countless lies from the *Goat's Horn* and the *Ram's Horn*.

SURELY the spectacle of the representative of the Apostate Denominations carrying the "Mah-hah-bone" Goat of Masonry, with the *Ram's Horn* "Lucky Ring" on his finger and the *Goat's Horn* sounding forth from his lips its "Me Too," while the sacred hog is securely tied to his leg as it investigates the remains of an oyster-can, is a very clever representation of the undoubted facts.

THE APOSTATE CHURCHES, by their ministers, are screaming out in prayers and in speeches their hatred, and vainly calling upon Baal to deliver them from Dowie and from Zion, while they hold on to all the disgusting things here represented, and to many more.

SURELY the picture of Mammon, wearing the apron of Baal, posing as the "Minister of Masonic Regeneration" manipulating the *Ram's Horn* and raging at the calm, silent, and yet alert, figure of Zion, is one which must impress all who really know the facts, with its truthfulness.

How vain it is for these heathen and apostate "Priests of Baal and Prophets of the Grove" to rage at Zion and the God of Israel; and how rejoiced are we who are following where God is leading, into glorious conflicts and glorious victories over all the earth.

WHAT A perfect farce and shocking blasphemy is the Appeal of the Bishops of the Methodist Episcopal Church to the members of that Church for a season of "humiliation, fasting, and prayer, from March 26th to April 1st."

THAT oratorical display was written, it is generally understood, by the first Bishop who signs it, C. H. Fowler.

Coming from such a man, it is an insult to God and an offense to every really godly man and woman remaining in that Apostate Church.

DOES BISHOP FOWLER think that we, and all others, have so soon forgotten the fact that he is the man who opens new Methodist Episcopal Churches with Masonic Ceremonies, in which the Names of our Heavenly Father, of Jesus Christ, our Lord and Saviour, and of the Holy Ghost, the Ever-Blessed Triune God, are never once mentioned?

IN LEAVES OF HEALING of August 19, 1899, Volume V, Number 43, will be found a report of the proceedings at the laying of the corner-stone of the new Methodist Episcopal Church at Punxsutawney, Pennsylvania, by the members of the Masonic Fraternity.

That report says:

Grand Chaplain Bishop Charles H. Fowler then made the following invocation:

Oh Thou Supreme Architect of the Universe, in Thy Name we assemble and lift our hearts unto Thee, O Creator and Ruler of the world. Deign to look upon us from the throne of Thy majesty, even upon us, unworthy supplicants of Thy favor. Of Thine only gift it cometh that Thy faithful people do unto Thee true and laudable service. We invoke Thy presence and Thy blessing upon the work of our hands today. We beseech Thee, our God, let Thy blessing continue upon our Nation and Commonwealth. Bless the President of these United States, the Governor of this Commonwealth, the legislative and judicial officers of the land and nation, all who are united with him in authority. May all be men in whom Thou canst find delight, and by whom Thou wilt bring upon the people great prosperity. And now, Almighty Architect of the Universe, remember Thy servants, and direct us in all our doings with Thy most gracious favor. Lend Thine aid and bestow Thy benediction as we prepare and lay the corner-stone of the edifice here to be erected; for except the Lord build the house, they labor in vain that build it. May the structure knit together by this stone, in the beauty and grandeur of its material parts, typify the abiding presence of the righteousness, which alone exalteth a nation. Oh, Thou Sovereign Architect of the Universe, have respect unto the prayer of Thy servants, and to their supplication, and enkindle, we beseech Thee, in our hearts a flame of true devotion and reverence for Thee, brotherly kindness for each other, and charity for all mankind. And unto the King, eternal, immortal, invisible, the only wise God, be honor and glory forever and ever. Amen.

The brethren responded, "So mote it be." (Laughter.)

WILL ANY ONE show us in this prayer where God the Father comes in, where God the Son comes in, and where God the Holy Ghost comes in?

WHO IS THE "Supreme Architect of the Universe"?

An architect usually works under the direction of some one.

Who directed this supposed "Supreme Architect"?

If he is the God of the Freemasons, who is he?

They call him "Mah-hah-bone."

They say that Hiram Abiff, the son of the widow of Tyre, was raised from the dead by King Solomon, through the power of "Mah-hah-bone."

Who is "Mah-hah-bone"?

Is he the Sun God, who is symbolized in all their Lodges, when they first enter and worship at the feet of the Masonic Minister of Regeneration like unto him whose picture is found in this issue on page 626, and then turn in the south and in the west to other similar depraved creatures?

Who is "Mah-hah-bone"?

Is he not Baal, the Sun God of the Canaanites, who was worshiped by the false prophets in the time of Elijah, and who

dragged God's Israel down to the very gates of hell, in the same way that he is dragging down the Apostate Churches of this day.

WE HAVE attentively studied the "Seal of the Covenant," as C. H. Fowler calls his appeal, and those of his fellow-bishops, and we shall deal with it in due time at considerable length when we welcome the Quadrennial Conference of the Masonic Episcopal Church to the City of Chicago.

It is a hypocritical document.

He speaks all through it of Jesus, and of the Holy Ghost, but, except once in a quotation from John Wesley, he never mentions the Father: He whom Jesus delighted to honor, and to whom the Holy Ghost teaches us to pray, saying "Abba Father."

IT IS SUCH false shepherds as Charles H. Fowler who have destroyed the spirituality of the Methodist Episcopal Church, and so long as they rule, the Masonic Mah-hah-bone will be the god of the Masonic-Methodist Episcopal Church.

IT WILL BE in vain that they will fast, in vain that they will pray, in vain they will call upon their God, "from March 25th to April 1st."

All their striving and crying has been in vain during the last year, and during years and years before.

Twenty-one thousand were lost to the Masonic Episcopal Church last year, according to the Bishops' own confession, and God will no longer hear their cry for Methodist regeneration.

It is too late.

It is as it was with the Jewish Church in Jesus' time.

The New Wine of the Gospel of Salvation, Healing, and Holy Living cannot be put into the old "goat-skin" bottle of Baal-worship.

It will burst the bottle and the Wine of the Gospel will be lost.

The Methodist Episcopal Church must perish, so that the people shall be saved.

Organizations must often perish, even when founded by God, when they have gone to the Devil.

NOT ONCE in all the long statement of "Symptoms of Spiritual Famine" in the Bishops' Appeal is the destructive power of Secretism mentioned.

WE JOIN heartily in Charles H. Fowler's prayer, however hypocritically he may have written it—if indeed that prayer is his writing:

Oh God, pity us, and give us, as far as we can bear it, some approximate sense of our poverty and helplessness and need of Thee.

This prayer is indeed one that is rightly offered to the Father in heaven by the miserable apostates who follow the lead of Bishop Charles H. Fowler.

He is not far from the truth when he says that "the ship of Methodism is being beaten and driven towards the breakers."

But it is a miserable remedy that he suggests, namely:

When with the *nervous hands* of Sacrifice we reach up in the Darkness, take hold of His promises, and *hang there*, letting the world *spin round beneath us* unheeded, willing to die, if need be, for the triumph of His cause, then we will always prevail.

May God have mercy upon the man whose remedy for spiritual death is a "nervous" grasp of "Sacrifice"—a something or a somebody—he does not say what or who.

What a spectacle for men and angels to see the Masonic Episcopal Church "*hang there*, letting the *world spin round* beneath us unheeded."

What good could that do in saving the world?

It is not such silly conceptions of Divine Life that will ever bring blessing and victory.

With our feet planted on the Eternal Rock, and clad in the "Whole Armor of God," Zion is doing something more than hanging by a nervous grip of something over the edge of a precipice.

Zion is marching on to Victory, and she is drawing out of these Apostate Churches thousands and tens of thousands of those who are weary of the hypocrisy of men who lament "spiritual famine" while they create it, who lament that the "ship is hopelessly drifting on to the rocks," whilst it is they who have smashed the compass, destroyed the chart, and have made the crew drunk with the wine of Sodom in the Temples of Baal. Methodism is banqueting amidst the dead, and after its nightly repetition of the murder of Hiram Abiff, it goes into Masonic and other Secretist revels with the World, the Flesh, and the Devil at the altars of Baal.

The cries of the sinful and sorrowing, the sick and the dying find no response in the cruel hearts of those who have made "an Agreement with Hell and a Covenant with Death."

We will fight this Apostasy to the very end.

We again give the Masonic Episcopal Church clear warning that when they come to Chicago with their great Quadrennial Conference, they will find at least one who, in the Name of the Ever-Living God, will, as the Messenger of God's Covenant, show them that the Seal of God's Covenant does not, and cannot, and never will, rest upon this Apostate Church.

IT IS TOO LATE, forever too late, to revive it.

All that can be done is as quickly as possible to destroy it, to bury it, and to forget it as it now exists.

JOHN WESLEY'S prophesy concerning Methodism has come true.

The things that he foresaw have happened.

It only remains now to write, as he said should be written, over the doors of that Church:

ICHABOD: FOR THE GLORY HAS DEPARTED.

WE KNOW that it is such plain speech as this which has made our enemies to long for our destruction.

But Zion goes Forward without fear to do God's will.

Zion will Triumph along every line.

She is called of God at this Time to Go Forward, and establish the Everlasting Kingdom of God, in Christ, upon this earth, through a Christian, a Primitive, a Catholic, and an Apostolic Church.

WE HAVE no personal antagonism whilst we are thus writing.

Our cry is, "Our Father, save the people, by Thy Spirit's power, for Thy Son's sake, through Thy Church."

Our hearts are filled with love to God and to all men, even to those who hate us, and we know that the day is coming when the reason for such words as these we have now uttered shall be universally understood.

Until then we can labor and we can wait.

We can fight, and we shall conquer, "through Him that loved us and gave Himself for us."

THE NIGHT is dark, but it is not starless.

The way is hard, but it is not cheerless.

For like the sainted man who founded the Methodist Episcopal Church, from whose principles his degenerate sons have so far departed, we cry:

THE BEST OF ALL IS, GOD IS WITH US.

A VERY LARGE number of the ordained officers and leading members in Branches of the Christian Catholic Church in Zion, who had been attending our Fourth Anniversary Conferences, remained in the city several days longer than had been intended, in order to be present at our reply to the *Ram's Horn* and its contributors, last Lord's Day in Central Zion Tabernacle.

They nearly filled the gallery upon our right, and we deeply regret that many of their faces were hidden in the photograph owing to the overhanging of the second gallery, which was quite unavoidable.

WE ARE delighted to present in this issue a picture of Conductor Burt M. Rice, who has done an excellent year's work in connection with Zion Choir.

It is a great delight to know that both Conductor and Organist and every member of Zion Choir is, so far as is known, truly converted to God, and many of them are most earnest members of Zion's Senior Seventies.

LARGE as is the photo-engraving of the flashlight picture which accompanies this issue, it must be remembered that it gives very little more than one-half of the Tabernacle in front of the platform.

It leaves out, also, the large choir-gallery behind our platform, which was crowded to its utmost capacity last Lord's Day.

To get, therefore, a correct idea of the size of the gathering last Lord's Day it would be fair to conceive of it as being as large again as the present picture.

There were many more standing on the south side of the Tabernacle than on the north.

NEARLY all the members of Zion Boys' Choir are baptized believers and members of the Church, and their singing is becoming more and more beautiful and spiritual.

THE COMING CITY continues to attract the attention of the press in all parts of the world, and investors in Zion Land and Investment Association are increasingly numerous.

We shall make important announcements concerning Zion City matters in our next issue.

People are hurrying up from all directions to take up stock.

Extraordinary biographies of ourselves appear in American and European papers, and many astonishing incidents in our life which never occurred are being narrated.

It will be, doubtless, a difficult and slow process to disabuse the public mind of many of these foolish stories and of alleged interviews with us, not one word of which was ever spoken.

The real facts themselves are so much more interesting and attractive that we have been surprised that the newspapers ignored these facts and chose to create a series of fables.

WE HAVE been deeply moved by a series of letters from the Transvaal, written by members of our Church on both sides of the cruel war which is raging in South Africa.

We desire to express our sympathy with all these brethren, and to assure them of our prayers.

So far as we have yet learned none of our members have been killed. Some who were wounded have written asking us to pray for their healing.

WE HEAR of a number of our people who have gone to the front on both sides to attend the sick and wounded and dying.

We are grateful that this is the case, and we pray that they may be preserved and blessed.

WE EARNESTLY PRAY for a permanent and speedy peace, and for the restoration of good feeling between all parties.

A NUMBER of soldiers of the Gordon Highlanders, stationed at Cairo, Egypt, who have gone to the front in South Africa, are very earnest Christians, and are in fellowship with us.

Their prayerful spirit and obedience to God in many things has greatly delighted us, and we know that they will do good work among their comrades.

WE ARE delighted to know that in some way LEAVES OF HEALING for the Transvaal are getting through, and that our members among the Boers are greatly enjoying them.

The following is from a letter written by A. Röscher, of Ventersdorp, South African Republic, dated January 15, 1900:

Since the war broke out between England and the Transvaal, the Little White Dove ceased to make its appearance until lately, when Volume V, Number 52, appeared, and then it turned up regularly until now Volume VI, Number 6, is at hand.

You can hardly think how much I missed LEAVES OF HEALING.

Do pray for us all for reconsecration, cleansing, and keeping, and our healing in spirit, soul and body, of all bodily ailments.

Do pray for Jan Wessels, at the front, but now in Blomfontein Hospital, for healing of his right arm.

His arm has gone lame or paralyzed in Commando.

He believes thoroughly in the Lord as our Divine Healer and does not touch medicine.

I am negotiating with headquarters for his release, as he is altogether unfit for military service.

Pray for us.

We praise God for Zion, and are reading about the Three Months' Holy War with great interest.

LETTERS SIMILAR to this reach us, and we earnestly ask all our readers to pray every day for the speedy ending of this cruel war.

WE DO NOT feel called upon to express any opinion as to the politics involved.

A NUMBER of our friends who are refugees from Johannesburg are now temporarily living in Port Elizabeth, Cape Colony, and others have returned, for the time being, to England and America.

We wish all to live in perfect love and peace together.

It is right for us to maintain a Christian neutrality, only praying that God will overrule all the evil and bring about great and glorious results in the extension of His Kingdom, notwithstanding all the evil designs of bad men and demons who delight to destroy.

BRETHREN, PRAY FOR US.

THE HOLY SPIRIT will not dwell in the heart of a coward. Believe! believe! Do not fear trouble or sickness. Say: By the Grace of God this thing shall not come nigh me. "There shall no evil befall thee, neither shall any plague come nigh thy tent."—Psalm 94:10. Fight against fear. It is from the Devil. Many things happen just because we fear them. "In nothing be anxious, but in everything by prayer and supplication with thanksgiving let your requests be made known unto God."—Philippians 4:6. If I had allowed myself to become anxious, I would have gone to the bottom a thousand times in my life. Anxious feelings become leaden weights which people bind on their feet and arms and body to impede their progress and drag them downward.—Extract from Notes of Teaching of General Overseer in Assembly Room of Zion Home, preserved by a Deaconess.



"That Day shall not come, except there come a Falling away first, and that Man of Sin be revealed, the Son of Perdition."—2 Thessalonians 2:3.

ZION CONFRONTING THE HORNS OF AN APOSTATE CHURCH.

"I said unto the Fools, Deal not foolishly; and to the Wicked, Lift not up the Horn."—Psalm 75:4.

A VOICE TO ZION AND GOD'S PEOPLE IN EVERY LAND.

O thou that tellest Good Tidings to Zion, Get thee up into the High Mountain. Lift up thy Voice with strength; Lift it up, be not afraid: Say unto the cities of Judah, Behold your God! Isaiah XL: 9

REPLY TO THE LIES OF THE RAM'S HORN.

Report of Meeting held in Central Zion Tabernacle, Lord's Day Afternoon, March 4, 1900. Sermon: The Lies of the Ram's Horn of March 3d, With Exposures of Its Editor and Contributors.

Report of Meeting held in Central Zion Tabernacle, Lord's Day Evening, March 4, 1900. Sermon: The Lies of the Ram's Horn of March 3d, With Exposures of Its Editor and Contributors.

REPORTED BY S. AND E. W. AND A. W. S.

EARLY in the first week of March, 1900, the world was startled and disgusted to receive from the press an edition of a so-called religious paper, called the *Ram's Horn*, devoted entirely, in its literary columns, to an attack upon the General Overseer and Zion, consisting of marvelously concocted lies and silly trumpery. Almost as soon as the first copies of the paper were sold in Chicago, letters expressing contempt for his cowardly assailant and confidence in him began to pour in upon the General Overseer from both friends and strangers.

While to a very large number the very virulence of the attack was a sufficient refutation, the General Overseer determined to put his enemies to utter rout in order that no one might be deceived.

Accordingly, although the weather could scarcely have been more unfavorable, Zion's Seventies distributed nearly one hundred and twenty-five thousand invitations to the services in Central Zion Tabernacle on Lord's Day, March 4th, when, the General Overseer announced, he would expose the absolute falsity of the attacks and the villainy of their authors.

On that afternoon, although the weather was still most disagreeable, every available seat in the splendid auditorium was filled; nearly a thousand interested hearers remained standing throughout the discourse, and uncounted thousands were turned away, unable to enter. Indeed, so great was the concourse of people that a quarter of an hour before the time announced for opening, the doors were closed to prevent dangerous overcrowding. Hundreds stood outside in the bleak March wind, waiting an opportunity to get in, and for nearly an hour after the service had opened, streams of people continued to come from every direction. It is estimated that there were nearly eight thousand attendances within Central Zion Tabernacle at the afternoon and evening meetings.



CENTRAL ZION TABERNACLE.

Patiently and carefully, point by point, the General Overseer tore into shreds the tissue of lies woven by this monstrous journalistic hypocrite, proving every position he took, until, when he had finished, after nearly seven hours' work, the audience, including friends and strangers, and the representatives of the press who had reported the meeting, arose to express a unanimous verdict for Dr. Dowie and Zion.

On this occasion the splendid flashlight photograph which is engraved as a supplement to this number of LEAVES OF HEALING was made by Mr. George R. Lawrence, a member of Zion, and acknowledged to be the greatest flashlight photographer in the world. The photograph which he made on this occasion is absolutely without equal among pictures of its kind. It will be exhibited at the Paris exposition. The halftone engraving from it, which was made for Zion Printing Works, is probably the largest ever made. This great picture is in itself a perfect answer to the ridiculous lie of the *Ram's Horn* that Dr. Dowie "is a ponderous failure as a public speaker." All the world can see this vast audience which had been sitting for nearly four hours and listening to the speaker for nearly three hours. The flashlight was taken, as our report shows, at nearly six o'clock, when the afternoon service closed.

Central Zion Tabernacle, Lord's Day Afternoon, March 4, 1900.

The services were opened by singing Hymn No. 100.

The General Overseer then read in the Inspired Word of God in the Seventeenth Psalm, closing with this prayer:

May God bless His Word.

He then said: Pray with me today as I kneel and call upon God.

The attack of the slanderous sheet with which I shall deal today is not in any considerable degree different from previous attacks by that generation of vipers who curse the world today, the modern Scribes and Pharisees, who have at their command the press of this time for the most part. Not altogether, for thanks be to God.

Zion Also Has the Power of the Press.

The words which I shall say today, God willing, will be preserved and sent forth, as they have been for nearly six years, through the pages of the Little White Dove; LEAVES OF HEALING; Zion on Wings.

Pray today that God will give me the grace to speak the things which are right and true.

I have read in your hearing these words:

I am purposed that my mouth shall not transgress.

I shall have to say many things today which are painful to speak and hard to hear. I therefore ask patient ears, the atten-

tive and earnest mind, and above all things a prayerful spirit, that God may enable you to see and stand by that which is eternally right.

Prayer was then offered.

After the announcements had been made, the tithes and offerings were received.

THE LIES OF THE RAM'S HORN OF MARCH 3d, WITH EXPOSURES OF ITS EDITOR AND CONTRIBUTORS.

Dr. Dowie then delivered the following address:

INVOCATION.

Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, be profitable unto this people, and unto all to whom these words shall come, in this and every land, in this and all the coming time, till Jesus come, for His sake. Amen.

Throughout this whole discourse I ask simple, candid, honest thinking, and prayerful coöperation upon the part of all in Zion.

I place in the front of all I have to say today three passages. The first I read to you in the Seventeenth Psalm:

TEXT.

Hear the right, Oh Lord.

The next is in the Gospel according to St. Matthew, in the fifth chapter and the eleventh and twelfth verses:

Blessed are ye when men shall reproach you, and persecute you, and say all manner of evil against you falsely, for My sake. Rejoice and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.

And the words of our Lord Jesus in the seventh chapter of the Gospel according to St. John, the sixth and seventh verses:

Jesus therefore saith unto them, My time has not yet come; but your time is always ready. The world cannot hate you; but Me it hateth, because I testify of it, that its works are evil.

How God Has Blessed the Christian Catholic Church in Zion.

I deeply regret that this task is imposed upon me at the beginning of the fifth year of this Church. The Christian Catholic Church was formed only four years ago, on the 22d day of February, 1896, with less than five hundred members. It has grown to be an organization of between forty and fifty thousand members.

It was born in the midst of persecution, and for one whole year, in my person, had to fight single-handed the united press, the united pulpits, and to a very large extent the people of this city, who were deceived by the pulpit and the press concerning myself.

I was arrested under a hundred warrants upon the notoriously and ridiculously false charges of opening and maintaining a hospital without a license, and of practicing medicine without a license.

I fought these battles in the lower and upper courts for one entire year, and when we had closed, Zion had a perfect victory, our enemies themselves being witnesses. We smashed the infernal ordinance, and when we were through with that wretched George B. Swift and his party, they went to the political bow-wows, and have never been heard of in Chicago since. (Laughter.)

God dealt with them. It was a telling blow, for the time being, to the ascendency of the Republican party in the municipal politics of this city. Do not let it be imagined for a moment that I am talking in the interests of the Democratic party, for Zion is neither Democratic nor Republican.

Zion is Theocratic.

Zion believes in the rule of God in the heart, in the home, in the workshop, in the State, in the Nation. Zion says that the time is coming when Christ shall come again to this earth and God shall rule in all things and everywhere. (Applause. Amen.)

When that day comes, and the Lord sends forth His judges to judge the cities, if He considers me fit, I hope He will send me to Chicago, and I will clear the last bum out of politics. (Applause.) What a glorious millennium will come to Chicago and all the earth when Jesus comes to reign and rule.

I will clean the last saloon out of the city. I will shut up every last stinkpot manufactory. (Laughter.) You fellows will never be able to get a smoke unless you go to hell for it. (Laughter and applause.) If ever I have the ascendency, in Christ's Name, I will put things straight very quickly. Meanwhile I am in the minority for the King, but I know the King will win. (Amen.) And Chicago will own her Lord.

I thank God today that instead of being five hundred, in four years we are nearer fifty thousand than forty. Yet that does not represent the power of Zion by hundreds of thousands: for the Flag of Zion has been planted on every Continent.

One hundred and forty ministers have been ordained, and there is never a week passes without scores and hundreds of applications for fellowship being received. About 5000 persons have been baptized in this baptistry and nearly 7000 altogether, counting those baptized outside, in less than three years.

Zion's printing plant today turns out 2,000,000 pages of Zion Literature every week.

By the Grace of God, Zion City is in sight.

I took you to see the site, and even as it glistened under the myriads of crystals in the snow-white mantle which covered it, the other day, as the sun shone out of that cloudless sky, Zion looked beautiful.

I thank God that Zion City is in our hands; that we have the title to six hundred acres of it. All the rest of it we control. Zion has been able to pay every cent of these contracts, and has the offer today of its bargain being taken off its hands and a half million dollars given as a bonus. But they will not get it.

We do not count half a million dollars enough for Zion City Site.

Zion City Site Will be Worth $25,000,000 in Five Years.

Moreover, it shall be the Lord's forever by His Grace. We will not sell an inch of it. For 1100 years we shall lease it. Then we think the millennium will be over, the earth will be reconstituted, and nobody will be able to find their title deeds except that God will know His own. The Fire will change everything.

I stand up with great joy to make my defense against a wicked and slanderous and disgustingly mean set of people who have a "*Goat's Horn.*" I call it the *Goat's Horn.* They call it the *Ram's Horn.* I call it the *Goat's Horn,* because it is blown by those who are in affiliation with the stinking goat of Secrecy—not sheep at all.

My defense today will be one which will never be forgotten by those who have had the temerity to make this attack. They did not make it alone. They were the tools of the apostate churches whose conduct has been so disgraceful and disgusting that their members are leaving them in tens and even hundreds of thousands.

The Methodist Episcopal Church North laments a loss of 21,000 members last year, while Zion has increased her membership by 300 per cent. I want to thank God that amongst these there are many thousands of ex-members of the Methodist Episcopal Church.

Hinc illæ lacrimæ. Hence these tears.

The reason why the apostate denominations are attacking us in all their papers is because they are weeping over their losses and knowing that Zion has been the gainer not only from their ranks, but in thousands from the world around. The landslide has begun, Oh ye apostate churches, and the true people of God are coming right into Zion. (Applause.)

I am in perfect love and friendship with all in these denominations who love God. My fight is not against man, not even the vilest and most wicked. My fight is against evil and against sin. I have no other than kind wishes concerning all the people who are in the churches.

The Organizations Must Be Destroyed That the People May Be Saved.

When our Lord Jesus Christ came to this earth He found a splendidly organized Church which had been in existence continuously for 1500 years. It was at no time more splendid in its externals than when He came to this earth. The blood-stained hands of Herod had rebuilt the Temple of God. Its magnificence was as great or even greater than that of Solomon's. The Jews had beautified it with their treasure from all the earth.

When Christ looked at that Temple, and that city, He said that the day was fast coming when there would not be one stone left upon another. That Nation and that Church had gone to the Devil. God had founded both, and the Devil had transformed them into his tools.

The high priest was but a whitewashed impostor and devil. These priests who sang their solemn songs were whoremongers and the protectors of harlots.

He said to them one day: "Let the man that is without sin among you cast the first stone at the adulteress whom you bring to Me." Convicted of that sin, they went out one by one.

He said that such a Church could no longer be endured. The New Wine of the Gospel could not be put into the old goat skin. The old garment could no longer be patched.

History repeats itself, and, let me tell you, Methodists, Presbyterians and Congregationalists, that the New Wine of the Gospel can no longer be put into the wretched old goat skins of your denominations.

Your day has gone. The people are weary of you. The day of God and of Zion has come. (Amen.) That is the fight.

I am not shrinking from the battle you are bringing. I say let us fight it to a finish (applause, Amen), or else you must surrender. I will carry off the *Ram's Horn* Cronje today. (Applause.)

Of all the contemptible sheets which have ever cursed the Church of God, I do not think there has ever been presented a more contemptible thing than this paper, which has pretended to be in the front rank of God's Church, and which says on its title page:

At a long blast of the Ram's Horn the walls of the city shall fall.

The day has gone over for all ram's horns and goat's horns. It will take something more than this wretched penny-whistle to make the wails of Zion fall. And as for any damage that Satan's kingdom can sustain by its "blast," that is simply nothing: for he and the *Ram's Horn* are in active partnership.

I cannot help apologizing to you for speaking about it at all. It is too contemptible, almost, for speech.

The *Ram's Horn* has the temerity and falsehood to say that I am seeking chiefly money.

It closes this article of Saturday on "The Dowie Delusion" with these words:

His incessant appeal for money, money, money.

All I can say is this:

I Will Get Every Dollar Out of You Which Belongs to God.

Is that not right?

Voices—"Yes."

Dr. Dowie—I will make every last sinner pay his back tithes, if I can. Is that not right?

Voices—"Yes."

Dr. Dowie—I will tell this world that the earth is the Lord's, and the silver and gold are His, and the cattle upon ten thousand hills, and that the people are His. If they do not yield to Him and give him that which belongs to Him, they had better go to hell. They have no right to a place on God's earth, and they cannot enter His heaven.

"Oh, Dr. Dowie," say my critics with affected love for me, "do you not know that our Lord Jesus Christ was poor?"

I do know.

"Do you not know that He was born in a manger?

I do know.

"Why do you not imitate Him?"

Do you think my father ought to have gone about the City of Edinburgh hunting for a stable in which I should have been born? (Laughter and applause.)

Is that what you are doing? (Laughter.)

Come, my friendly critic. I know that Jesus Christ in great humility was born in a stable. Have you a wife who is going to be a mother, and are you hunting for a stable (laughter) that the child may be born where Christ was born?

That is so ridiculous that it answers itself.

"Dear Dr. Dowie," these friendly critics say, "you ought to have no place to lay your head."

Do you have no place to lay your head? Are you very anxious to have no place to lay your head? Do my critics have no beds? Have they no place to lay their heads?

"Oh, Dr. Dowie," they say, "you must remember that Jesus went about without money."

I know He did. Are you eager to be penniless? Why do you not get some sense into your heads?

Jesus Suffered Sin, Sickness and Poverty That We Might be Free From Them.

Did not Jesus come to this earth and bear our sins and sicknesses that we should have no more sin and sickness?

Voices—"Yes."

Dr. Dowie—Let me remind you, you ignoramuses who talk about your knowledge of Christ, that the apostle in summing up our Lord Jesus Christ's life said:

Though He was rich, for your sakes He became poor, that ye through His poverty might become rich.

The design of Christ was to take sin, disease and poverty away, and to impart Salvation and Healing, and to smite that awful curse of poverty.

Poverty makes men hungry, and they sometimes steal, not for themselves merely, but for their own. It makes the poor girl sell her body to keep alive the breath in her, oftentimes, in the streets of this city. It is the fruitful source of crime.

Poverty makes a man groan as he sees his children uneducated, illiterate, ignorant and unfed. Christ came to take it away, and, thanks be to God, he is taking it away in Zion. (Applause.)

I have taught what Jesus said:

There is no man that hath left house, or brethren, or sisters, or mother, or father, or children, or lands, for My sake, and for the Gospel's sake, but he shall receive a hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life.

Zion will go forward with that thought, and with that intention. (Amen.)

I am not afraid of the challenge. I want to see Zion rich.

Should the world and the Devil, the unclean and unholy, have God's gold?

Voices—"No."

Dr. Dowie—Why should not those who are sober and industrious and God-fearing, who neither drink, nor defile themselves with tobacco or any other filthy poison, get the rewards? I know they will get them.

Zion is principally maintained by the offerings of men who were sick and sad and sorrowing and poor, whom God has saved and healed and made happy.

Two Thousand Seven Hundred Witnesses to Salvation, Healing and Spiritual Blessing in Zion.

Every one who has received either Salvation or Healing in Zion, stand.

You who are enemies, look around. More than 2500 have arisen.

Has God saved you?

Voices—"Yes."

Dr. Dowie—Has God healed you?

Voices—"Yes."

Dr. Dowie—All who have been spiritually blessed in Zion, stand up. Fully two thousand seven hundred are now standing.

Did I heal you?

Voices—"No."

Dr. Dowie—Did I ever say I did?

Voices—"No."

Dr. Dowie—Did I ever ask you to pay a cent for that?

Voices—"No."

Dr. Dowie—Is there any charge in Zion for my services, or those of any Elder?

Voices—"No."

Dr. Dowie—Let the Ordained Officers stand. I have been told, my dear Elders, Evangelists, Deacons and Deaconesses, in these attacks, that you have been treated meanly while I have lived richly; that you have lived in great need. Is that true?

The Officers—"No."

Dr. Dowie—Have you lacked anything?

The Officers—"No."

Dr. Dowie—Let those who have, say Yes. (No answer.)

My brethren and my sisters who are the Ordained Officers of this Church represent Branches of the Church from British Columbia down to Philadelphia, in all parts of this land. We have just concluded our Conferences and Anniversary Celebration covering eight days. There are over a hundred of them standing in that gallery.

Zion Has Never Neglected Her Officers or Her Poor.

Have the poor not been taken care of?

Voices—"Yes."

Dr. Dowie—Is any one known today in Zion to be suffering from hunger?

Voices—"No."

Dr. Dowie—If there is, I want an officer to go at once with relief. I do not know it.

We have never gone to the world for a single cent. The *Ram's Horn* is utterly false from beginning to end. I have had the pleasure of spending, up to May of last year, $975,000 out of a million dollars and giving it to God's cause in Zion. I have had the pleasure, within the last few days, of making a land deal in connection with Zion, for which I have been offered $500,000 in gold. I have said, "No, I gladly give that to Zion." I rejoice that Zion City Site has beyond all question been proved to be worth fifty per cent more than we are paying for it, even before a single street has been surveyed.

I thank God that these hands are clean. No matter what the Devil or the *Ram's Horn*, as the Devil's agent, says, there has not been one single thought of covetousness in my heart. I have spent money, time and toil, even my last cent, in this city, as well as elsewhere, to establish God's cause. There is not one in Zion who thinks otherwise, and they know me who have been with me all these years.

This wretched paper which says that all our cry is for money is simply thinking of itself.

Very briefly let me tell you what this paper does.

Some Fraudulent Advertisements in the Ram's Horn.

This wretched paper advertises a great number of downright frauds.

It has in it advertisements like this:

Watch and chain for one day's work.

LUCKY RING FREE—A harbinger of good fortune, and a dispeller of evil made from a genuine horseshoe nail; nickeled and finely finished; sent free with our new mammoth catalogue of over 3000 bargains, for six cents to cover postage.

Ram's Horn! (Laughter.)

Is that the kind of thing for a Christian paper?

Voices—"No."

Dr. Dowie—I hold in my hand one of its last issues with these words:

PLAYS—Plays for Churches and for Sunday Schools.

Is it necessary for God's people to be going in for plays?

Voices—"No."

Dr. Dowie—Is there not work enough to do without going in for theatres?

Voices—"Yes."

Dr. Dowie—If I go in for plays, I will go to the very best. I will not go to the sawdust and humbugs of a lot of fools in a Sunday School room or a Church parlor. If I were going to see a play, I should want to see Irving and hear the best Operas. These Church plays are contemptibly poor, even as "plays."

This paper is full of these disgusting advertisements of the get-rich-quick people who say that they are selling $35 watches for $5.95. (Laughter.) They give you lace curtains free! You can get for $5 that which is worth $14! You can make $100 a week by selling a certain book! You can get "Seed due bill free"! You can get a watch and chain free for doing certain work! They have got certain investments for sale, on which you can get money and make so much that it is almost fabulous! They tell you that you can get for $5.95 a gold-filled watch, warranted for twenty-five years! You can get for using a moving picture machine a hundred dollars a week! Your asthma will be cured free! You can get "big money"! You can get a seventeen-jeweled watch for $5.85! You can make money in the evenings, and you will get $10 in money for doing nothing at all! (Laughter. Applause.) What delusive lies! All intended, like flies, to act as bait for fools.

The *Goat's Horn* is the paper which talks about money.

The Wings of the Little White Dove Have Never Been Soiled by Sordid Advertisements.

I have published for five years and nineteen weeks a paper which started with sixteen pages. I increased it to twenty, and afterward to thirty-two pages, and I have never had one advertisement in that paper. It has been established and maintained without the help of those who are not Christians. have never advertised anything belonging to the World, or the Flesh, or the Devil.

I have kept LEAVES OF HEALING perfectly free, because it was God's Messenger, Zion on Wings.

If I should publish a paper, as I think I will soon, entitled

THE COMING CITY,

I should take advertisements which I think are honest and good and true. Therefore I shall have to refuse all kinds of advertisements such as the *Ram's Horn* prints. So far as we can prevent it, in the secular papers of Zion, there will never be an advertisement which we know is a fraud, or which is manifestly false.

These advertisements in the *Goat's Horn* are frauds upon the face of them. This paper which comes into the high court of public opinion to plead against me, and to say that I am seeking for money, comes in with its hands full of filth, and falsehood and fraud. The issue of Saturday, March 3d, bears a false date on its face: for copies of it were openly sold in Chicago on Tuesday, February 27th, and were probably printed a week before the date. It follows in that respect the example of the *Daily News*, which sends out its runners with the "five o'clock edition" about three o'clock.

I shall deal very briefly with what the *Ram's Horn* says.

I have no anxiety as to anything the *Ram's Horn* says.

If this attack upon me had consisted simply of the opinions of the *Ram's Horn*, I have such a perfect contempt for that wretched sheet that I would never have answered it.

But the Superintendent of the Moody Bible Institute has written an article full of falsehoods, and there are specious falsehoods by three or four other persons.

One of them is cribbed from the *Indian Witness*. Dr. Thoburn did not send it to them, but they thought they could publish it. Dr. Thoburn has been severely reproved for it both by many of his own brethren and by ourselves.

I will first speak regarding the *Ram's Horn's* editor. I do not know who he is. I do not take any pains to find out. I believe his name is Chapman. Whoever he is, I know that he is a thorough-paced liar and scoundrel. He must know that the articles he has written are false from first to last.

Ram's Horn Editorial Lie.

For instance, in this article entitled "The Dowie Delusion," he says that I am guilty of error and misconduct; that I have, according to these persons whose testimony he believes, been guilty of what amounts to fraud. He says:

What we have said in this number we have said with the single intention of speaking the truth, defending the truth, and sparing guileless victims the loss of time, hope, and money, which is entailed by a trip to this Chicago "Zion." What we have said will injure nobody, not even "Dr." Dowie himself, unless it be true that he is running his whole outfit for the money there is in it.

But they do not produce one "guileless victim," or victim of any kind—surely this would be easy to do if there were any.

Members of Zion, do you believe for one moment that I am running this institution and the Christian Catholic Church for the money there is in it?

Voices—"No."

Dr. Dowie—Any member of the Christian Catholic Church who believes that I am running this institution for the money there is in it, stand up and say so. (There was no response.)

There are none who know me better than the people with whom I am associated continually. The *Ram's Horn* lies, and lies without taking the pains to understand the facts.

It says this issue of the *Ram's Horn* will hurt me, for it will be read by a million eyes, and there will be an arrest in that long line of tribute which has been coming to Chicago from all the ends of the earth "in response to his incessant appeal for *money*, MONEY, MONEY."

I venture to say that when I am through with the *Ram's Horn*, there will be no cessation in the pilgrimage to Zion, but that there will be a cessation of all respect for this wretched paper in the heart of every honest man. (Applause.)

I will deal very briefly with the *Ram's Horn* contributors. They are really beneath contempt, but I will touch upon them.

Absurd Lies of the Ram's Horn Concerning the General Overseer's Personality.

One of these contributors has written an article under the heading of

THE MAN DOWIE.

This article is supposed to be exceedingly witty and is presented as a fine specimen of excellent literary photography.

It speaks of my personal manner, and says that I am an ignorant and vulgar man.

I do not profess to be so wondrously wise or to have such a vast amount of knowledge, nor do I profess to have all the amenities and elegancies which characterize a *Ram's Horn* reporter. (Laughter.) But I venture to say that a man who was born in the City of Edinburgh, who won the Silver Medal of his Academy before he was fourteen years of age, who has

earned his bread from his fourteenth year, and made money enough when he was twenty-one to take him back from Australia to his own native country and city in Edinburgh University, Scotland, need not be ashamed. I venture to say that a man who had the friendship of distinguished leaders of religious thought and effort in Edinburgh when he was only a student preacher, and who has been somewhere in the front ranks of the Christian ministry for twenty-eight years, has some little reason to be entitled to the courtesy of even a *Ram's Horn* literary star of the first magnitude. I was born in Edinburgh, though the *Ram's Horn* is pleased to doubt it. I can tell them where they will find the registry of my birth. They can simply write to the registrar of births, deaths and marriages in Edinburgh, and they will find that John Alexander Dowie was born on May 25, 1847, in Leith Street Terrace, Edinburgh.

I venture to say that a man who, like myself, has had a fairly liberal education, for which he paid himself; a man who has been an ordained minister for twenty-eight years, and a speaker and writer for thirty-three years; a man who was called in his twenty-seventh year to one of the most important charges of the Congregational Churches in Sydney, New South Wales; a man who was chosen for six consecutive years as the spokesman of the Social Reform Party in New South Wales, and was offered the portfolio of Minister for Education by the late Premier, Sir Henry Parkes; a man who has led, in his own adopted land, in many things, and occupied pulpits to the satisfaction of his brethren and the churches, never having to retire by reason of votes against him; a man who has spoken as I have spoken, and left, as I have left, my record as a public speaker upon the broad pages of Australian history, has no reason to stand ashamed in any land.

Nearly twelve years of my life have been spent in America; and almost ten of these have passed since I came to Chicago in 1890.

"The man Dowie" has made some little impression during these years upon this city and land, and God has given him tens of thousand of converts who have found salvation, healing, and power to live a clean, good life through his ministry.

Who is this "anonymous viper" who tries to fasten himself upon "the man Dowie," and sting him to death?

Let him come out of his slimy obscurity, and compare his services to God and man with those of "the man Dowie."

Zion is not in debt. Zion pays her way. Zion has always paid her way, and we stand in this city today without fear and not afraid of any investigation.

That insolent and impertinent characterization of me as some obscure adventurer only shows

The Crass Ignorance of the Ram's Horn.

It has taken no pains, if it were honest, to find the truth, but it has taken pains to tell a lie.

The statements which are made by the *Ram's Horn* contributors are a mass of falsehood.

Is this contributor's statement true, that "as a public speaker" I am "a ponderous failure"?

Voices—"No."

Dr. Dowie—If I am a ponderous failure, it is a very strange failure, because in the last six years in this city alone I have spoken to an average of 6000 persons every week. That is 300,000 persons every year, and in the last six years in this city I have therefore spoken to attendances in the aggregate of 1,800,000. Counting those whom I have addressed outside, I have spoken to attendances aggregating 2,000,000 of people.

The attendance in this Tabernacle today will probably be at least 8000 attendances at the three services; in fact there are over 4000 crowded into this building at this moment, hundreds of whom are compelled to stand, and thousands have been turned away: for my chief usher reports that they were compelled to close the doors a quarter of an hour before this service began as the building was then crowded.

You who know me know that for six months, from October, 1895, to April, 1896, I filled the Auditorium down this Avenue every Sabbath afternoon, a place which accommodates about six thousand, and it was on several occasions far too small to accommodate our audiences.

If I am a ponderous failure, why is it that the people come to hear me?

This editor says not only that I am a ponderous failure, but that my work "is ending in a silly fizzle." The strokes which have been given to me are so great that the work is fizzling out.

This Church has increased in one year from 14,000 to between 40,000 and 50,000. Is that fizzling out?

Voices—"No."

Dr. Dowie—This Church received last Lord's Day 147 new members by the right hand of fellowship. Is that fizzling out?

Voices—"No."

Dr. Dowie—I have baptized 263 persons with my own hands in this place within three weeks. Is that fizzling out?

Voices—"No."

Dr. Dowie—I ordained twenty new officers last Lord's Day. Is that fizzling out?

Voices—"No."

Dr. Dowie—The finances of Zion were never stronger, and Zion today stands before the whole earth challenging the admiration of even our enemies in this matter. Is that fizzling out?

Voices—"No."

Fatal Contradictions in the Ram's Horn Attack.

Besides, how does that agree, you miserable vipers of the *Ram's Horn*, with your statement on the page where you are telling your subscribers "How to get extra copies of this issue of the *Ram's Horn?*"

You have on page 15 this statement: "There is scarcely a congregation of Christians in the United States and Canada which has not been invaded by the emissaries of the man whose abominable work is described in this number."

Then I must have a very large number of emissaries. Is that fizzling out? (Laughter.)

You also say that Zion's Seventies are found everywhere two and two, and that they are entering into Church folds everywhere. Is that fizzling out?

Voices—"No."

Dr. Dowie—Then you also say:

Dowie gets his followers, not by going to the haunts of sinful people and preaching to them salvation, but by going to Christian men and women within the Church and seeking to make them believe that he has a fuller Gospel, a better way.

That statement is an absolute lie: for Zion's Seventies, and especially Zion's Saloon Seventies, go in twos to the number of many hundreds every week to the "haunts" of "sinful people." Zion Home of Hope for Erring Women is constantly full of women who have been brought out of "the haunts of sinful people," and scores of these "haunts" have been closed by Zion's work. Sometimes it is nearly two o'clock on a Lord's Day morning before our noble Zion Seventies retire from their work in the saloons in the "levee district" in this city.

Is that fizzling out?

Voices—"No."

Dr. Dowie—

Ministers and mission workers have long been calling for something which they could place in the hands of unsuspecting Christians, so as to forearm them against Dowie, and his agents.

Then the *Ram's Horn* admits that our work is strong enough to be most dangerous to the Apostate Churches whose ministers are crying out to the *Ram's Horn* and *Goat's Horn*, and the Horn of the Associated Liars—Stop, Zion, or we are ruined.

Is that fizzling out?

Voices—"No"

Dr. Dowie—They say nothing has more effect than such a paper as this *Ram's Horn* special Anti-Dowie Microbe Killer. I think that will fizzle out. (Laughter.).

I ask you to notice: In the first part of the paper they say I am contemptible, fizzling out, and here they say this paper "will put a quietus on a man and a movement which if left unchallenged would not stop short of overthrowing the Church of Christ itself."

If that man and that movement are so strong as that, how is it that we are fizzling out? (Laughter and applause.)

The Devil himself could not do as much as Dowie then. (Laughter and applause.) Our Lord Jesus Christ said of His Church that the gates of hell should not prevail against it. This *Ram's Horn* is afraid that I shall prevail against it. (Laughter.)

That does not look like fizzling out.

I wonder which side of it is right—that we are fizzling out, or that the Churches are afraid of Dowie and afraid of Zion? Which is right: the first or the last?

Voices—"The last."

Dr. Dowie—That will do for the *Ram's Horn*. It is not worth any more.

I will deal with my adversaries in the *Ram's Horn*. The first adversary I shall deal with is

A Scoundrel Named John H. La Grange, M. D.

A viler wretch does not curse this land.

The literary scorpion who edits the *Ram's Horn* says he has a gentleman of very high eminence to be a witness against Dr. Dowie.

On page 9 he has an article headed:

A BOMBSHELL IN ZION.

In introducing Dr. La Grange's letter, the editor says that good men have left me, and that "The defection in his ranks became acute and widespread during the fall of 1899."

Zion, has there been any widespread defection from the ranks of the Christian Catholic Church in 1899?

Voices—"No."

Dr. Dowie—Do you know of one hundred who have left us?

Voices—"No."

Dr. Dowie—Do you know of fifty?

Voices—"No."

Dr. Dowie—Do you know of twenty?

Voices—"No."

Dr. Dowie—I do not believe that there have been ten, and we have added during that year more than twenty-eight thousand. (Applause).

Bombastic Introduction of Dr. La Grange by the Ram's Horn.

The editor says that in this great defection were some of those who had stood in the closest relations to Dr. Dowie.

He says:

Notably, the man who for several months had been the associate manager of his quasi hospital, another who had been the manager of his Printing Works, another, a lady, who was a Deaconess in his establishment and had special charge of the poor.

The editor says these "withdrew." This is not true.

All these persons were dismissed. They never left. They were told if they did not repent, they must go, and not repenting, they were dismissed.

A few of their testimonies are published herewith. Every one of them is attested by affidavit.

Can you not get an affidavit to a thousand lies in Chicago?

Voices—"Yes."

Dr. Dowie—

The most notable is that of Rev. John H. La Grange, who for many years was a Congregational minister in good standing, after having abandoned the medical profession where he won honor and success in order to engage in the active work of the ministry. It seems almost providential that a man of his acute mind and training in both medicine and the ministry should have been deceived for a time by this monstrous pretender.

John H. La Grange will now "witness."

But before we take up the so-called evidence of this witness, I think I ought to tell you who John H. La Grange is.

The first time I saw John H. La Grange was, as nearly as I can remember, some time in 1894, when he came to this city and asked me if I would receive him into our work.

I was disgusted with his everlasting chatter and his absolute incapacity, apparently, to behave himself in a quiet and gentlemanly manner. He was always with women, and wanting to talk and talk. He had to be hunted out of their rooms, into which he would persist in going, contrary to the rule of the Home.

I will ask Overseer Speicher to stand. (Overseer Speicher arose.) When he made the proposal to be received in 1894, is it not true that I positively refused and told him to go?

Overseer Speicher—"That is true."

Dr. Dowie—Dr. Speicher received letters from him at frequent periods in 1895, 1896, 1897 and 1898, in which he expressed the utmost admiration for myself, and in which he declared that he could never rest until he was received into Zion. He began to ask me whether I would not alter my mind about this man.

I said, "I have no desire to receive into Zion any man who has ever been connected with A. B. Simpson, of New York," did I not?

Overseer Speicher—"That is right."

Dr. Dowie—I said, "I have never found one yet who was not a liar, just like that man." I have never yet found a man who had been connected with that accursed so-called Christian Alliance, of which A. B. Simpson is President, who has ever been anything else but a curse when we received him into Zion. That is without any exception, as far as I can remember.

I Have No Confidence in Former Companions of A. B. Simpson.

Amos Dresser was one. His wife was another. John H. La Grange was another. R. A. Torrey is another. And these four are the *Ram's Horn's* principal contributors to the Dowie Microbe Killer issue of March 3d. They are "birds of a feather," and, consequently, they "flock together."

I was one day speaking on this platform after Dr. La Grange had been, by Dr. Speicher's good will, permitted to come "on trial" into Zion Home.

I was speaking concerning the Christian Alliance in somewhat like the terms I have now used, and I happened to turn around. The platform was then crowded with Elders, and I saw Dr. La Grange's face. He was looking very much confused and very much astonished that I should say that I had no confidence in the veracity of any one who had come out of the Christian Alliance. He looked at me, and I said openly:

"*I tell you I am not half satisfied about you yet, Dr. La Grange.*"

(Extract from Report of Sermon delivered in Central Zion Tabernacle, Lord's Day afternoon, November 20, 1898, by the General Overseer.)

All who heard me say that, put up your hands. (Hundreds of hands were raised.)

I will tell you how he got in.

I have to blame my beloved brother, Overseer Speicher. (Laughter.) Dr. Speicher pleaded with me. This man was down at the heels. He was without any home, a wanderer. As I shall show you from his wife's affidavit before the courts of this city, he was a wanderer upon the face of the earth, or in the language of his own brother-in-law, "Always tramping to try and keep ahead of his evil reputation."

I was doubtful of him, but Dr. Speicher needed a rest. Do you think we can work forever without rest?

Voices—"No."

Dr. Dowie—Did not the Lord Himself need a rest?

Voices—"Yes."

Dr. Dowie—Yet it is spoken of when I take a few days' rest, when I work nearly night and day. I oftentimes do not have five hours' sleep, on the average, out of twenty-four. Sometimes I have much less, but when I take a rest it is talked of as if I were sick and dying.

Dr. Speicher besought me to allow this man to come in.

Dr. La Grange Was Received Into Zion Against My Will or Wishes.

I would not ordain him for months after he was in Zion. He was reluctantly permitted to come in to take Dr. Speicher's place while the doctor went to Florida and rested.

He came on October 11th and was not ordained until January 1st of the next year. I was doubtful. I did not trust him. I then ordained him simply because I must either ordain him or dismiss him. I felt that I must give him an opportunity. He was behaving much better as to "chatter" than when I refused him in 1894. But now we know that he was a consummate hypocrite all the time he was in Zion.

What is his life? What kind of a man is he?

I will tell you in language which cannot be mistaken.

I will tell you why he was dismissed.

I shall read to you the affidavit of his wife, in the divorce proceedings in the divorce court of this city, not somewhere far away. This document can be found in the files of the Circuit Court of Cook County. It was copied by Mr. Ernest Williams, one of my stenographers who is now reporting this address, only two or three days ago.

Cause of Dr. La Grange's Removal From Office and Membership.

I received a card, which I have in my hand, in my office, from Dr. La Grange on July 11, 1899, which was written thus:

TUESDAY MORNING.

DEAR DOCTOR:—I desire to go away Thursday morning to be gone over Sunday. Have arranged with Dr. Speicher concerning the office work.

Will this be agreeable to you as my Overseer?

Yours in Christ, J. H. LA GRANGE.

I immediately sent for Dr. Speicher. I asked, "Where is Dr. La Grange going?" for I had been hearing some rumors

"Well," he said, "I think he is going to Charlevoix."

"That is where Elder Matthews is?" I asked.

"Yes."

"That is all right; but what is taking him to Charlevoix specially?"

"Well," he said, "I am bound to tell you, Doctor, that there is a woman in the case."

"Let us have the woman," I said. "Tell us all about it." Then he told me of a young lady upon whose name and good fame there is no aspersion. I cast no reflection. I have never cast any reflection, have I, Zion?

Voices—"No."

Dr. Dowie—I am bound to give you her name now—Miss Kate Jean McDonald, the trainer of Zion Boys' Choir, a bright young lady.

I said, "He going to accompany her to Charlevoix? Never. This is intolerable. Doctor, I shall not allow this young lady's name to be linked with his."

I desire to explain here that he came to Zion without his wife. That was one of the reasons why we did not want him to stay. He told us that his wife was a very excellent lady, but that she would not live with him, and he hoped that after he had been a while in Zion her heart would be softened by prayer and by our coöperation. But he begged us not to write to her!

I see now why he did that. We would have gotten the truth. He said that he was writing, and that her heart would be all right presently, and she would come to Zion.

When I got an inkling that he was beginning to be offensively attentive to ladies just about this time, I said to Dr. Speicher, "He shall not be permitted to go with this young lady."

I therefore sat down and wrote to Dr. La Grange, for I was just about to leave the city, and had only a few minutes, and he was out of the house at the time. So I wrote this note:

REV. J. H. LA GRANGE. M. D., Zion Home. July 12, 1899.

My Dear Elder:—I have just been informed that you have arranged to accompany Miss Jean McDonald to Charlevoix tomorrow.

I think this to be very unwise, both for her sake and your own, and it is my wish that you should not go together.

As you are aware, my dear Elder, from what I have told you, I have been sincerely concerned for your separation from your wife, and I should be very glad rather to facilitate your going to New York to see your wife and to endeavor to make matters right there than for you to go to Charlevoix.

I have instructed Mr. Sprecher to give you, if needful, a check for $50 to pay your expenses to New York and back, and I wish very much that you would take that trip and bring your wife back with you. Indeed, I am fully convinced that you should either go to her or she should come to you. It is not good for you to be here alone.

I am Faithfully your Friend and Fellow-servant in Jesus,

JOHN ALEX. DOWIE,
General Overseer Christian Catholic Church.

Dr. La Grange Sent to New York to Bring His Wife.

I gave him $50, and he started. He pretended that he went to the neighborhood of Saugerties, New York, where he said his wife was. He apparently never went there, but wrote me a tissue of lies in the following letter:

NORTHERN STEAMSHIP CO.
GREAT NORTHERN RY. LINE.

S. S. NORTHWEST, July 22, 1899.

DEAR DR. DOWIE:—I am enroute via lake steamship from Buffalo, New York.

My mission has been a painful and sad one to me. Have been refused an interview and emphatically informed will not change her home; quiet, fixed and certain for anything offered her.

I don't suffer the sting as that of two years ago, when it prostrated me to my bed, but still I keenly feel the situation. Wish it was different in many ways.

Prayerfully trust God—His answer prayer in your behalf as our Overseer and granting the needed blessings for Zion's cause, which is dearer than life to those who bear it to their hearts—the precious truth for which she stands in defense before the world; that her temporal and spiritual needs are fully supplied for a more practical rescue of the many hungry souls who are awaiting deliverance.

I visited my former parish. Zion's teachings are splitting dead orthodoxies, and bitterly opposed and a severe test to our Zion friends. They have been a little timid, yet God answered their prayers most wonderfully and spiked the Devil's guns.

God bless you and increase your usefulness.

Yours in Christ, J. H. LA GRANGE.

Instead of going there, he said later that he sent a telegram to his wife. But his wife says she never had an invitation to come here to Zion, as I shall show you.

What did he do?

He turned around by way of Buffalo, came around by the Lakes, and went to Charlevoix.

I was indignant when I found that he was there. It was some weeks after that I found he was there. I found that this young lady was writing letters for him. I was very indignant, and when he came back, I dealt with him as quickly as possible.

I said, "What does this mean, doctor? Where is your wife? Why is she not here?"

"Oh," he said, "she is not going to live with me."

He had been years separated from her.

Then I said, "What is this I hear about a divorce?" "Oh," he said, "she wants to get a divorce. She is going to take proceedings to get one."

I said, "What! That is contrary to all I hear of her character."

Then he made aspersions upon her character. I was most indignant. I said, "These are contrary to all you have said, declaring that she was a good woman. I do not believe them. You have broken the spirit and letter of my instructions as your General Overseer. You have spent Zion's money in making a mock of this pilgrimage to New York to get your wife.

"You have done nothing at all about it. I require you to repent and to separate from this young lady, and to cease from paying to her the attentions which could only be properly paid by a gentleman to a lady whom he desires to make his wife—a thing you cannot do. Give her up!"

"I will not do it," he said.

"Then," said I, "I will expel you from the Christian Catholic Church. This is unbecoming a Christian, unbecoming a gentleman, and unbecoming an Elder of this Church, that a married man occupying your position shall dare to make overtures to a young lady of spotless reputation. You must either give her up and repent of this, or else I shall dismiss you."

"No," he said, "I will get a divorce, and my wife wants me to get one. She will offer no hindrance. In fact, she is in company with me in this matter."

Dr. La Grange Hypocritically Pleads For Time For Prayer.

I said, "Then that is worse than ever. A divorce gotten by collusion will not stand even before the courts of law. The Scriptures will not allow it to stand, and I will not allow it to stand in Zion. You shall go, if you seek for a divorce. I require your word of honor that you will drop this divorce proceedings."

He said he would not give it at that time.

I said, "You must go then."

He said, "Let me stay until you come back from Ben MacDhui. Let me pray over it."

I was going across the lake that night, and I therefore gave him from the Wednesday until the next Lord's Day to pray over this matter, although I thought no honorable man needed a single hour. But I did not wish to act hastily or harshly.

He simply took advantage of the few days I gave him to do mischief. He got one of my stenographers to take dictation for a letter on Thursday, September 7th, one day after my departure, Wednesday, the 6th, and he dated it one day after my return. I received it on the morning of Lord's Day, September 10th, in my office in Zion Home. He put a false date upon the letter. It was a shameful letter, which reads as follows:

CHICAGO, September 11, 1899.

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

Dear Sir:—I wish to inform you that mistrust and lack of confidence, which are my God-given convictions toward you, guarantee, under God, that I withdraw from all associations with you. This is based upon facts which personal knowledge and belief, confirmed upon prayerful meditation, have shown that these facts are actual truth.

And that your "presumptive previousness" of Wednesday morning's interview has no weight whatever in my decision in this matter; for if I had obeyed God last May, I should have done then what has been delayed until now, and saved painful suffering, which is not of God.

I have only one matter of business nature which needs attention, a matter of financial honor. Under God my service in this Home and work has been free from any man-fearing or time-serving spirit and done as in the sight of God only, and for God and suffering humanity, and only drawing such money as to meet my *actual needs*, not *luxuries*, for it was *God's money*. The amount was approximately $500 for nearly a year's service.

The same time in any reputable infirmary in the East would have afforded me $100 or $150 per month, and including board and room.

I neither expect nor ask this in serving God, but believe, under God, that a balance of $100 would be a just and honest balance due me, and kindly ask that this matter receive consideration.

God willing, I leave the Home and work September 13th.

Respectfully yours, JNO. H LAGRANGE.

POSTSCRIPT.—Since writing the above, word has come to me *direct* that language from your lips which imputes impurity upon my reputation as a child of God, and I have no doubt of the truthfulness of their statements, but what you said so and guilty of the same.

I will take no trifling in this matter from you; understand me, for I have under God many godly, intelligent friends in New York, Philadelphia and Pittsburg, and even in Chicago, who know my past, if I was a clean Christian character or not. How often I have regretted that I did not heed the

Voice of God last May and obeyed, and washed my hands and quit you then; to linger, to have you add gross insult to injury.

May God in mercy give you godly sorrow and repentance. LA G.

That letter was a lie. He was leaving Zion to escape dismissal, but that could not save him. I refused to receive his resignation, and wrote a letter of dismissal.

Letter Giving Dr. La Grange His Dismissal.

In that letter, written on Lord's Day morning, dated September 10th, I gave him a good sound castigation, and told him these things:

LORD'S DAY, September 10, 1899.

JOHN H. LA GRANGE, M. D.,
Zion Home, Chicago.

Dear Sir:—Your letter and postscript received this morning, although the letter is dated the 11th.

When I saw you on Wednesday morning, in the presence of Dr. Speicher, it was to call your attention to your very unwise conduct in paying special attention to Miss Jean McDonald, and in your direct disobedience to the spirit and the letter of the instructions contained in my letter of July 12th, when I gave you fifty dollars ($50) to go to New York to bring your wife back with you, instead of allowing you to go on to Charlevoix with Miss Jean McDonald.

Your coming back from New York by way of the lakes and remaining at Charlevoix for some time, and then coming back with Miss McDonald, was, you admitted, an action directly in conflict with my instructions to you as your General Overseer.

The fact that the baptismal cards and the letter announcing your baptisms at Pewskey were in Miss McDonald's handwriting, although signed "Dr. J. H. La Grange," gives me much concern.

Also the further fact that you not only did not deny paying her these special attentions, but would not promise that you would desist from them, except when I almost compelled you to give me a promise that you would only see her once, in the presence of her mother, until Monday, September 11th.

Adding to this the statement which you made that divorce proceedings between yourself and your wife had begun, and when I pressed you to tell me who had begun them, you then admitted that they were not begun, but that she had stated her willingness to allow you to get a divorce from her on the ground of abandonment.

These facts made me give you the ultimatum, which was as follows:

First. That your conduct towards Miss Jean McDonald was not an act becoming a gentleman, a Christian, or an Elder of this Church, inasmuch as you were paying attention to a young lady of spotless reputation and endeavoring to win her heart when you knew that you were a married man, and that you might never be able to obtain a divorce, and even if you had been, that the actions were still unbecoming and improper.

Second. That the Christian Catholic Church could not recognize any divorce given on the ground of abandonment.

Third. That the divorce would not be even legal in the sight of man, being gotten by collusion between yourself and your wife; and, therefore, that if you were to begin divorce proceedings, or continue to pay Miss McDonald the attentions you had been paying, that I would be compelled to take action severing you from the Christian Catholic Church and your office.

You asked me for time to pray over it and to permit the matter to stand over until Monday, which I did.

These are the facts in the case up to the reception of your letter of this morning.

You now say, "I wish to inform you that mistrust and lack of confidence, which are my God-given convictions towards you, guarantee, under God, that I withdraw from all associations with you. This is based upon facts which personal knowledge and belief, confirmed upon prayerful meditation, have shown that these facts are actual truth."

"And that your 'presumptive previousness' of Wednesday morning's interview has no weight whatever in my decision in this matter; for if I had obeyed God last May I should have done then what has been delayed until now, and saved painful suffering, which is not of God."

All I have to say in answer to this is, if you suppose that these words convey a resignation, then I have to inform you that I will not receive a resignation couched in such terms and with the shadow that now rests upon you, owing to your actions towards Miss McDonald and your projected divorce proceedings.

I do not care at this time to enter into lengthened exposure of the hypocrisy which the last sentence in the quotation which I have just given from your letter conveys: for if you have been convinced since last May that you had neither trust nor confidence in me, then you have acted the hypocrite's part, for you have written words which convey the opposite, and have declared your confidence publicly on various occasions in the Tabernacle, especially on one recent occasion when I called for an expression of confidence from all in Zion Tabernacle.

You have also eaten the bread of Zion, and received money and thanked me for my kindness and consideration to you. And now you have the audacity to tell me that you have all that time been a hypocrite. You even now ask me, in the letter from which I have just quoted, for One Hundred Dollars ($100) from Zion's Storehouse as a "just and honest balance due" you.

You close your letter by saying that you will leave the Home and work on September 13th.

You are wrong. *You will leave the Home and work today.*

I do not consider that Zion really owes you anything: for I have made no financial contract with you or with any one else in the eldership. But I will enclose herewith my check for Fifty Dollars ($50) as an allowance, so that you will not go out of this Home penniless. And in order that you may have some immediate change, I will enclose herewith a bill for Five Dollars ($5).

My personal attendant, Mr. Carl F. Stern, has been instructed to see you out of the house within an hour of the delivery of this letter. We shall on no account permit you to remain a moment longer.

I will also inform you, that without needlessly taking up any further time in this matter, I now remove you from membership and eldership in the Christian Catholic Church, for hypocrisy, deceit, and direct disobedience of orders, and for harboring a project of what is, in my judgment, an immoral proceeding.

I wish to say in closing that I have confidence that Miss Jean McDonald has in this matter not been guilty of any improper action, and that further than being the victim of your attentions, she is without stain.

I will also say that your postcript containing a threat that I have imputed impurity to you is as contemptible as it is false. If I had known for a moment of any impurity in your conduct, you would not have been permitted to stay an hour.

Praying that God will lead you to see how shamefully you have acted in playing the hypocrite for months, or in telling an absolute lie now,—for you are in the horns of that dilemma—I am

Faithfully yours,
JOHN ALEX. DOWIE,
General Overseer Christian Catholic Church.

He left Zion Home immediately after sending me his letter, on the Lord's Day morning, and kept out of the way all day. We hunted for him all that day and could not find him. When he came on the Monday, he came with an officer with a replevin. I never saw the officer. Dr. Speicher told the officer that there was no need for a replevin warrant; that we were eager to get rid of the man and his things. They could be taken at once. The officer never presented his replevin warrant. Dr. La Grange got my letter to him which I have just read to you, with its enclosures.

I am profoundly sorry I gave Dr. La Grange that check for $50. The next time I saw it was after it had been paid by our Bank with the name of Joel W. Stevens, that wicked lawyer, who has been the enemy of Zion, upon it, showing that he had gone at once into the enemy's camp. He had really been there all the time, although we knew it not.

This is the man who was dismissed from Zion because of his impropriety.

Mrs. La Grange's Sworn Statement Telling of Her Husband's Cruel and Shameful Abuse and Abandonment of Her.

Let me now read to you the deposition of his wife

No. 199,705.—General Number.
Term No. 9,906.

CIRCUIT COURT, COOK COUNTY.

BILL OF DIVORCE.

JOHN H. LA GRANGE
vs.
MARY C. LA GRANGE.

Trial October 20, 1899.

Charges that the defendant, Mary C. La Grange, on the —— day of January, 1895, deserted and abandoned complainant, and refused to live with him, and has continuously absented herself from him, and refuses to return and live with him as husband and wife.

Prayer for Decree of Divorce.

JOEL W. STEVENS, Solicitor.

Answer of Mary C. La Grange, filed November 17, 1899.

Denies the charge of wilful desertion, and charges that the complainant, John H. La Grange, has wrongfully and maliciously deserted her, the defendant.

Subscribed and sworn to.

DEPOSITIONS.

Mrs. McGinnis, sister of defendant, Mary C. La Grange:

Mrs. La Grange is now living with me. John H. La Grange has paid no money for her benefit, or board, or support.

Q. What kind of a character has Mrs. La Grange? A. She is a lovely woman.

Q. Do you know that her character is good? A. Yes, sir; the very best.

Mary C. La Grange, defendant:

Q. What is your maiden name? A. Mary C. Peck.

I am not living with my husband. He is in Chicago, I suppose. Immediately after we were married we went to Glenham to live; Duchess County New York. Yes, we went to housekeeping, and he to practicing medicine. We lived there about a year. Then we went to Mattown in the fall and lived there until spring, where he practiced his profession. We stayed there about six months. Then we went to Fishkill and kept house. We remained at Fishkill one year, where he practiced his profession. From Fishkill we went to Newburg and kept house, and he practiced his profession. We remained there a year.

In the spring of 1884 our home was broken up, and he went to Dakota. Part of our furniture was sold.

He became interested in religious matters—was interested in the Salvation Army at Newburg.

It was he who suggested breaking up housekeeping. He said that he wanted to do the Lord's work, and prepare himself to be a minister, and he went out on the frontier in Dakota. He insisted upon ceasing practicing medicine in Newburg and breaking up housekeeping.

He did not suggest my going with him when he went West. He suggested that I go to my parents'. He said I could go home.

Our furniture was sold when we broke up, part of it; the other part was put in storage. He gave me a little money of the proceeds; I do not know how much. He took me to my father's. He asked my father what the board would be, but he never paid a cent of that board.

I heard from him regularly in Dakota. He wrote me that he was pastor of a Congregational Church there until 1889. He never suggested that I come and live with him.

During the entire period from 1884 to 1889 I remained continuously at my parents' at Stuyvesant Falls, Columbia County. I know of his receiving a call to a church at Saugerties, New York. The reason I did not go to Troy and live with him was he had no home for me. He never wrote that he had a home for me there.

I went with him to Saugerties and we resumed housekeeping there. I went at his request.

During the period from 1884 to 1889 I had to look to my parents for my board and most of my clothing. He did nothing for me.

He ceased to be connected with the Church about September, 1892.

He suggested that I should go home when we broke up housekeeping at Saugerties. I went to live with my sister and brother-in-law, Mr. and Mrs. McGinnis, who were then living at Hudson, New York. Our household goods were left at the parsonage. He did not pay or furnish me with any money for my board or support or clothing while at Hudson. My brother and his wife supported me.

In 1892 he, John H. La Grange, received a call to a mission in New York. Some lady who had charge of this mission wanted him to come and be at the head of it, and she paid all the expenses, so far as I know. We rented a flat; took up housekeeping in St. Nicholas Avenue. We remained six months. He and the lady had trouble, and we had to break up. The dependence came from her. Our household goods were put in storage. He said I should go to my home. Of course I went home to the same place, to Mr. McGinnis'. My father died in January, 1893. My husband came to see me. He spent most of the winter at his father and mother's.

At the time I was with Mr. and Mrs. McGinnis he furnished me with no money for support or maintenance. I was supported by my brother-in-law. That was in 1894. The latter part of the winter my husband became interested with a minister in New York, and helped him with his work. He was not very well. Then we went to housekeeping in a flat with another family. They paid for housekeeping. My husband lived with me during this time. He furnished nothing for the house or support. This continued six months. My husband and this lady had trouble; he found out they could not carry on the work. My husband said we would have to break up housekeeping; that he could not work with this lady.

He said I should go home. Our goods were put back in storage. At first he went to Iowa. He took me to my aunt's in Paterson. I visited there two weeks, and he went to Iowa. I have not lived with him since housekeeping was broken up in New York City. I corresponded with my husband regularly.

Q. When did you learn from his letters that he went to Chicago. A. It must be a year and a half, I should think.

Q. Up until the time he went to Chicago, did he ever write you to come and live with him? A. Not that I remember of.

Q. Did he ever say or write you that he had a home provided for you? A. Never; no, sir.

Q. During that time has he furnished you any money for support? A. No, sir.

Q. Did he write you what he was doing at Chicago? A. Yes. He was going to the Dowie Institute.

Q. Did he write you the nature of that institute? A. I do not know that he did.

Q. Did you notice in the papers articles stating the nature of that institute? A. Yes, sir.

Q. What were they? A. It was a place for Divine Healing; a place where no medicine was given at all.

Q. Did you ever write to him and ask him what compensation he was getting? A. I did.

Q. Did he reply? A. He never answered at all; he never paid any attention to my question.

Q. Did you ever write to him any opinion of yours of the Dowie Institute? A. I do not think I ever did.

Q. Did he ever write to you that he had a home for you in Chicago? A. He never did.

Q. Did he ever send you any money or transportation to come to Chicago? A. He never did.

Q. Have you always been a good wife to your husband? A. I have.

This man has been guilty of a crime which, in my opinion, if he got his deserts today, would put him in the penitentiary. I shall give you the further proofs of that a little later.

It is simply impossible to longer tolerate this man.

He has told countless lies concerning Zion. He has told lies concerning good people. He has told lies concerning me. My determination is that this man shall be punished, and punished to the utmost extent of the law, especially if he will say in Chicago what he has written to the Chesley *Enterprise*, in Canada. I will undertake to see, if he does that, that he is put inside of prison bars within twenty-four hours.

(At this point of the service the large flashlight picture was taken. See supplement to this number LEAVES OF HEALING.)

I will continue my address this evening.

May God grant His blessing. (Applause.)

All who desire to consecrate themselves to God, stand.

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Take me as I am. Make me what I ought to be in spirit, in soul, in body. Give me repentance. Give me power to do right, for Jesus' sake. (All repeat the prayer, clause by clause, after Dr. Dowie.)

The meeting was then closed with the following

BENEDICTION.

And now, 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 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.

EVENING SERVICE, MARCH 4, 1900.

The meeting was opened by singing Hymn No. 318.

The General Overseer read the Seventh-fifth and Seventy-sixth Psalms.

Pray that I shall get the blessing I need to night. I have had a very heavy week's work. This task has come upon me quite unexpectedly. There is a great deal to be done. I desire to get right into it, and place upon record once and for all that which will cut off the "horns" of the wicked *Ram's Horn*, *Goat's Horn*, and all other wicked *Horns*.

All the Horns of the Wicked also will I cut off; but the Horns of the Righteous shall be lifted up.

It is a Question Between My Horn and the Ram's Horn.

The ram has two horns, but the man who is right with God has only one horn.

The Book says that God will give him the anointing which will make him like the Unicorn, which has only one horn. May God grant that the horn of Zion shall be exalted today for the extension of His Kingdom.

For, lo, Thine enemies, O Lord,
For, lo, Thine enemies shall perish;
All the Workers of Iniquity shall be scattered.
But my Horn shalt Thou exalt
Like the Horn of an Unicorn;
I shall be anointed with fresh Oil.

The audience of fully two thousand, by rising, was found to consist, for the most part, of members of the Christian Catholic Church, who promised to hear the matter to its conclusion.

Prayer was offered by Overseer Piper, Zion's White-robed Choir rendered a beautiful anthem, the announcements were made, and the General Overseer said:

I feel, before I begin to speak, oh so much, the need of wisdom. There are so many things which I could say which I feel it would be better not to say, because even with one's enemies there comes a kind of compassion such as the British had the other day when Cronje was in that hole in South Africa. They could literally have annihilated that army. I suppose nearly one-half of these brave Dutchmen perished there, and no one feels their bravery more than their victorious adversaries. Well might Lord Roberts say when Cronje surrendered, "I am glad to meet so brave a man."

My enemies are not brave, however. Yet I feel sorry for them. But I will have to pour the shot into that hole again tonight until they surrender. Pray for me that I may do it aright. And pray that God and Zion may get glorious victory.

The tithes and offerings were then received.

LIES OF THE RAM'S HORN OF MARCH 3d, WITH EXPOSURES OF ITS EDITOR AND CONTRIBUTORS.

CONTINUED FROM AFTERNOON.

The General Overseer then delivered the following address:

INVOCATION.

Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, and profitable unto this people, and unto all to whom these words shall come, in this and all the coming time, in this and every land, till Jesus come, for His sake. Amen.

TEXT.

I said unto the Fools, Deal not foolishly:
And to the Wicked, Lift not up the Horn:
Lift not up your Horn on high:
Speak not with a Stiff-neck.
All the Horns of the Wicked also will I cut off;
But the Horns of the Righteous shall be exalted.—Psalm 75: 4-5-10.

I was dealing, when I closed the afternoon meeting, with the *Ram's Horn* attack on page 9, entitled "A Bombshell in Zion."

This bombshell, as I told you, is supposed to be the letter from J. H. La Grange, M. D. I think I have taken the right course, to first of all tell you what kind of a man La Grange is.

He was in Zion from October 11, 1898, until he was dismissed on September 9, 1899, about eleven months.

Dr. La Grange Was Never in Charge of Zion Home.

He was simply in charge of the office to receive guests. Zion Home remained in our own charge, as it always has. The head of Zion Home is John Alexander Dowie. The neck of it is Mrs. Dowie. (Laughter.) She turns the head when the head is willing to be turned. (Laughter.)

Dr. Speicher is a right hand, and we have quite a number of very excellent helpers. The Elders enable us to reach out in that Home, by the number who are always resident, into all parts of the Home, and all parts of the city.

He has presented himself as if he were the head of everything. He was simply the clerk occupying Dr. Speicher's office and registering the arrival of guests. He also went around the rooms occasionally, a good deal more than he ought to have done. Sometimes he had to be told to keep out of ladies' rooms. Once he, contrary to our rules, had the company of a lady in his own room, with the door closed, during the day; but that was not known to me until after he had been dismissed from Zion. I did not know until then that he had been guilty of that very improper conduct. I do not say that anything criminal occurred, but it is absolutely contrary to every regulation in Zion Home that any gentleman should have a lady in his room. Of course, that is a very proper provision, as you all know. Had I known it, he would have been severely reproved, and, probably, immediately removed. This good rule has always been maintained in Zion.

If it were not so, there would be a failure to avoid the appearance of evil.

I, myself, take the utmost care. There never has been at any time, and there could not be, any possibilities of evil attach to our name.

Dr. La Grange's wife's answer is enough. It is one of the most shameful records of abandonment and non-support extending over, practically from 1884 to 1900, sixteen years. The times when he did have her he did not support her. Others supported her, and there was always some quarrel, or as she puts it "trouble with a lady," which lead to a break-up, and another period of "tramping to keep ahead of his bad reputation," as his brother-in-law puts it.

I think you will find, when you examine it, there were something like thirteen times in which his wronged wife had to move because of his failure to be able to make a permanent home.

Dr. La Grange's Lie Alleging His Wife's Unwillingness to Come to Zion.

For five years he was absent from her altogether, never supporting her, never being with her.

During the whole period that he was in Zion Home, he represented to us that his wife was most unwilling to come, and that he could get no definite answers from her.

She says in her sworn testimony he never asked her to come or provided her a home.

I had a home provided. Mrs. Dowie and I again and again told him that his position was intolerable in Zion Home with a wife in New York. Mrs. Dowie herself personally told him that she would be exceedingly glad to see his wife and give her a nice room.

(Mrs. Dowie here spoke to the General Overseer.)

Mrs. Dowie says that she arranged a room for her, and he said his wife was coming. He kept telling Mrs. Dowie for four months that his wife was coming, and deceived us shamefully all that time, saying that he was in correspondence with her.

I hold in my hand two letters which I shall read. One is from Mrs. La Grange herself, and the other is from her brother-in-law, Mr. McGinnis, a very excellent Christian gentleman who has been taking care of Mrs. La Grange and providing for her all these years, and whose good name has been scandalously assailed by Dr. La Grange.

When I saw from that examination of the record that Mrs. La Grange was apparently perfectly ignorant of the fact that we were willing to provide her a home in Zion, I wrote to her and expressed my sympathy with her in the wicked proceedings that he had begun. He shamefully lied to us, saying that his wife was a party to this divorce. Did he not tell you that?

Deacon E. S. Anderson—"He told me so."

Dr. Dowie—Did he not tell you, Evangelist Fisher?

Evangelist Fisher—"Yes, sir."

Dr. Dowie—Did he not tell you the same thing, Elder Kennedy?

Elder Kennedy—"Yes, sir."

Overseer Speicher—"I heard him tell it to you, Doctor."

Dr. Dowie—He told others that his wife was going to begin these proceedings.

Mrs. Dowie adds that he used the same terms to her that Mrs. La Grange's own sister uses in her evidence: that she was a woman of lovely Christian character. He claimed to have nothing against her then, the shameful scoundrel.

Dr. La Grange's Criminal Attack Upon His Wife's Character.

I will tell it. He had the audacity to say that she had committed adultery with the man who had been protecting her all these years and providing for her with his own wife by his side! (Shame.)

Oh, I think that is the worst thing of all! Not only to abandon her, and not provide for her, but to bring upon that good Christian lady, and upon her sister, and her sister's husband, that shameful charge! And he admitted to myself that he had not a single particle of proof—it was only his "suspicion." Shame upon him. All the waters of Lake Michigan cannot wash away that foul stain from his vile heart.

She writes to me referring to that:

ATHENS, NEW YORK, February 12, 1900.

REV. JOHN ALEX. DOWIE, Chicago, Illinois.

Dear Brother in Christ:—I was very much surprised to learn I had the good will of you and your house.

I supposed the doctor was still with you, until Mr. Mooney informed me otherwise.

How long since he left you?

Thank you so much for your sympathy and prayers. I do need them, oh so much, at this time.

The mistake of my life was made when I married Dr. La Grange.

Oh, how he has blighted my life; and as for his stooping so low as to try to injure my character, really, that is more pernicious than I ever thought he could be.

I have the witness of the Spirit within me that I am a child of God, trying to walk each day as He would have me walk. Therefore I would be willing for any one to trace my life from childhood up to the present time, whether in the home or out of the home.

The great trouble with the doctor is, *he has a head religion; it has never reached his heart.* One does not have to be very long in his presence to observe that.

Now concerning this divorce matter. I should have preferred to have left things just as they were. This is all his own doing. I felt the world was large enough for both of us, with a faint hope in my heart that he would some day settle down and be a *man*. But it seems that hope is not to be realized.

Now it has gone so far I do indeed want to be free from him, so that he will have no claim upon me. I shall be so glad when it is all over.

Although I have tried so hard to be brave, and also to look to Jesus for my strength, yet there are times when I found the flesh was weak and I sank beneath the weight.

What is your opinion about divorce? Do you think one is free in the sight of the Lord, as well as by law?

Still asking for your prayers, and thanking you for your kind interest,

Yours very truly, MARY C. LA GRANGE.

I was compelled to answer that there was only one ground for divorce, and if she could prove she had that ground a divorce was proper and in order, but in no other way. I was sorry to say that, but there can only be one answer.

This is a letter from his much-injured brother-in-law, who has protected his sister-in-law, Mrs. La Grange, all through these years, and generously provided her a home alongside of his own wife, and treated her in a thoroughly gentlemanly and Christianlike manner:

ATHENS, NEW YORK, January 19, 1900.

REV. JOHN ALEX. DOWIE, Chicago, Illinois.

Dear Brother in Christ:—Your kind letter of the 11th inst. to my sister, Mrs. Mary C. La Grange, came duly to hand.

It found Mrs. La Grange under the doctor's care.

She has not been able to reply as yet, so has asked me to acknowledge your very kind favor.

We wish to say that we appreciate your kind offer to go on the stand and testify on behalf of our sister, and our counsel may be glad to avail himself of your kind offer. We too, like yourself, regret that we are compelled to say that we have found Dr. La Grange to be a bad, dangerous man, and believe he would stop at nothing to carry his point or get revenge. The charge he makes against his wife and the writer should stamp him as the villain he is all through life; for there is no purer Christian woman on earth than his wife.

If he possessed a small portion of her virtue he would not be compelled to be tramping all over the face of the earth trying to keep ahead of his bad reputation.

We hope his wife may succeed in getting free from him, as he has blighted her life.

Again we thank you for your interest in her, and would say if you ever come East we would be glad to have you call on us. We would try to make it pleasant for you.

Yours very truly, JOHN MCGINNIS.

I have upon this table a number of letters from ladies whom he has insulted, whose names I shall not read. Two here are from young ladies, who, after he had left Zion, wrote to us and told us that we could use them, if we chose, in any way we pleased. Of course I do not wish to use their names, unless I am compelled to.

They are young ladies of very considerable social rank, and very high Christian culture. They say, without going into details, that they were glad to see in LEAVES OF HEALING that Dr. La Grange had been expelled from Zion Home, because he had been guilty of actions towards them which, while they could not say that they were absolutely immoral, had evidently been intended to draw them into improprieties. More than one husband told him to cease his hand-squeezing and shoulder-clapping familiarities with his wife, I now find, and I wish I had known it long ago.

As confirmatory of some things I have said as to La Grange's lying concerning his wife's alleged dishonorable agreement to allow him to get a divorce, I might adduce many proofs. I will, however, confine myself to the letter of one Elder who knew Dr. La Grange intimately.

Elder Kennedy's letter says:

ZION HOME, CHICAGO, March 3, 1900.

DEAR DOCTOR:—Dr. La Grange showed me the letter you dictated to him directing him to go East to seek a reconciliation with his wife.

I was chatting with him in Dr. Speicher's office at the time. It was only a few hours after he had received it. You had left Chicago for Ben MacDhui. He was very angry.

Naturally, on his return, I was interested to know the result of his visit, and asked him for it. He told me he had telegraphed Mrs. La Grange from some point in New York, asking for an interview. The asked-for interview was refused. He had to return without seeing Mrs. La Grange.

Evangelist Fisher had talked with Dr. La Grange previous to my talk with him, and had told me that Mrs. La Grange was taking the initiative in getting a divorce. This piece of information, he said, came from La Grange.

This led me, without referring to my conversation with Mr. Fisher, to ask Dr. La Grange the direct question, "Is Mrs. La Grange about to get a divorce?" He answered that she was, and on my asking him if he intended granting her her request, he gave an affirmative answer, quoting 1 Corinthians 7:15, "Yet if the unbelieving depart, let him depart."

I am not mistaken as to my questions and Dr. La Grange's answer. He simply said the same thing to me that he had previously said to Mr. Fisher.

You may use this information in any way you may choose.

Faithfully yours in Jesus, E. B. KENNEDY.

This can be confirmed by many others. Overseer Speicher can confirm it. Others in the house can confirm it. Deacon Anderson can confirm it. Mr. Stern confirms it.

It was a downright lie. He did not see her at that time. He never received any such communication from her, and when he entered divorce proceedings she immediately challenged them. Her answer is on file, and I have read it to you.

I Wish to So Expose Dr. La Grange That His Power for Doing Harm Will be Destroyed.

I feel it well that I should make perfectly clear why he was expelled from Zion. I do not desire to drag the names of innocent people into this matter any further than to say that the proof is conclusive. If Dr. La Grange wishes to enter an action for libel against me, I shall be most happy to receive the writ. I shall be most happy to defend the case. I shall be most happy to smash his reputation forever. In doing so I shall not only smash the *Ram's Horn*, but save many Christian people from being deceived by a thoroughly bad and dangerously plausible villain.

May God grant he shall not be able to do any more mischief in this world. (Amen.)

I have it upon the testimony of unimpeachable persons that his associations in certain places were with exceedingly low people. Upon one occasion a lady who is now present, visiting in Pittsburg, Pennsylvania, a woman of ill-fame, endeavoring to win her to God, found she was waiting for a guest and had the tea-table set. She was exceedingly nervous about this lady talking to her, wanting to win her to Christ, saying she was expecting company; and behold, before this lady could get out of the house the company came, and *the company was John H. La Grange!*

I say nothing more than that. I can only ask you to draw your own inferences, when a harlot had the table spread for company, and he was that company. That I have upon the testimony of a lady now present who will, if it be necessary, swear upon oath that it is the truth.

Moreover, he was a hypocrite and a liar upon this platform. He pretended to be in sympathy with Zion in all things, did he not?

Audience—"Yes."

Dr. La Grange's Probable Connection With Freemasonry.

Dr. Dowie—He posed in Zion as in full sympathy with our Anti-Secrecy, and, especially, our Anti-Masonic utterances. Yet I have a letter of several pages from a Freemason, whose name I will not give, who says positively that Dr. La Grange was a Worshipful Master of a Masonic Lodge at the time he came to Zion; and this Freemason adds, "I have every reason to believe that Dr. La Grange attended Masonic Lodges in this city during the summer of 1899 while he was an Elder in Zion Home."

See what a first-class hypocrite he was. I do not know how much of a Masonic plot there may be in this, but I do know this, that we had in our Home a Worshipful Master who pretended to be in sympathy with Zion fighting Secret Societies. I shall submit this letter to the three officers upon the platform, but I will not allow the name at present to be read. (Submits paper to officers.)

Overseer Mason—"I know the man. I know he is a Freemason. I know he is a straight man."

Dr. Dowie—Although he is a Mason, he was so indignant with Dr. La Grange's hypocrisy, that when this *Ram's Horn* article appeared, he said, "Mason though I am, I am going to tell the truth." (Applause.)

There are a vast number of honest men among the Freemasons who are going to come out (applause); a vast number of men who never knew the real nature of Masonry.

I am so thankful that we got rid of that Mason, and we have a better Mason here (referring to Overseer Mason). (Applause).

I will ask you a question before I examine Dr. La Grange's charges against myself and Zion: Do you think that I need to answer one of the charges of such a man?

Audience—"No."

Dr. Dowie—Any one who thinks that I need to answer the charges, say Yes. (No answer.)

There are some hundreds of persons who do not belong to Zion here, but I can see that their honesty is such that they feel that a man who would take from her father's and mother's home when she was a pure, virtuous girl, a woman who has maintained her wifely chastity and purity to this hour, and break her heart, and break her home, and say he was going away to do the Lord's work and leave her alone, neither wife nor widow, for long years; a man—no, a villain—who when her father and mother were dead, would add to the indignities and dishonor and crime that he had committed against her, by accusing her of adultery, for which he could not produce one iota of proof; that man has no right to expect any honest man to take the slightest notice of his charges.

He is a social outlaw—a human pirate sailing the high seas of life, with false colors at his mast-head, a robber, whose true colors are the black flag and the death's head and cross bones.

Not for a moment do I owe him any courtesy.

He is a human viper whom it is a public duty to destroy.

Such men retard God's Kingdom by their hypocrisies and deviltry, more than a thousand Ingersolls.

Yet I Will Refute Dr. La Grange's Charges.

I do not need to, but I desire to show that they are wholly false. in case any one would think, "Well, Dr. Dowie has blackened his character, but he has not answered his charges."

I will answer his charges. The first charge which Dr. La Grange makes is that his "eyes were opened through Mrs. Dowie, who came to my office to consult me concerning her physical suffering."

Mrs. Dowie, did you go to Dr. La Grange's office to consult him regarding your suffering?

Mrs. Dowie—"No, I did not."

Dr. Dowie—Then that is a lie. Who are you going to believe, Mrs. Dowie or Dr. La Grange?

Audience—"Mrs. Dowie."

Dr. Dowie—Mrs. Dowie has never had help from a physician since she has been my wife, except twice, many years ago, when babies were born to us. One physician, who injured a babe so much that the babe died, brought the greatest grief that can ever be brought to our house, but the last babe was born without any physician, and thank God she is here tonight

She is quite a big baby now, and is nearly nineteen years old—my dear daughter Esther. (Applause.)

Mrs. Dowie has been absolutely true to the Lord as her Healer.

Overseer Speicher, has she ever consulted you as a physician?

Overseer Speicher—"No, sir."

Dr. Dowie—You have been in the Home for more than five years, officially. Mrs. Dowie has the utmost respect for you. She told me today, "If I had wanted to consult any physician, it would have been Dr. Speicher, whom I knew, and not Dr. La Grange, whom I loathed."

Every woman in Zion loathed him. Your wife did, did she not?

Overseer Mason—"She could not endure him."

Dr. Dowie—I only wish I had known half the things that happened, but people were afraid to tell me, thinking that Dr La Grange might be good.

That is the first lie, and it is one told against Mrs. Dowie; but the man who lies about his own wife will lie about any other man's wife.

Dr. La Grange's Ridiculous Lie Alleging Illness of the General Overseer.

The next lie is that I, myself, was sick and called for him. He says he diagnosed my case as grip, and that I said that my condition was due to the failure of Reginald Studd to carry out his plans. (Laughter.)

Am I that kind of a man?

Audience—"No."

Dr. Dowie—Deacon Barnard, Deacon Judd, will you please to stand. (Deacons Barnard and Judd arose.) Were the plans of Reginald Studd of my proposing?

Deacons Judd and Barnard—"No, sir."

Dr. Dowie—And when he dishonorably failed to carry out his own proposals, for which he asked you to accompany him to London, I ask you, Deacon Barnard, was I disappointed?

Deacon Barnard—"No, sir."

Dr. Dowie—Did I not rejoice in God? Did you not rejoice?

Deacons—"Yes, sir."

Dr. Dowie—Did we not all rejoice?

Voices—"Yes."

Dr. Dowie—His proposal, to which we had acceded, was not nearly so satisfactory as the business which we have been able to carry out since, in establishing Zion City Bank, and in purchasing a site for Zion City. Is that so?

Deacons—"Yes, sir."

Dr. Dowie—Do you think I was sick for a minute over that?

Voices—"No."

Dr. Dowie—Not for a moment! That is another lie. I simply nail it all down. The whole of that matter concerning Reginald Studd was explained to the Church. Is there any one of you who wants any more information about it?

Audience—"No."

Dr. Dowie—La Grange has lied. He says that when I came back from a short visit to the Bahama Islands and Florida in the middle of February of last year I was still sick. I answer that charge by saying, Before I went away I never missed a service in this Tabernacle, and when I came back, I came back to conduct the Anniversary Services last year and to open Zion College, and Zion's Financial Institutions, etc.

I Was in Perfect Health.

I passed through St. Augustine, where Dr. Speicher was at that time. I went on to Miami, and across to the Bahama Islands. I came back that way.

Overseer Speicher—"There was not a hint of sickness."

Dr. Dowie—Mrs. Dowie said I was so frisky down at the Bahamas that I preached for the negroes. Of course I did. (Applause.)

Elder Reiff—"I saw you in Philadelphia, Doctor, and you were not sick."

Dr. Dowie—I preached there upon a night when it was ten degrees below zero, the coldest night of the year in Philadelphia. I was full of vigor. It is simply an abominable lie. Zion, do you remember when I came back from the Bahamas? Was I sick?

Voices—"No."

Dr. Dowie—It is a shameful lie.

The next thing that he says is that there were many deaths in Zion Home.

He says that he became convinced that the power which we exerted was not of God. He states certain cases, in which, he says, the phenomena were not of the Holy Spirit. How much does he know about the Holy Spirit? (Laughter.)

He says:

> There was the constant mournful fact before my eyes of many coming and going daily without relief, and the many deaths—for in truth I would not care to be responsible for such mortality if I were at the head of a regular hospital, and if I were again in private practice as a physician it would ruin my professional reputation if as many of my patients died as do those of "Doctor" Dowie.

Have I any "patients" there?

Overseer Spiecher—"We have no patients in Zion."

Dr. Dowie—Have you ever been my patients?

Voices—"No."

Dr. Dowie—Have I ever had any "patients" in Zion?

Voices—"No."

Dr. Dowie—I will enter now upon a statistical statement to which I desire the very closest attention.

Marvelously Small Death Rate in Zion Home.

Dr. La Grange has not only said this, but he has stated in various papers in Canada and elsewhere, especially in Canada, where he is beyond the reach of the United States law; he has said there were a hundred people died in Zion Home during his stay there.

I have asked Overseer Speicher to prepare me a table, which he will swear on oath is true.

Overseer Speicher—"That is right."

Dr. Dowie—We are compelled to keep these records by law. We must keep a record of every death. If we did not, we could be punished, and we ought to be punished should we conceal deaths from the proper sanitary authorities.

Here is the official statement.

This statement about a hundred deaths while he was there is an absolute lie, although we admit there were more deaths while he was there than at any other time.

This statement is dated yesterday, March 3d:

CHICAGO, March 3, 1900.

REV. JOHN ALEX. DOWIE,
General Overseer Christian Catholic Church.

Dear Dr. Dowie:—The following is a correct report of the deaths in Zion Home for the years 1895 to 1899, inclusive:

Deaths in 1895	14
Deaths in 1896	13
Deaths in 1897	13
Deaths in 1898	18
Deaths in 1899	30
Total for five years	88
Average per year, 17.6.	
Total deaths during ten months of La Grange's stay in Zion Home	27
Total during previous ten months	12
Total during six months following	7
Average number of deaths per month for five years	1½
Average number of deaths per month for ten months during La Grange's stay	2.7
Average number of deaths during ten months preceding	1.2
Average number of deaths during six months following	1⅙
Average for fifty months, excluding La Grange's stay	1.2

Total number of guests received in Zion Home in five years, 13,000.

Average death rate in Zion Home during five years, two-thirds of one per cent.

The great majority of, in fact nearly all, the sick who came for healing were so-called incurable cases, some dying before they reached their rooms; others in no condition whatever to receive teaching.

Respectfully submitted, JOHN G. SPEICHER.

The total number of guests in these five years received in Zion Home was 13,000, so that the total rate for these five years, which was only eighty-eight, is less than two-thirds of one per cent. The lowest death rate in this city in any hospital is the Mercy Hospital, and that is ten per cent every year. The last report I saw said that they had 1300 persons in the Mercy Hospital during the year and that one in ten had died.

The death rate in Zion is not one per cent. It is only two-thirds of one per cent.

When you consider that we have received, principally, only very sick cases, the incurables; that many are brought to Zion Home dying, some of them actually expiring on the way there and before they reach their rooms after arriving there; when you consider that we have only had eighty-eight deaths in five years amongst 13,000 guests, that is to say, two-thirds of one per cent; the thing is altogether unprecedented in the healthiest community in the world.

Therefore the lie which Dr. La Grange has sent forth is a shameful lie. His own high death rate was a constant source of sorrow to us when he was there. It was owing to his unclean and unholy presence, and the fact that he would conceal things from us. Shamefully did he keep back from us the knowledge of some who were very sick in the Home. We never knew of their danger until they were gone.

The Ram's Horn Lied When It Said La Grange Was a Success as Doctor.

In introducing La Grange to *Ram's Horn* readers, the editor falsely said that he—

abandoned the medical profession *where he won honor and success* in order to engage in the active work of the ministry. It seems almost providential that a man of his acute mind, and training in both medicine and the ministry, should have been deceived for a time by this monstrous pretender.

Where did he win "honor and success" as a doctor or a minister?

His wife's sworn statement shows that he only practiced medicine for three and a half years, and in four different places; and he has never been in any place as a minister except for a very short time, and then he had to "tramp" on, usually because he had "trouble with a lady," as was the case in Zion. Come, *Mr. Ram's Horn;* where is this "almost providential" witness now? Where is his "honor" and where is his "success"?

Dr. La Grange is Guilty of Criminal Libel.

There is not a single iota of doubt that these statements of Dr. La Grange have been made for some other purpose than merely of revenge. We find that this letter of his in the *Ram's Horn* is only part of a letter which he sent to a Methodist minister named Dobson, in Chesley, Ontario, Canada, which the Chesley *Enterprise* published. Methodism and Masonry are unitedly to be found in La Grange' s compny.

I said when I closed my address this afternoon, that if Dr. La Grange does not like what I have said, I invite him to enter an action for criminal libel or an action for civil damages against me. I will defend it, and I will place many upon the witness stand; I will expose his character more fully than I have done tonight.

If he prints or gets any one to print here, where I can reach him, the libel which he has sent to Chesley, Ontario, saying that I bought the silence of my wife, and covered my secret sins from her public exposure of them, by the gift of Ben MacDhui and a further sum of $20,000, I will have him punished as so vile a liar and criminal should be punished.

If any one of you ever hear it from his lips, or if he shall place it in print in this city, I will have him inside prison bars just as quick as the warrant can be made out. (Applause.)

I Never Purchased Any One's Silence.

I will not insult my wife by asking her, because the thing is incredibly false. When did I ever give her anything to purchase her silence? No one can answer: for it never took place.

I will ask her just one question: Have I acted in such a manner as to need to purchase your silence?

Mrs. Dowie—"No, never."

Dr. Dowie—It is a shame to speak of it. A disgrace. It can only come from the heart of a man who was capable of doing these things—the villain that he is!

But the man who would malign his own wife may be expected to malign another man's wife.

What could a woman be who would cover her husband's dishonor by selling her silence for money?

Truly the Scripture says, "Without are dogs."

It insults the dog to place a villain like this upon a level with a dog.

A dog will take care of its puppies. Even a tiger will be kind to the tigress. But this man has done that which a brute beast does not do—he has abandoned the companion whom he has chosen and has vilified her, the scoundrel!

I am indignant to the tips of my toes, and the crown of my head, and the point of my fingers, that I have ever had so vile a wretch within Zion Home.

Next, he says my work is principally hypnotism. (Laughter.)

He says that there was nothing happened in the Home that showed him a true work.

I will take just one case, in April of last year, when Dr. La Grange was in the Home.

A Case of True Divine Healing in Zion to Which Dr. La Grange was a Witness.

I have shown he was there from October, 1898, until September, 1899.

Do you remember a woman sick for twenty-one years being brought down from Winterset, Iowa?

Voices—"Yes."

Dr. Dowie—What was her name?

Voices—"Mrs. Ruby."

Dr. Dowie—Do you remember her husband accompanying her?

Voices—"Yes."

Dr. Dowie—Do you remember the fact that she lay upon that cot, and had never once stood on her feet for thirteen years?

Voices—"Yes."

Dr. Dowie—Do you remember she was instantly raised through my hands and prayers?

Voices—"Yes."

Dr. Dowie—Do you remember she stood the next Sunday on this platform, with her husband standing by her side, who told you he had abandoned the practice of medicine and become an honest farmer?

Voices—"Yes."

Dr. Dowie—Here is her testimony in LEAVES OF HEALING for September 30, 1899 (Volume V, Number 49), just nineteen days after Dr. La Grange left. In it she tells us that the healing that she had in April in Zion Home was retained, and she retains it to this hour. She is strong and well. Why did he not tell that?

Why did he not tell hundreds of other cases? Because he is a liar and a scoundrel; a wife-deserter and a vilifier of God's people; a blasphemer and an incarnate devil! That is why.

And this is the bombshell in Zion! (Laughter.)

It is a bombshell that has gone back into the *Ram's Horn.*

How do you like it, *Mr. Ram's Horn?* You vile dogs!

You are a precious pair, you Mr. Editor of the *Ram's Horn,* and your dirty companion, John H. La Grange. You are a precious pair. You are entirely worthy of each other

I Now Come to the Attack of R. A. Torrey.

Why did he open his mouth and put his foot in it? (Laughter.)

Why was he so foolish as to venture into these pages?

There is an old Latin proverb which says, "Whom the gods"—and the gods of the nations were devils—"whom the *devils* destroy, they first make mad."

Mr. Torrey has given himself over to the Devil, and the Devil has made him mad and blind.

I warned his leader, Dwight L. Moody. I warn him.

Before I deliver that warning to him, let me examine his article, entitled "He Speaketh Lies," on page 11 of the *Ram's Horn.*

He says:

I know that Mr. Dowie and his LEAVES OF HEALING state things which are not true.

The first statement he makes is:

Specification 1. On page 470, issue February 3, 1900, LEAVES OF HEALING, Mr. Dowie says: "Dwight L. Moody became sick from the moment that he told Reginald Studd, in the presence of R. A. Torrey and others, in October, 1898, that he would fight Zion and fight Dr. Dowie, and fight Divine Healing." The conversation related here with so much detail, as happening in my presence, never occurred at all.

All I have to say is, if that is not true, he must fight it out with Reginald Studd.

Reginald Studd was unwilling to go and see Mr. Moody, although Mr. Moody had been the means of his father's conversion.

I will call Overseer Speicher to witness that I pressed Mr. Studd to go and see Mr. Moody.

Overseer Speicher—"All you say is true, Doctor."

Dr. Dowie—If I am not saying what is true, you give me away. I want you to.

Reginald Studd brought back the report that Dwight L. Moody said he would fight Dr. Dowie and Zion.

Do you remember him saying it in this Tabernacle, some of you?

Voices—"Yes."

Dr. Dowie—Do you remember him saying it in Zion Home, some of you?

"Voices—"Yes."

(Deacon Barnard, Mr. Carl F. Stern, Elder Kennedy, Alexander John Gladstone Dowie, Overseer Speicher, Deacon Anderson, Mrs. Dowie, and Deacon Judd arose to testify that they heard Reginald Studd make the statement in question.)

Dr. Dowie—He said it, and he told it in the meeting in Zion Home, and gave the details.

Here is the second specification:

Specification 2. "He (that is Mr. Moody) never saw a well day from that minute." This is also untrue. It is true that Mr. Moody suffered from heart disease since 1892, and he was told by a physician at that time that he must not preach but once a day; but this he would not consent to, and compromised on twice a day. But in the spring of 1899, several months after the date mentioned by LEAVES OF HEALING, Mr. Moody held a series of meetings in Detroit, at which I was present with him, and he was in remarkably good health; preached one day from 3 to 6 in the afternoon and from 7 to 10 in the evening. We stopped at the same hotel, were together constantly, and he was in as good health as he had been for years.

Concerning Illness of Dwight L. Moody.

I would like to know, Mr. Torrey, how you can reconcile his having heart disease since 1892 right along with having good health at any time?

The fact is this: Allowing for possible short intervals, there is no question that Mr. Moody was sick from the fall of 1898. My correspondents in Colorado spoke of him as sick at Denver and other places, and my correspondents in San Diego told me of his having taken pills publicly for sickness in San Diego.

Mrs. Zepernick, stand. Did you see him take these pills?

Mrs. Zepernick—"I did not see him take them, but his doctor said that he took them publicly. The doctor was there that night."

Dr. Dowie—His doctor was Dr. Gamber?

Mrs. Zepernick—"Yes, sir."

Dr. Dowie—A man who once professed Divine Healing and went back?

Mrs. Zepernick—"Yes, sir."

Dr. Dowie—Dr. Gamber said he took them publicly?

Mrs. Zepernick—"Yes, sir."

Dr. Dowie—He was in the hands of Dr. Gamber, and was very sick?

Mrs. Zepernick—"Yes, sir."

Dr. Dowie—I have the thing stated in print.

The fact of the matter is that he got sicker and sicker.

When he came to Chicago for his mission, everybody knows he said, "If I got sick, I would call the best doctor, and then pray to God, and I would get well."

Within a day or two of that time he got sick. He called the best doctor, and he got sicker and sicker and never got any better. Does not everybody know that?

Audience—"Yes."

Dr. Dowie—He was so sick that he could not do anything. He had to be taken to Northfield.

He recovered sufficiently to go to Kansas City. He tried to speak there and broke down utterly. He was then taken to Northfield and died. These things are publicly known.

I enter direct contradiction, and say my information is entirely opposed to Mr. Torrey's, even allowing for the brief interval at Detroit.

What I have said concerning Mr. Moody is true, namely, that he steadily grew worse and worse from the moment he started out to fight God as the Healer of His people, to fight Zion, and to fight Dr. Dowie. In that fight he died, as I prophesied he would.

In that fight Mr. Torrey will die dishonoring God, unless he repents and brings forth fruits meet for repentance.

He once wrote to me that one of his daughters had died through his backsliding, as I shall show you more fully presently. In that letter he said: "You may if you like read this letter publicly. *I believe I have dishonored the Lord*, and would be glad to have people know the failure was not in Him, but in me."

Once more I warn Mr. Torrey. God will leave him to reap what he is sowing, and that harvest is Disease, Dishonor, Death, unless he quickly repents.

Mr. Torrey's Most Foolish Falsehood.

In Specification 3 Mr. Torrey says:

Specification 3. In the issue of LEAVES OF HEALING of November 11, 1899, pages 84 and 85, Mr. Dowie says: "Mr. Torrey spoke in the highest terms of the work here (that is at Zion), saying that he believed in Divine Healing, and that he believed the work of Zion was the work of God."

I have the paper which shows how foolishly Mr. Torrey lies. I have pages 84 and 85 here. Who was it that said these words? Evangelist E. P. Fisher, Zion Home, was the speaker.

I was not there. Who presided over that meeting?

Overseer Mason—"Overseer Speicher."

Dr. Dowie—October 7, 1899, I was not in town. I was on my way back from Ben MacDhui, Michigan, that night, and did not arrive until after this meeting was over.

Mr. Torrey tells a deliberate lie. I never said what Mr. Torrey says I did, but the paper says that Evangelist E. P. Fisher said it. And Evangelist E. P. Fisher was only stating what somebody else said.

I will read you the whole story:

Evangelist E. P. Fisher, Zion Home, said: "Some months ago I was sent to investigate a case in the slums of the city, and I found a man there who was from one of the best Dutch families of New York—a very intellectual, fine-looking fellow, but he had sunken to the lowest depths of sin and wickedness. You could see beneath the matted hair and the filth that covered his body, a gleam of intelligence not possessed by the ordinary man. His person was so filthy and disgusting that I could scarcely approach him. He had been at Mr. Hadley's Mission in New York City, and when he started west Mr. Hadley told him of Dr. Dowie and Zion. He had written a pathetic letter to the General Overseer regarding his condition. As far as worldly help was concerned, he seemed beyond the reach of hope.

"I visited him two or three times, and he seemed to all appearances to repent of his sins, and he had a long catalogue of them, one among them being murder. He seemed heartily to repent and to believe that Jesus was the Saviour of spirit, soul and body.

"I lost track of him from that time until tonight, While I was standing in front of the Auditorium this evening, awaiting the approach of the President, a man neatly dressed, with patent leather shoes, with a bright look on his face and remarkably prepossessing in appearance, tapped me on the shoulder and asked me if I remembered him. At first I did not, but after thinking a moment I recalled the man. He told me he owed his salvation to the teaching he got from Zion; that he had remained true and that he expected to remain true to God.

"He had not been baptized, but intimated that he would come tomorrow, and that he would enter into fellowship.

"Furthermore, he told of an interview he had last Friday with Dr. Torrey, of the Moody Institute. He told Mr. Torrey what he had received through Zion, and said that Mr. Torrey spoke in the highest terms of the work here, saying that he believed in Divine Healing, and that he believed the work of Zion was the work of God."

I sent for that man, and he was in my rooms this morning. I will call upon Overseer Speicher, my son, and Evangelist Fisher to rise. Was that man in my rooms this morning?

Those Standing—"Yes."

Dr. Dowie—Is his name Wilcox?

Those Standing—"Yes."

Dr. Dowie—Did not that man admit that he had committed murder, but that it had been commuted to manslaughter, for which he served his time?

Those Standing—"Yes."

Dr. Dowie—Did he not tell us that he was wrong in his date as to when this was said; that it was said in January, 1899?

Those Standing—"Yes."

Dr. Dowie—Did he not say that he was willing to come here today and say that?

Those Standing—"Yes."

Dr. Dowie—Was he not here this afternoon, and was he not so sick and feeble that he could not stay?

Those Standing—"Yes."

Dr. Dowie—Did he not say that Mr. Hadley had delivered an address in the Chicago Avenue Church lecture room, and that after that address Mr. Hadley and he, Mr. Wilcox, were talking with Mr. Torrey, and that Mr. Torrey had said that the work of God in Zion was wonderful, and that he had faith in Zion?

Those Standing—"Yes."

Overseer Speicher—"He covered the whole ground of Evangelist Fisher's statement."

Dr. Dowie—In the first place, then, Mr. Torrey lies when he says I said anything. It was Evangelist Fisher, quoting this man Wilcox's statement, who said these words, and Mr. Torrey is utterly without excuse in telling the lie that I said these things: for he shows he read the LEAVES OF HEALING himself, as he quotes correctly the date of the issue and ***both*** the pages where the Rev. E. P. Fisher's words appear.

Mr. Torrey's Further Lies Concerning This.

Not content with lying about me and saying that I said this, which I never did, and the paper shows I never did Mr. Torrey says:

This reported conversation is given with a great deal of detail as occurring in Chicago, Friday, September 29th.

It is not. The conversation is given as occuring the previ-

ous day, Friday, October 6th, and Mr. Torrey was in town at that time.

But Mr. Torrey says:

Such conversation never occurred at all. I said nothing of the kind; in fact was not in Chicago on that day and had not been here for upwards of three months. The alleged testimony and conversation is a downright fabrication from beginning to end. Everybody that has written me about Zion, and a great many have, know what my real opinion of it is; and I believe it is anything but the work of God.

Mr. Torrey makes this blunder again. Mr. Fisher spoke of the previous Friday. That was October 6th, and Mr. Torrey was in town at the time. Evangelist Fisher heard him speak in Chicago on the Tuesday before that Saturday.

Mr. Torrey is wilfully perverting the truth, because the date is given there. That meeting was October 7th, and Mr. Fisher states something that occurred the previous day, October 6th.

Why does Mr. Torrey lie like that? Why does Mr. Torrey say his opinion was against Zion, because that is a lie too?

I will show you that.

Here is a letter written by one of my guests:

ZION HOME, SATURDAY, March 3, 1900.

DEAR DR. DOWIE:—You ask me to write the statement regarding the testimony of Mr. Torrey in Dayton, Ohio, last spring.

He stated that his little daughter was healed in answer to your prayer, and that he had regarded you as a man of God; that he had hoped to work in unison and in fellowship with you, until you had made repeated attacks upon his leader, Mr. D. L. Moody. He then felt that he could not have anything to do with the work in Zion.

This statement was not made to me directly, but to Mr. Sinclair, Secretary of the Y. M. C. A. of Dayton, who gave it to me when trying to prove to me that I was mistaken in my leading to come into Zion.

Let me thank you and praise God that I was brought to Zion.

Yours in His Name, LOUISE BUEHNER.

I shall also show you Mr. Torrey's own writing as to his opinion of Zion.

Mr. Torrey's Own Handwriting Introduced Against Him.

The fourth specification says:

Specification 4. Mr. Dowie has published in LEAVES OF HEALING, and since in tract form, and scattered far and wide, a statement that is intended to produce the impression that one of my daughters was healed of sickness in answer to his prayers and those of his Elders. This is entirely untrue. Neither Mr. Dowie nor his Elders knew of the sickness of my daughter until she was up and around. A good many details are given in Mr. Dowie's statement, of which I never even heard until they appeared in his paper. For example, about telephoning over Sunday morning to the Institute and getting a reply that she was very far from well. In point of fact I do not live at the Institute, and it is difficult to see how anybody at the Institute could have telephoned any such reply to him, as he says they did, for it was well known to all in the Institute Friday that God had heard prayer and that my daughter was up as usual. As for Mr. Dowie himself, by his own statement he was out of the city until Saturday.

I will defy Mr. Torrey to find one single line in this pamphlet in which I ever said that the healing was in answer to my prayers. All I did say is written here. You will find it on pages 14, 15, and 16 of the tract, "Reply to D. L. Moody and the *Ram's Horn*."

On page 14 I simply say these words:

If I am a crank upon Divine Healing, what is Dr. Torrey? I want to carry this war into Mr. Moody's own camp.

Mr. Moody had called me a crank. I then read a letter from Mr. Torrey, prefaced by these words:

I am going to read a letter from Mr. Torrey, because the fact that the letter was written has been challenged.

The letter is written on the Bible Institute paper, and I know it was written by Mr. Torrey, because he brought it with his own hand to Zion Home. Not finding me there, he brought it to Zion Tabernacle, and at last he left it in Zion Home. At the time when he brought this letter I was in Findlay, Ohio, conducting a mission and installing Evangelist Brooks in charge of the church there.

I returned in time to pray for Mr. Torrey's child, and God restored the child, although I take no glory for that fact

Mr. Torrey says that I do take glory. My pamphlet says that I take no glory; but that I did pray.

What is the proof of it? I will read you the proof. I will give the gentleman who represents the public newspaper press at the reporters' table the facsimiles and the originals, and ask him if the copies are not exact. (Hands papers to representative of press, who said they were facsimile copies.)

I will publish these facsimiles in LEAVES OF HEALING.

We shall see who tells the lie. Mr. Torrey says:

Neither Mr. Dowie nor his Elders knew of the sickness of my daughter until she was up and around.

This is the letter he wrote:

April 14, 1898.

DEAR DR. DOWIE:—Four weeks ago today we lost a daughter aged nine years and twelve days by diphtheria. For twelve or more years none of our children had taken medicine, and they had all been healed in God's way, this one included.

The morning Elizabeth passed away, very early, Mrs. Torrey came and told me she was choking. My faith failed and ultimately I went for a physician. I asked guidance before going, but now believe after asking guidance I went my own way, not God's; the way of unbelief, not the way of faith. The passage about Asa's seeking to the physician and not to the Lord came to me as I went, but I put it aside. The child died.

Today our daughter Blanche has the aches, patched throat, etc., that indicate diphtheria. I have anointed her and believe God has heard. She is already decidedly better, the patches partly gone and backache all gone; but Mrs. Torrey especially wants you and Mrs. Dowie to come over and pray, and to examine us to see if you can find any sin in the way.

We see nothing to hinder an immediate cure. I know it is a good deal to ask so busy a man to come; and, if you cannot, anyway remember us in prayer.

You may, if you like, read this letter publicly. I believe I have dishonored the Lord and would be glad to have people know the failure was not in Him, but in me. Sincerely yours, R. A. TORREY,
39 Pearson Street.

Pearson is one block north of Chicago Avenue, and our house is five doors east of North State.

Friday Morning, 9:20.

I took this to the Tabernacle and afterward to the Home yesterday, and did not find you in. I think, however, I better send it. Blanche is decidedly better. Had a good deal of pain during the night, but it is gone. The patches are almost entirely gone from throat, and the sore and hard cord back of ear is now soft as any one's, but she is not perfectly well yet. Please pray for her. I think God does a perfect work.

Sincerely yours, R. A. TORREY.

(The facsimile of the above letter is printed on pages 642 and 643.)

Overseer Speicher, did this letter come into your hands?

Overseer Speicher—"Yes, sir; I received the letter."

Dr. Dowie—On Friday sometime?

Overseer Speicher—"Yes, sir; on Friday."

Dr. Dowie—Did you and the Elders pray?

Overseer Speicher—"I prayed there; I was alone."

Dr. Dowie—When I came on Saturday morning, did you give me this letter?

Overseer Speicher—"I think your secretary did."

Dr. Dowie—I received it Saturday morning. In the afternoon I drove out through Lincoln Park, and came back by the way of the Moody Institute. I knew that Mr. Torrey did not live there, because his letter said so, but I wanted to see if they knew in the Institute how the child was. They said that the child was getting better, but was still far from well. My coachman got off the box, and went and asked this question.

I said to Mrs. Dowie, "I shall be too late for that important engagement in Zion Home, if I go to Mr. Torrey's. I will just keep praying for that child."

I went back to Zion Home. On the Sunday morning I was concerned about the child, and called up the Institute by telephone from my own private room. The gentleman in the Institute said, "Mr. Torrey does not live here."

I said, "I know that, but I thought he might be, if his daughter were better, at this hour in the Institute at meeting. He said, "He is not here yet." It was then half-past nine or ten o'clock.

"I am afraid the child is worse," I said. "She is far from well yet as far as we know," he said. "He asked me to pray for the child," I said, "and I would like you to give him my compliments, saying I am keeping praying, and asking God to bless that child." These were the words as nearly as I can remember them.

Mr. Torrey Convicted on His Own Evidence.

That was on the Sunday morning. The Monday passed away, and I heard nothing, but on Tuesday, the 19th, Mr. Torrey wrote me this letter:

CHICAGO, April 19, 1898.

DEAR DR. DOWIE:—I write to say that Blanche is well. Friday morning she improved very rapidly. When I got home at noon I found her up and without a pain or ache. She stayed up until her usual bedtime. But white patches could be still discerned in the throat. They probably would not have been noticeable to one who was not looking sharply for them. Sunday A. M. her throat was as clean as any one's.

We praise the Lord not only for the healing, but that He permitted the trial in order that He might be glorified and our faith established.

Sincerely yours, R. A. TORREY.

(The facsimile of the above letter is printed on page 645.)

D. L. MOODY, PRESIDENT
E. G. KEITH, TREASURER,
METROPOLITAN NATIONAL BANK.
FLEMING H. REVELL, CHAIRMAN FINANCE COMMITTEE,
150 MADISON STREET.
R. A. TORREY, SUPERINTENDENT.
MISS E. S. STRONG, SUPT WOMEN'S DEPT.
D. B. TOWNER, SUPT MUSIC COURSE.
VC. C. COFFIN, TEACHER OF VOICE.
W. W. WHITE, ASSOCIATE DIRECTOR BIBLICAL COURSE.
A. F. GAYLORD, BUSINESS MANAGER.
A. P. FITT, ASSISTANT TREASURER.
W. R. NEWELL, ASSISTANT SUP'T.

The Bible Institute
FOR
HOME AND FOREIGN MISSIONS,
OF THE
CHICAGO EVANGELIZATION SOCIETY.

MEN'S DEP'T AND OFFICE: 60 INSTITUTE PLACE, CHICAGO.
WOMEN'S DEP'T: 230 LA SALLE AVENUE, CHICAGO.

BOARD OF TRUSTEES.
D. L. MOODY, PRESIDENT.
J. WILBUR CHAPMAN, VICE-PRES'T.
E. O. KEITH, TREASURER.
ROBERT SCOTT.
JOHN P. WILSON.
R. A. TORREY.
FRED'K GOODHART.

Apr. 14th 1896

Dear Dr. Dowie,

Four weeks ago today
we lost a daughter aged 9 years & 12
days by diphtheria. For twelve or more years
none of our children had taken medicine
& they had all been healed in God's way, this
one included. The morning Elizabeth passed
away, very early, Mrs. Torrey came over told
me she was choking. My faith failed & ultimately
I went for a physician. I asked guidance
before going, but now believe after asking
guidance I went my own way not God's.
The way of unbelief not the way of faith.
The passage about Asa's seeking to the physi-
cians & not to the Lord came to me as I
went, but I put it aside. The child died
today our daughter Blanche has the aches,
pains & throat of one that indicates diphtheria
I have anointed her & believe God has healed. She
is already decidedly better, the pains partly

D. L. MOODY, PRESIDENT
E. O. KEITH, TREASURER,
METROPOLITAN NATIONAL BANK.
FLEMING H. REVELL, CHAIRMAN FINANCE COMMITTEE,
150 MADISON STREET.
R. A. TORREY, SUPERINTENDENT.
MISS E. S. STRONG, SUPT WOMEN'S DEP'T.
D. B. TOWNER, SUPT MUSIC COURSE.
W. C. COFFIN, TEACHER OF VOICE.
W. W. WHITE, ASSOCIATE DIRECTOR BIBLICAL COURSE.
A. F. GAYLORD, BUSINESS MANAGER.
A. P. FITT, ASSISTANT TREASURER.
W. R. NEWELL, ASSISTANT SUPT.

The Bible Institute
FOR
HOME AND FOREIGN MISSIONS,
OF THE
CHICAGO EVANGELIZATION SOCIETY.

MEN'S DEP'T AND OFFICE: 80 INSTITUTE PLACE, CHICAGO.
WOMEN'S DEP'T: 230 LA SALLE AVENUE, CHICAGO.

BOARD OF TRUSTEES.

D. L. MOODY, PRESIDENT.
J. WILBUR CHAPMAN, VICE-PRES'T.
E. O. KEITH, TREASURER.
ROBERT SCOTT.
JOHN P. WILSON.
R. A. TORREY.
FRED'K GOODHART.

Gone & back-ache all gone, but Mrs. Torrey especially wants you & Mrs Dowie to come over & pray & to in answer to see if you can find any sin in the way of ~~her receiving~~ to hinder an immediate cure. I know it is a good deal to ask so busy a man to come & if you cannot, any way remember us in prayer. You may if you like read this letter publicly. I believe I have dishonored the Lord & would be glad to have people know the failure was not in Him but in me.

Sincerely Yours
R. A. Torrey
39 Pearson St.

Pearson is One block N. of Chicago Ave & our house is four doors East of N. State.

Friday Morning 9.20
I took this to the tabernacle & afterwards to the home yesterday and did not find you in. I think however I better send it. Blanche is decidedly better. Had a good deal of pain during the night but is easier this morning. The Baptists are almost entirely from Toronto to the Lord Christ and Mrs. Kelly and Pat. Please pray for her. I think the

Now, who is it that is telling the lie? Mr. Torrey says: "Neither Mr. Dowie nor his Elders knew of the sickness of my daughter until she was up and around." Is that true?

Audience—"No."

Dr. Dowie—Did he not come to Zion Tabernacle and Zion Home with this letter, according to his own statement, and did he not tell me on the Friday, knowing I would be back on the Saturday morning, that he wanted me to continue to pray?

Who is it that is telling the lie?

Is it Dr. Dowie or Mr. Torrey?

Audience—"Mr. Torrey."

Dr. Dowie—There are his letters.

This is one of the most painful things that has ever happened in my life, that I should be compelled to show that a brother minister who charges me with a lie is himself a gross and wicked liar, a wilful liar.

He cannot say he forgets these letters, because they are published in that pamphlet to which he refers, and the dates are published there, too. He cannot forget them, for he quotes from this pamphlet, and he knows I have his letters.

I publish them, facsimile.

The next thing Mr. Torrey says is under the heading of "He Bears False Witness." In specification 1 Mr. Torrey says that I bore false witness against Mr. Moody in saying that the opiates he took made him drunk. He said he did not take any opiates at the end, but only the stimulant.

I did not speak about the end merely. I spoke about the whole time. But I know he did take, and he cannot contradict it, certain drugs which create the sleepy, dreamy condition from which Mr. Moody was suffering.

Mr. Torrey Next Speaks About a Matter Which Does Not Concern Him.

Specification 2. The issue of LEAVES OF HEALING, September 25, 1897, page 767; on this page Mr. Dowie makes the assertion that Samuel Zeller, in Switzerland, successor to Dorothea Trudell, is a "stinkpot" and "beer-pot." In point of fact Mr. Zeller neither smokes nor drinks beer. Mr. Dowie himself was informed of this long ago, and yet never retracted the slanderous statement.

There is a nasty little wasp of a man down at Sargent, Missouri, by the name of Stuessy, who has stated publicly that he has told me this. I will tell you where I got the statement.

My friend, Mr. Rudolph Buhler, of John Street and Broadway, New York, told me this. Mrs. Dowie and I were visiting in New York some years ago and were Mr. Buhler's guests. He is a dealer in precious stones. I have not seen him for years. His office was at the top of the building. When I was speaking regarding Dorothea Trudell in Switzerland and Samuel Zeller, Mr. Buhler said he had been in Europe the previous year, and had frequently been in Mr. Zeller's home. He said that he knew, because he had been there a long time, that Mr. Zeller both drank beer and smoked tobacco.

I simply stated that fact, without any unkind feeling to Mr. Zeller, as one of the causes for the decay of Divine Healing in Mannedorf, in Switzerland.

Mr. Stuessy says it is not so. I cannot tell. He never sent me Mr. Zeller's letter to prove that he (Mr. Z.) denied the truth of my remark. Mr. Zeller has not said to me it is not so. When Mr. Zeller writes to me and says that he neither smokes nor drinks, I will publish that in LEAVES OF HEALING.

But what has Mr. Torrey to do with that? Nothing at all. He is meddling with a matter which does not concern him. But I have given the statement now as I got it, and given you my authority for it.

I know Mr. Buhler to be a man of Christian character; of high business standing; of the firm of Buhler Bros., New York and Paris. I do not have the slightest confidence in Mr. Stuessy, for he is a mean little coward.

He said that he ran away from Chicago because he was persecuted here. "He that fights and runs away, may live to fight another day," but he is a coward still. (Laughter.)

But Mr. Torrey had nothing to do with that.

Concerning Mr. Moody and the Churches.

The next statement is:

Specification 3. In LEAVES OF HEALING, February 3, 1900, page 470, Mr. Dowie says Mr. Moody "was the slave of the churches. He did not dare to fight their sins." Every one who has heard Mr. Moody preach knows that this is a slander. He further said, "He did not dare to strike Masonry." He did strike Masonry publicly from the pulpit himself, and for two or three successive years had President Blanchard of Wheaton College speak on Masonry at the Northfield Conference. Mr. Dowie said again, "He did not dare to strike even the liquor traffic to any great extent." Everybody who has heard Mr. Moody preach to any great extent knows that this is a gross slander.

I should be very sorry to say one single word regarding Mr. Moody or anybody else which was not true; but I am informed that all Mr. Moody has ever said against Masonry was said years ago, mostly as far back as 1876. Once he spoke in 1898 a little against Masonry, and he also in that year had Blanchard speak, although some of the trustees of the school had threatened to withdraw their support if Moody allowed Blanchard to speak.

I have here a memorandum made by Overseer Mason:

Mr. Moody *spoke against secretism* as early as 1876, and as late as 1898.

About 1898 he spoke against Masonry in Tremont Temple, Boston.

About 1898, at Northfield Summer Conference, he had Blanchard speak against Masonry, although some of the trustees of his schools had threatened to withdraw their support if Moody allowed Blanchard to speak.

But Moody did not fight Masonry strongly enough to prevent the Freemason Ballington Booth and the Masonic Methodist Bishops Joyce and Mallileau from delivering fulsome eulogies of Moody when he died.

Eulogies from these and other lodges and men are given in Dr. Northrup's "Life and Labors of D. L. Moody," published recently.

In the published volumes of sermons and addresses of Moody I have found no reference to Masonry, after examining six volumes.

This is the statement of Overseer Mason, by my side, who has examined six volumes of Mr. Moody's published addresses. He can find no reference to Masonry, no attack on Masonry.

All I have to say is, I only have these sources of information, and have read Mr. Moody's writings, and I saw no attack upon Masonry, very little against the liquor traffic, and no big fight against any sin. A lot of stories, molasses, and all that kind of thing, but very little call to repentance. Mr. Moody was eternally saying, Believe, believe, believe.

Repentance is the first thing, not faith.

I venture to say, without any wish to hurt Mr. Moody's memory, that inasmuch as neither Mr. Mason nor myself in six volumes of his recently published works could find any reference to Masonry, and as the Masons spoke very highly of him, I was justified in saying that he had not attacked Masonry very seriously. I am very glad to know that he did in 1898, and perhaps in 1897, although it does not appear in his published works so far as we have searched them.

I am very glad to know that he did to a certain extent. But

If I Should Die Tonight, Would the Masons Deliver a Eulogy Upon Me?

Audience—"No."

Dr. Dowie—My attack has been bold and constant.

Mr. Moody's was very feeble and not continuous.

However, I am willing to modify my statement gladly to this extent, and to state that the fuller information now conveyed to me which I have been at some pains to get through Overseer Mason, shows me that in a small degree he did attack these evils. I am very glad to record it. I wish he had only done more. I think when a man goes out to fight for God, he ought to keep up fighting until the other fellow is licked.

The next statement of Mr. Torrey is, "He speaks false doctrines."

The false doctrines which he refers to is the statement concerning my being the Messenger of the Covenant. He says that it is quite clear that Malachi 3:1 means that Jesus Christ is the Messeneger of the Covenant.

I freely admit that I am on ground where Mr. Torrey or anybody else has a perfect right to criticize my theology. If my theology cannot stand criticism, let it go. But I will show you wherein Mr. Torrey errs.

Mr. Torrey says that Malachi 3:1 distinctly shows that Jesus Christ is the Messenger of the Covenant.

I read the Revised Version, and there is a very important point here, because the Revised Version has "*and*" where the Old Version has the word "*even*."

Behold, I send My Messenger, and he shall prepare the way before Me: and the Lord, whom ye seek, shall suddenly come to His Temple; and (Old Version *even*) the Messenger of the Covenant, whom ye delight in, behold, he cometh, saith the Lord of Hosts.

Jesus' Testimony Concerning the Messenger of the Covenant.

If that "Messenger of the Covenant" was Jesus, why did Jesus say he was John the Baptist?

In the eleventh chapter of Matthew, the tenth verse, Jesus said, speaking of John the Baptist:

This is he, of whom it is written,
Behold, I send My Messenger before thy face,
Who shall prepare thy way before thee.

D. L. MOODY, PRESIDENT.
E. O. KEITH, TREASURER,
PRES. METROPOLITAN NATIONAL BANK.
FLEMING H. REVELL, CHAIRMAN FINANCE COMMITTEE,
63 WASHINGTON STREET
R. A. TORREY, SUPERINTENDENT.
W. R. NEWELL, ASS'T SUPERINTENDENT.
MISS E. S. STRONG, SUP'T WOMEN'S DEP'T.
D. B. TOWNER, SUP'T MUSIC COURSE.
W. C. COFFIN, TEACHER OF VOICE.
EDWARD HOWELLS, TEACHER OF ORGAN.
W. W. WHITE, ASSOCIATE DIRECTOR BIBLICAL COURSE.
A. F. GAYLORD, BUSINESS MANAGER.
A. P. FITT, ASS'T TREASURER.

The Bible Institute
FOR
HOME AND FOREIGN MISSIONS,
OF THE
CHICAGO EVANGELIZATION SOCIETY.

MEN'S DEP'T AND OFFICE: 80 INSTITUTE PLACE, CHICAGO.
WOMEN'S DEP'T: 930 LA SALLE AVE., CHICAGO.

BOARD OF TRUSTEES.

D. L. MOODY, PRESIDENT
J. WILBUR CHAPMAN, VICE-PRES'T
E. O. KEITH, TREASURER.
ROBERT SCOTT.
JOHN P. WILSON.
R. A. TORREY.
FRED'K GOODHART

CHICAGO, Apr 19th 1898.

Dear Doctor Dowie,

I write to say that Blanche is well. Friday morning she was formed very carefully. When I got home at noon I found her up & without a pain or ache. She stayed up until her usual bed time. Not white patches could be still discerned in the throat they were practically would not have been noticeable to one who was not looking closely for to one who was not looking closely for them. Sunday A. M. her throat was as clean as any one's. We praise the Lord not only for the healing, but that He permitted the trial in order that Otr might be confirmed & our faith established.

Sincerely Yours
R. A. Torrey

Verily I say unto you, Among them that are born of women there hath not arisen a greater than John the Baptist: yet He that is but little in the kingdom of heaven is greater than he.

Now Jesus Christ said there that the Messenger was John the Baptist.

He did not say the Messenger was Himself. He said John the Baptist was Elijah.

I will read the second, third and fourth verses of the first chapter of Mark:

Even as it is written in Isaiah the prophet,
Behold, I send My Messenger before thy face,
Who shall prepare thy way;
The Voice of one crying in the wilderness,
Make ye ready the way of the Lord,
Make His paths straight;
John came, who baptized in the wilderness and preached the baptism of repentance unto remission of sins.

Who does Mark say was the Messenger?

Audience—"John the Baptist."

Dr. Dowie—I will read the seventy-sixth and seventy-eighth verses of the first chapter of Luke:

Yea and thou, child, shalt be called the prophet of the Most High:
For thou shalt go before the face of the Lord to make ready His ways;
To give knowledge of salvation unto His people
In the remission of their sins.

Who does Luke say the Messenger was?

Audience—"John the Baptist."

Dr. Dowie—I will read in the first chapter of John, verses 19 to 23:

And this is the witness of John, when the Jews sent unto him from Jerusalem priests and Levites to ask him, Who art thou? And he confessed, and denied not; and he confessed, I am not the Christ. And they asked him, What then? Art thou Elijah? And he saith, I am not. Art thou the prophet? And he answered, No. They said therefore unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? He said, I am the Voice of one crying in the wilderness, Make straight the way of the Lord, as said Isaiah the prophet.

Who does John say the Messenger was? Always there comes the same answer, "John the Baptist."

Matthew, Mark, Luke and John say that the Messenger of the Covenant was John the Baptist. But Mr. Torrey follows in the beaten path of a false theology, and says Jesus is the Messenger of the Covenant as well as the Maker of the Covenant. "Ah," says somebody, "the second part of the verse in Malachi shows you another Messenger."

Are there two Messengers in that one verse? Where is the sense of it? It is clear there is only one.

Christ Came to His Temple Before the Messenger of the Covenant Appeared.

Did not Christ come to His Temple when He was a Babe before John the Baptist came? Did not Simeon, the prophet, receive Him, saying:

Now lettest Thou Thy servant depart, O Lord, according to Thy Word, in peace; for mine eyes have seen Thy Salvation.

Simeon proclaimed that Christ had come to His Temple, and long years afterwards John the Baptist, whom they delighted in, proclaimed this.

The people did delight in John the Baptist. They did not reject him. At first they did not understand him. But one day, after John the Baptist had gone back to God, the Pharisees were tempting Jesus and asking a sign. He said he would give them a sign if they would answer a question. He asked this question: "The Baptism of John, whence was it? from heaven or from men?"

These shrewd fellows shook their heads. It is written that they said to themselves, "If we shall say, From heaven; He will say unto us, Why then did you not believe him?"

John the Baptist proclaimed Jesus as the Christ, and it meant something to believe him: it meant the Baptism of Repentance for every sinner amongst them.

"But," they said, "if we shall say, From men; we fear the multitude; for all hold John as a prophet."

John the Baptist was a Delight to the Nation, and I thank God today, as the Messenger of God's Covenant, that the people are getting delighted to hear the truth spoken in Chicago by John Alexander—"by the Grace of God a Helper of Men"—for that is the meaning of my name. (Applause. Amen.)

If I am not the Messenger of the Covenant, who is? Where is he? He must come before Christ comes. He must come in the spirit and power of Elijah. John the Baptist came in that spirit.

I pray God that I may continue to go forth in that same spirit. (Amen.)

If I am not the Messenger of the Covenant, it does not hurt any one. I do not claim to be Christ. I do not claim to be God. I do not claim to be infallible.

I claim to be God's Messenger. If you like to say that I am *a* Messenger, and not *the* Messenger, it does not hurt me a grain. It will not alter the fact. You can neither make nor unmake me. Only God can do either.

If you choose to use the definite article, all right.

God Has Revealed to Me That I Am the Messenger of His Covenant.

It is not a very nice place to have: because the Messenger of the Covenant must "sit as a refiner of silver," and he has put Moody in the melting-pot, and he must put Torrey there, and a great many more must be melted there: "For, behold, the Day cometh, it burneth as a Furnace; and all the Proud, and all that work Wickedness, shall be stubble; and the Day that cometh shall Burn them up, saith the Lord of Hosts, that it shall leave them neither Root nor Branch."

Any one who has ever sat over a melting-pot knows it is a pretty hot place. That is what Zion Tabernacle is today.

But I am going to do my duty. I will do my duty if I have to put Torrey in the pot half a dozen times. May the good Lord melt all the dross out! There is much dross about Mr. Torrey; much lying and jealousy, meanness and uncharitableness.

He writes letters to people about this subject.

Mr. Darst in Missouri got this letter from him February 9th:

Mean Letter by Mr. Torrey Concerning the General Overseer, and Its Effect.

CHICAGO, February 9, 1900.

J. W. DARST, Centaur Station, Missouri.

Dear Brother Darst:—Yours received, and I will send the gist of the Lessons as requested. I am glad God is blessing you in the work.

A great many who have been impressed with Mr. Dowie's work have given him up. One great reason for doing so is because he now claims to be the Messenger of the Covenant spoken of in Malachi 3:1, and also because of his constant parade of himself and his own picture, and his abusive treatment of others.

Sincerely yours, R. A. TORREY.

That is the kind of amiable letter he sends around the country; but Mr. Darst, who was a student in the Bible Institute, writes me this letter to the Christian Catholic Church, Chicago:

CENTAUR STATION, MISSOURI, February 28, 1900.

TO THE CHRISTIAN CATHOLIC CHURCH, Chicago, Illinois.

Dear Friends and Brothers:—You will find enclosed application for membership to your well Bible-worked organization.

As per enclosed letter, you will see one reason for a delay of this length. I received an application blank in December, urging me to fill out the blank before the end of old year. I wrote you before stating my desire to join you, or, rather, a dissatisfaction of our organization. I believe it is God's blessings and appeals calling me to you. I say if you were doing one-half of the work you are, covering the same ground, it would exceed many other churches combined. I trust I am not attempting a blind move, but the reverse. At least I am not ignorant of why I withdraw from our Church or why I come to you.

Ever yours for better light, J. W. DARST.

He is a young man of twenty-seven, and says in his application that he spent seven months in the Moody Bible Institute. He was given to the Lord before he was born. He says he was a member of the Methodist Episcopal Church South.

So Mr. Torrey's attempt to injure Zion by writing these letters, as if I were a blasphemer, does not seem to work very well.

I think that he had better write a few more such letters, if he wants to increase our Fellowship in Zion. (Laughter.)

Mr. Torrey's Uncalled-for and Unfounded Attack Upon Dr. Dowie's Business Methods.

Now the next and last specification of Mr. Torrey.

HIS BUSINESS METHODS.

IV. I know that Mr. Dowie's methods of doing business are not such as are followed by reputable business men.

Now, what on earth does Mr. Torrey know about business men? What business does he do? And what does he know of my business methods? Simply—*nothing*.

Zion does business to the extent of hundreds of thousands of dollars every year. It all passes through my hands. I have just bought land worth a million dollars, and I am paying for it sharp and before time. What does Mr. Torrey know of my business?

My business methods are such that the other day I was offered half a million dollars in gold for my interest in Zion City Site.

My business methods are such that I can do business with any one in the city. There is not a single business man in Chicago who would dishonor a Zion City Bank check which bears my name. Thousands of Zion City Bank customers issue them every day. Business men in Chicago are glad to get all they can of them. Is that not a fact?

Audience—"Yes."

Dr. Dowie—Let us consider this Lilliputian's attack upon my business methods.

It is a nice little concocted story of Mr. Torrey's about a man named Upton who lives in Mr. Torrey's own house.

It is a very neat little game, Mr. Torrey, but you are found out.

I had nothing whatever to do with Mr. Upton, or his little business, as I will show you by the letters of my financial chiefs—men of first-class capacity and character.

Mr. Torrey has laid himself open to an action for damages.

I could take Mr. Torrey to a court and punish him for this statement, and punish him very severely. I have no desire to do so, but I could do it. It is all the most trumpery business that ever a man touched, but I am going through with it, and with that I will close with Mr. Torrey. I have gone through every line. Specification one, and that is all the specification there is about my business methods:

Specification 1. Mr. Dowie made the offer publicly from the platform of his church as follows: "If there is a single investor in Zion Land and Investment Association who is discontented with his investment, I will buy in his stock at par value, with six per cent interest added. I leave that offer open for a week."

Why does he not quote the rest of it?

I said, "I cannot leave it open longer, because I shall have invested the money." I was investing the money at that time.

"I want them to telegraph that Dr. Dowie said upon the platform of Zion Tabernacle that he would buy over the counter of Zion City Bank every share of stock, and pay one hundred cents on the dollar for it, with six per cent interest." He afterwards published this statement in LEAVES OF HEALING of November 4th, Volume VI, Number 2, page 49.

Within a week from the time of its appearance Mr. R. P. Upton, who was dissatisfied with his investment, which had been made in his wife's name, called at the Bank to sell her stock, and they refused to buy it.

He does not tell you that Mr. Upton lives at 39 Pearson Street, Mr. Torrey's own address. Mr. Upton came out of his house to play this little game with Zion. Possibly he still lives there.

How much stock did he have? Here is the stock. I have it in my hand. One share! (Laughter.) One hundred dollars! That was the whole extent of his wife's stock. You would think he was talking about tens of thousands.

Mr. Upton never said he was dissatisfied with his investment. Mr. Upton said he was hard up and wanted money. Mr. Torrey lied when he said Mr. Upton was dissatisfied with his investment.

He asked for an advance upon his stock. He asked to leave his stock as collateral, and was offered—it was a large advance for many banks—seventy-five per cent. I had nothing to do with it. I was not there.

They did offer to loan him 75 per cent on a dollar for it. This he was unwilling to take. Later be offered it to them for 95 per cent, without interest, as that was the best that he could get, and they bought it at that price, thus discounting their own paper five per cent, and paying no interest.

That is a lie.

Zion City Bank Never Bought That Stock.

A private person bought that stock. He wanted to sell it, and I have the name of the private person here.

I represent Zion City Bank as its President, and I never bought that stock.

Yet in the issue of November 18, 1899, Mr. Dowie had the audacity to say, "And now we desire to make this statement solemnly as being the truth in the sight of God, namely: that with the solitary exception of this dismissed Elder (Mr. Fair) and his brother's wife, not one single dollar invested in Zion City Bank stock has been removed by any member of the Christian Catholic Church in Zion; but that, on the contrary, additions have been made to these investments and both institutions are becoming stronger and stronger financially, day by day, in the confidence of the people." Mr. Dowie may try to crawl out by saying that Mr. Upton was not a member of the Christian Catholic Church in Zion, but the offer was not made merely to the members of the Church, and this clause is evidently inserted simply not to be noticed by the readers but to give Mr. Dowie a chance to crawl out.

Am I the man who tries to crawl out?

Audience (unanimously)—"No."

Dr. Dowie—My father says when I was a baby I did not want to crawl; I stood upon my feet too soon, therefore I have slightly bandy legs. (Laughter.) I never was a crawler.

The impudence of this!

Mr. Dowie may try to crawl out by saying that Mr. Upton was not a member of the Christian Catholic Church in Zion.

Of course he was not. But I find out now that Mr. Upton wanted to be an Elder in Zion, and because Dr. Dowie would not take any notice of him he works this little game.

These are some of the facts I know about Mr. Dowie and his movement. As to what I think, any intelligent man can do his thinking for himself with such facts before him. Sincerely yours, R. A. TORREY.

I will show you what about this stock. Here is the stock. Here is the receipt of Mr. Upton. Here is his letter. Here is the letter that is written about it.

The first letter is written by Deacon Barnard.

He writes me under date of March 2d these words:

REV. JOHN ALEXANDER DOWIE,
General Overseer of the Christian Catholic Church, Chicago, Ill.

Dear General Overseer:—My attention having been called to a letter written by R. A. Torrey and published in the *Ram's Horn* of March 3, 1900, I desire to state the facts in reference to the R. P. Upton matter.

Mr. Upton called at this bank on or near November 15, 1899 (two weeks after the expiration of your offer to purchase Bank and Land stock), and wanted to know how much we would loan him on one share of Zion Land and Investment Association stock.

I told him we would loan him $75, at six per cent interest, for as long a time as he wanted it.

He declined this offer, and said that he would rather sell the stock, and if I could find a purchaser for him he would sell for $95 net.

I told him I would endeavor to sell the stock for him.

On November 20th I wrote him as follows:

MR. R. P. UPTON, 39 Pearson Street, City.

Dear Brother in Christ:—Your offer to sell one share of Zion Land and Investment Association stock for $95 net has been accepted by a member of Zion, and upon the presentation of the certificate, duly assigned, I will pay you the above amount.

Faithfully yours in Christ, CHAS. S. BARNARD, Cashier.

On November 24th Mr. Upton called at the Bank, and I paid him $95 upon the surrender of his certificate duly assigned. In addition to this I took his receipt.

I had previously told Mr. Upton that the Bank could not purchase the stock.

He therefore knew when he surrendered the certificate to me that it was not purchased by yourself.

Whether I told Mr. Upton at the time that I had purchased the stock for myself I do not know, but such was the case, as Mr. Upton's receipt to me will show.

Mr. Torrey has, without knowing the facts in the case, connected your good name and assailed your business reputation in connection with a transaction with which you had nothing to do, nor did you at that time know anything of.

Faithfully yours in the Master's service, CHAS. J. BARNARD, Cashier.

Now, where is the damage to my business reputation? Had I anything to do with that stock?

Audience—"No."

Dr. Dowie—Anybody can see that the certificate of stock which I now hold in my hand was assigned to Mr. Barnard, who was the purchaser. Mr. Barnard himself personally bought that stock. I will say Deacon Judd confirms this statement in effect in a letter he also sends to me.

This is what Mr. Judd writes:

CHICAGO, March 1, 1900.

REV. JOHN ALEX. DOWIE, Zion Home.

My Dear General Overseer:—In a periodical called the *Ram's Horn*, under date of March 3d, is a statement signed by R. A. Torrey, which refers to the experience of R. P. Upton, who desired to dispose of one share of stock in Zion Land and Investment Association, owned by his wife.

I believe I was the first person approached by this man regarding this matter, and it was on or about November 10, 1899, and about eighteen days after you had announced your willingness to buy up the stock of any one who was dissatisfied, and about twelve days after the time given had expired. This was the drift of our conversation:

"My name is Upton. I am from Ellsworth, Minnesota, and my wife has one share of stock in this Association. I was formerly a Congregationalist minister, and came down here thinking I might be ordained, but Dr. Dowie has not seemed inclined to ordain me, and although I am not afraid of our investment in this Association, yet I am getting awfully hard pressed for money and think I will have to dispose of my wife's stock."

He then asked if the Association would not buy it back. I informed him that the business of this Association was the selling of stock, and not buying it, and I advised him to find some member of Zion to buy it of him, and if be succeeded, we would gladly make the transfer without any expense to him.

He said he did not know of any one to go to, but if I could give him $95 for it I could have it; that he must have the money. Then I told him if he had called two weeks before, he could have had its face value and interest, as the General Overseer announced October 22d his willingness to buy the stock of any one who was dissatisfied, and gave them a week from that day to present it; but the time had gone by and it was unlikely that he would be willing to make an exception of his case.

Then Mr. Upton expressed his surprise and said had he known it, he would have been on hand. Then, about ten days afterward, I discovered that he had disposed of his stock to Deacon Barnard, who owns it now.

The date of the assignment on the back of his wife's certificate is

November 23, 1899, more than a month after the date you announced your willingness to buy up the stock of dissatisfied shareholders.

It is very evident that this man became an investor in this Association, thinking it might have weight with you in securing him a position in the ministry of this Church; and, being unsuccessful, went into the enemy's camp and made up this lie, which Mr. Torrey seems to think is such a reflection against your business methods.

Faithfully yours in the Master's service,

H. WORTHINGTON JUDD.

Dr. Dowie—Where is the damage to my business reputation? Do I stand behind the counter of Zion City Bank? Do I sit in the office of the Zion Land and Investment Association? These gentlemen attend to this business, and I had nothing to do with that stock.

I Would Have Bought the Stock at Par With Interest.

If I had known that this gentleman came from Mr. Torrey's, and was trying to play this little game upon me, I would have bought that stock myself for a hundred cents upon the dollar, and six per cent interest. But I had said publicly that I would not allow my offer to extend beyond a certain time, and this man came two weeks after that time.

Mr. Torrey knows that, and Mr. Torrey simply lies when he impugns my business methods in this trumpery matter.

That is all Mr. Torrey's letter.

So far as I have presented the facts, do you think I am guilty in any particular?

Audience—"No."

Dr. Dowie—I will try and satisfy you. I will answer any question any objector likes to ask. The fact is, I am innocent of every one of these charges, and I have proved it.

Now, at this late hour of the night do I need to go on with Dresser?

Audience—"No."

Dr. Dowie—Do I need to go on with Mrs. Dresser?

Audience—"No."

Amos Dresser, Jr., Exposed.

Dresser signed a contract in my name with Marder, Luse & Co., otherwise known as the American Type Founders Company, for four thousand and odd dollars for a machine I had no more to do with than you have. I have a statement made here by those who heard him admit it in my office.

The following is the statement:

CHICAGO, ILLINOIS, March 4, 1900.

REV. JOHN ALEX. DOWIE,
General Overseer of the Christian Catholic Church in Zion.

Dear General Overseer:—We, the undersigned, affirm that we heard the following conversation in your private office in Zion Home, corner of Twelfth Street and Michigan Avenue, Chicago, on the night of January 12, 1899:

Dr. Dowie—I want to know when I gave you authority to sign that?

Mr. Amos Dresser—"At the time. This is in accordance with our conversation when you told me to get the press."

. . . . . .

(After a conversation of several hours.)

Dr. Dowie—Do you take that back, that I ever gave you instructions to sign for me?

Mr. Dresser—"Yes, with these qualifications" (referring to the attempted explanation on the grounds of his inference and suppositions).

Dr. Dowie—Without *any* qualifications?

Mr. Dresser—"Yes."

O. L. SPRECHER.
R. H. HARPER.
ARTHUR W. NEWCOMB.

I crowded that man down into a corner where he admitted, without any qualifications, that he had never received any authority to do that. I dismissed him for it, and for gross incompetence as manager of our Publishing House or Printing House.

He tried to get me into a contract in which he would have had one-half interest in a machine for which he had never paid a dollar. He tried to defraud me, as far as I could see it. I had arranged in my mind to pay cash for that machine, if it was as represented; but that machine was a trick. I canceled the order because it was about two months behind time promised, and was not as represented. Indeed it was not in Chicago. I never signed any contract. He put my name to a ridiculous contract without my knowledge or consent, and then lied about it.

Amos Dresser's Lies About a Gasoline Engine.

He says also that I said things which were not true about a gasoline engine. In his own sworn testimony before a court he says that all I said was true.

He says my character for veracity was not good, and yet before the court he said my character for veracity was good. Mrs. Dresser said the same thing.

Here are their testimonies:

EXTRACT OF TESTIMONY GIVEN IN TRIAL AT HYDE PARK POLICE COURT, JUNE 22, 1896.

CITY OF CHICAGO
vs.
JOHN ALEX. DOWIE.

Amos Dresser, Jr., being called on behalf of the defendant, and duly sworn, testified as follows:

Q. How is that machinery propelled there? A. By means of a gasoline engine.

Q. How long have you been connected with that? A. Since the first of April last.

Q. How much are you about there? How much of the time? A. I sleep there, and am about the place as a rule all the while, unless I have business to take me down town.

Q. Did you ever sleep there when this machinery was running? A. Yes, sir.

Q. How do you manage to do that? A. Simply close my eyes and go to sleep. (Laughter.)

Q. Does the noise disturb you? A. Not at all.

Q. Well, how is that? A. Well, I say that no more than does the noise of the Illinois Central, or the noise of passing wagons, or the noise of those upon the street. There is no more disturbance to us from the working of the engine there than from other matters.

Q. But how can you sleep with these odors? A. I have not noticed the odors.

Q. Well, what about them? A. I do not know anything regarding them. I have not noticed them.

Q. Well, anything wrong with your olfactories; your power of smell? A. Not that I know of.

Q. Can you smell other things. A. I think I can.

Q. Is any one else as hard as you are about these noises and sounds? A. Yes, sir.

Q. Who are they? A. My wife.

Q. You do not have your wife sleep there? A. I do.

Q. Who else sleeps there? A. Mr. Stahlman.

Q. Well, how does it affect your health staying there with these noises and odors? A. I never had better health in my life than since I took up my abode in Zion Tabernacle.

Q. Then you have never suffered any inconvenience at all by reason of the fact that that engine was in operation and the pipe exhaust being there? A. No more than from the running of the trains or the traffic of the streets, or anything of that kind.

Q. You have slept there with the windows open? A. Yes, sir; do so every night.

Q. With the machinery running? A. Yes, sir.

Mrs. Dresser being called on behalf of the defendant, and duly sworn, testified as follows:

Q. Have you been upon the premises occupied by Dr. Dowie at the southwest corner of Stony Island Avenue and Sixty-first Street? A. Yes, sir.

Q. Have you been there when the engine was in operation? A. Yes, sir.

Q. Are your sense of smelling and hearing acute? A. They are.

Q. I will ask you what you have perceived there arising from the operation of that engine? A. I know I have not been disturbed.

Q. How much noise, if you can make a comparison, do these explosions about which they have testified, make? A. I do not know that I could tell. There is a noise beyond the kitchen which I heard, but not to disturb me so but what I can hear conversation at the same time, and never heard the engine going when I have been in the meetings so that it hindered me from hearing Dr. Dowie or any members at the time who were speaking then.

EXTRACT OF REPORT OF TRIAL HELD IN JUDGE GARVER'S COURT, JULY 7, 1898. MISS ORPHA BLACK AND MRS. MARGARET C. STAFFORD VS. DR. JOHN ALEX. DOWIE.

Amos Dresser, Jr., being called as a witness on behalf of the defendant, was duly sworn and testified as follows:

Q. Do you know John Alexander Dowie? A. I do.

Q. Do you know his general reputation for truth and veracity in the community in which he lives? A. I do.

Q. What is it; good or bad? A. Good.

Q. Would you believe him on oath from that reputation? A. I would.

Q. Now what do you understand, Mr. Dresser, by the expression general reputation? A. The reputation which Dr. Dowie has among those who are acquainted with him.

Q. That is your understanding? A. That is my understanding.

Q. You do not base your answer at all upon any knowledge of your own? A. Certainly; I include that with the others.

Q. That with the others? A. Certainly.

Q. So you gained no information on that subject of speech? Isn't that true? That is true, is it? A. As regards his general character, truthfulness and other things taken together, his character is good. No one has ever questioned his truthfulness in my hearing.

Q. How long have you worked for Mr. Dowie? A. Three years; between three and four years.

Now that deals with Mr. and Mrs. Dresser.

A Word or Two Regarding Mrs. Ann McDonald.

I am sorry to touch her at all. Mrs. (late Deaconess) McDonald has talked nonsense, has told lies. Mrs. McDonald says that I told her that she could keep the insurance policy and say nothing about it. I ask you here, do you think that I

am capable of saying one thing on this platform, and another thing in that room?

Audience—"No."

Dr. Dowie—Have you found me out in such a thing?

Audience—"No."

Dr. Dowie—I will ask any one in this whole Church if I have ever been guilty of such duplicity?

Audience—"No."

Dr. Dowie—You know I have not. It is a downright lie, the whole story she tells about that insurance. The next thing she says that there was a girl whom I told her the secret of, and that that girl was cruelly wronged by me. That girl is in this church today, a faithful member, and thanks me for what I said and did that day.

She then says, as the last and most terrible charge against me:

I have also seen him stand in his pulpit—

I never stand in a pulpit anyhow.

—on Communion Sunday and tell his people not to sup with each other until they had supped with the Lord, and then he and his wife retired to his private room and ate their supper, while the people waited, thinking he was praying. These are only a few instances out of my many painful experiences with Mr. Dowie and his work.

Mr. Stern, come here. You are my personal attendant?

Mr. Stern—"Yes, sir."

Dr. Dowie—After I have conducted services for perhaps three hours, while the people and the place are being arranged, have you heard Mrs. Dowie sometimes say she was faint?

Mr. Stern—"Yes, sir."

Dr. Dowie—Have you heard her ask for a cup of tea?

Mr. Stern—"Yes, sir."

Dr. Dowie—Have you seen her order a cup for me too?

Mr. Stern—"Yes, sir."

Dr. Dowie—How much did I take of the tea?

Mr. Stern—"Very little. You did not even take a cupful."

Dr. Dowie—Did I always take anything?

Mr. Stern—"Very seldom; once in awhile you took a little bite, just a very small bite of bread."

Dr. Dowie—Are you awfully troubled about that?

Is It a Crime to Drink a Cup of Tea?

Audience—"No." (Laughter.)

Dr. Dowie (to Samuel Nelson, janitor of Central Zion Tabernacle)—Sam, did you ever get up a supper for me between my preaching and the communion, or did you only get a cup of tea?

Mr. Nelson—"A cup of tea."

Dr. Dowie—Did Mrs. Dowie ask you to get a cup of tea for her?

Mr. Nelson—"Yes, sir."

Dr. Dowie—How much have I eaten, Sam? Did I eat a big supper?

Mr. Nelson—"Never did."

Dr. Dowie—Did I ever eat more than a mouthful or two?

Mr. Nelson—"Just a mouthful or two."

Dr. Dowie—Mrs. McDonald said I had a supper; is that true?

Mr. Nelson—"No."

Dr. Dowie—If I had done that, is that a crime?

Audience—"No."

Dr. Dowie—Would anybody envy me that?

Audience—"No."

Dr. Dowie—I could not eat it if I wanted to. But my dear wife, after being here for hours, wanted a little refreshment—and you know how a good wife is, she cannot eat unless her husband eats too. (Applause.) She would say to me, "Now do eat, John." I would say "All right," and would eat, but how much time did I have for it? Am I not constantly interviewed with about half a dozen in the room at one time?

C. F. Stern—"Yes, sir."

Dr. Dowie—Do I get any leisure?

Mr. Nelson—"Not while you are here." (Laughter.)

Dr. Dowie—Stern, do I get any leisure at any time?

Mr. Stern—"No, sir."

Dr. Dowie—I have the greatest difficulty in keeping my own door shut to attend to work which must be done?

Mr. Stern—"That is right."

Dr. Dowie—I have to put him there, and I sometimes tell him jocularly to take a gatling gun and keep the people away, or something of that kind.

What is Mrs. McDonald writing this trash for? Has she not enough trouble from her daughter?

Voices—"Yes."

Dr. Dowie—Should she not hold her tongue?

Voices—"Yes."

Dr. Dowie—Now about the poor.

Mrs. McDonald Was Never Dispenser of Zion's Poor Fund.

I do not want to say anything about how much I give.

Mr. Sprecher, you are my Private Secretary; stand. Did I ever make Mrs. McDonald the guardian of the poor?

Mr. Sprecher—"Never."

Dr. Dowie—Did I dispense the poor fund through her?

Mr. Sprecher—"Only a very small portion of it."

Dr. Dowie—She says here that she spent a very small sum for the poor, and quotes a ridiculous story about a poor widow. Mr. Sprecher, am I in the habit of talking over what I give?

Mr. Sprecher—"No, sir; you are not."

Dr. Dowie—Do I give to your knowledge sometimes hundreds of dollars in a week?

Mr. Sprecher—"Yes, sir; you have recently."

Dr. Dowie—Do you positively know that?

Mr. Sprecher—"I positively know that you did week before last."

Dr. Dowie—I ask you what I gave away in charity last week?

Mr. Sprecher—"I know that you gave $250."

Dr. Dowie—I gave freely from Zion that which saved several families from ruin?

Mr. Sprecher—"Yes, sir."

Dr. Dowie—I do not like to say these things, but I want to tell you this: that there is nothing that I rejoice in more than to help the poor. You all know it, do you not?

Voices—"Yes." (Applause.)

Dr. Dowie—Mrs. McDonald talks nonsense—she was never my principal agent in helping the poor.

Do you administer the poor fund from Zion Home, Overseer Speicher?

Overseer Speicher—"More than you know about."

Dr. Dowie—You go into my pockets pretty deeply, do you not?

Overseer Speicher—"Yes, sir; I do. I am compelled to give money for coal and for food."

Dr. Dowie—I give Overseer Speicher power to draw upon me for money. How much do you give, Doctor?

Dr. Speicher—"I do not know; but it is a large sum in the aggregate every month. There is not a day when I do not give to a number of people."

Dr. Dowie—Is there one single poor person in Zion whom we do not help?

Dr. Speicher—"No, sir."

Dr. Dowie—Do we leave them without food, clothing, or any other necessity?

Dr. Speicher—"Never."

Zion's Poor Are Abundantly Cared For.

Dr. Dowie—Is any one here who knows of a poor person in Zion who is in dire need? If so, come down to Overseer Speicher in the morning, and that need will be supplied immediately.

The fact of the matter is this: Mrs. McDonald has sinned through envy and pride and spite, and determination to go with La Grange, whom she foolishly permitted to continue to pay attentions to her daughter, well knowing that he was a married man. I do not want to tell what Zion does for the poor—it is enough that God knows.

Elder Brooks—"I was in his office one day, and in less than five minutes three Elders came in and got twenty dollars to help people who were not members. He was not helping his own people, but other people."

Dr. Dowie—Now what did you tell that for? (Laughter.) I am continually helping the poor outside of Zion, because we have scarcely any poor in Zion. (Applause.) Seventies, whenever you have called my attention to a case, has that case been relieved?

Voices—"Yes."

Dr. Dowie—We do it all the time to the extent of our power. We cannot undertake the work of the county, and we cannot undertake to relieve every poor person in Chicago.

Without telling what I do spend, I say to the joy of my

heart, and to the honor of God, and with great gratitude, that I give away thousands of dollars every year in charity, and I am very happy to be able to do it.

I have given sometimes the last available money that I had, in times gone by. I remember once in Los Angeles, I had emptied my pockets in giving to the poor. A man who had been blessed under my preaching was in need, and I gave him the last money I had. My secretary came up to me, and asked me for some money. I told him that he would have to wait, and that I would give him that money later in the night.

I told God about it. Within a few minutes a gentleman who had been wonderfully blessed came up to me and thanked me. He said, "I cannot express my gratitude in words, but this I do say: I owe to you more than my life. Please accept this little token of my gratitude."

He handed me an envelope. I put it in my pocket and thought no more about it. Presently my secretary came to me, and said, "Doctor, I want that money."

"All right; I guess I have it here." I took out that envelope, and found a thousand dollars, thank God.

Often and often I have given away the last penny I had to the poor, and I found I had lent it to the Lord, and He repaid me splendidly.

I do not care to boast about these things. I am attacked as the representative of Zion as being stingy and mean to the poor. It is a lie, and all Zion knows it. Only for Zion's sake would I speak on this subject: for we should always give alms "in secret" as Christ commanded. It is hard for me to speak on that subject, lest I should seem to boast and grieve God.

Poor Mrs. McDonald, why do you not hold your tongue? You got into bad company through defending that bad man La Grange, who had, and has, no right to speak to your daughter. May the good Lord deliver you from his hands. (Amen.)

But before I pass from Mrs. Ann McDonald, let me remind her that "Ingratitude is the worst of crimes," and that she has been guilty, as also has her daughter, of that detestable crime.

Again and again have they witnessed before thousands in this Tabernacle to their having been healed by the power of God, through my agency, of diseases which they declared were deadly.

In LEAVES OF HEALING for December 4, 1897, Volume IV, Number 6, no less than four and a half pages are taken up with their testimonies.

From that issue and from others we take the following extracts:

Extract from Written Testimony of Miss Kate Jean McDonald, dated December 1, 1897; published in LEAVES OF HEALING, Volume IV, Number 6, December 4, 1897.

I have already told you of my healing by the power of God through faith in Jesus, and by your agency, in Zion Tabernacle last March.

I have retained that healing, thank God, and am well and strong.

I am able to do all my schoolwork, as a teacher, and to conduct a practice with the Boys' Choir every Saturday afternoon, and play the organ in Zion Tabernacle every Sabbath morning.

We praise God with our whole heart.

I thank you for your kindness, and the trouble you have taken in my case.

Extract from Written Testimony of Mrs. A. McDonald, dated December 1, 1897; published in LEAVES OF HEALING, Volume IV, No. 6 December, 4 1897.

We also wish to thank you for your kind attention, and rejoice that God has answered your prayers for us, as he has also done for so many others.

Extract from Oral Testimony of Deaconess Ann McDonald, given in Zion Tabernacle, Lord's Day evening, May 29, 1898; published in LEAVES OF HEALING, Volume IV, Number 33, June 11, 1898.

I am thankful today that I live, for according to the doctors I would have been dead. They had my family watching for me to drop down at any time. I praise God I found His own word that He would heal me, cleanse me, and keep me. He has blessed my whole family. I praise His Holy Name.

Oral Testimony of Deaconess Ann McDonald, given in Central Zion Taberacle, February 22, 1899; published in LEAVES OF HEALING, Volume V, Number 20, March 11, 1899.

"I thank God for healing me. . . . I had to come to the man that I thought was a fraud and have him lay hands on me."

Deaconess McDonald then told the wonderful story of her instant healing in answer to Dr. Dowie's prayer. She had suffered from many troubles and could scarcely walk. Her physician had told her family that she might die at any moment. She rode up from Tabernacle No. 2 in the same car with Dr. Dowie. While the train was rushing along between Eighteenth and Twelfth Streets he laid hands upon her and prayed. She was instantly healed.

Does it not seem a farce to suppose that the drinking of a cup of tea in my private room between long and exhausting services, and other trumpery nonsense, has led her to see how God is displeased with the man whose prayers He honored in the saving of her life and that of her daughter?

It is incredible to suppose that is the real reason for her joining in this *Ram's Horn* attack on Zion.

The real reason is one which it is a shame even to think of.

May God have mercy upon her and lead her to repentance, else she will share the doom of all "who draw back unto perdition."

The Last is Bishop Thoburn.

The Editor of the *Ram's Horn* drags into his columns, page 13, an article published more than a year ago in the *Indian Witness*, in which Bishop Thoburn shamefully and falsely attacks myself and God's work in Zion.

My first answer to him was made as follows:

Extracts from LEAVES OF HEALING of April 22, 1899, pages 192 and 193, containing a Report of remarks made by Dr. Dowie in Central Zion Tabernacle on Lord's Day, April 9, 1899.

I wish, also, to refer to some unjust criticisms made upon myself and this work.

The reason of this lying about Zion is this: Bishop Thoburn in India, Hudson Taylor in China, and the leaders of missions in foreign lands are just trembling lest Zion should come to these lands. They say that already our literature is breaking up the missions everywhere. Thanks be to God for that admission. It is high time that such missions should be wakened up and broken up. Missionary work for the most part has been a perfect farce. There has been no blessing in any large degree, excepting in a few isolated cases where earnest and faithful individuals have risen above their environments. On the contrary, the Chinese have been converting the missionaries. Is that right, Elder Viking?

Elder Viking—"That is true."

REPLY TO LYING ATTACK OF BISHOP THOBURN, OF INDIA.

This attack of Bishop Thoburn's has been sent to me from England and from all parts of the United States, and from India itself, until I can see that it is doing a great deal of mischief. He challenges the work of God in Zion, and declares that I am an "arrant impostor."

I therefore place on record the fact that in Zion today thousands arose who have been healed through faith in Jesus and blessed spiritually. But I will take one case that occurred last week. When I read that attack of Bishop Thoburn's in the last clipping sent to me from the Detroit *Christian Advocate*, I just turned it over to God and said, "Give me this week, Oh God, in connection with the work, some striking miracle of healing that will be Thine answer." While I said it I thought of a lady who had come into the Home whom I had seen lying in her invalid chair on Saturday week night for the first time, Mrs. W. O. Ruby, wife of Dr. W. O. Ruby, late of Winterset, Iowa, now of Prentice, Wisconsin.

Now, when I came down Wednesday morning I was full of Thoburn, and I just felt like pitching into the Devil.

The great mass of the Methodists, of whose Church Dr. Thoburn is a Bishop, are serving Mah-hah-bone; they are bowing at the shrine of Baal, that dirty, old, disreputable Baal of the Canaanites.

The General Overseer then told the story of the wonderful miracle of healing which God had wrought upon Mrs. Ruby on the Wednesday morning.

Mrs. Ruby had been an invalid for twenty-one years and had been unable to walk a single step for thirteen years. At the General Overseer's request, on this occasion, she arose in the rear of the Tabernacle and walked firmly and without assistance to the platform, where she ascended a flight of several steps, amid the rapturous applause of the thousands assembled in the building.

Dr. Ruby then told the story of his wife's healing, after which Mrs. Ruby told of God's saving and healing power manifested in her body.

Dr. Dowie then continued:

Now, I send that answer back to India, and I say God healed her, Bishop Thoburn, and unless you repent, God will smite you, you "whited sepulchre." He will. You cannot fight Zion with impunity. Take the advice of Gamaliel: "If this work be of man, it will come to naught; but if it be of God, take care lest you be found haply to fight against God."

Bishop Thoburn, you are a big fool. You think the Methodist Church is a big Church; but you forget that, according to its own confession, it is dead.

Last year the Methodist Episcopal Church, North and South combined, lost eight thousand one hundred and thirty-eight members, according to their official statistics published in the New York *Independent*, January 5, 1899.

My second answer to him appears in LEAVES OF HEALING, Volume V, Number 49, September 30, 1899, and I will reprint it. It is in the introduction to Mrs. and Dr. Ruby's wonderful testimony:

HIS NAME SHALL BE CALLED WONDERFUL.

In every word that follows, we desire that every reader shall fully understand that we give all the Praise, and all the Glory, to God alone.

The Miracle of Healing which we are about to describe was wrought by God alone, in the Name that is above every Name given among men on earth.

The Power was His alone.

Our part in it was that of His Messenger and His Agent, no more and no less.

Blessing, and Honour,
And Glory, and Power,
Be unto Him that sitteth upon the Throne,
And unto the Lamb
Forever and ever.

On Wednesday morning, April 5th last, we were seated in the room in Zion Home where we are now writing these words, examining a heavy morning mail, when we suddenly came upon a newspaper clipping containing one of the bitterest attacks ever made upon us by one professing to be a Christian minister, and one holding the high office of a Bishop in the Methodist Episcopal Church.

It seemed to us to be simply incredible that any one who had ever known or loved our Lord Jesus Christ could have ever made the statements made in that article by Bishop Thoburn in the paper which he controls in India, where he is Missionary Bishop.

But there it stood, reprinted in the Michigan *Christian Advocate*, and it has since been sent to us from India in a copy of the paper in which it originally appeared. Plain and clear stood out the words, "Dr. Dowie is an Impostor."

These were accompanied by a column of wicked calumnies and baseless assertions, in attempted vindication of his action in branding us as an "Impostor" before all India, and all the world.

Indignation was swallowed up in grief, and we wept, as we poured out our heart in prayer to God for grace to bear, and grace to conquer.

We thought of all the hundreds of millions of Asia whom these wicked words would help to keep still more firmly in the grasp of Satan, of Sin and of Sickness.

We mourned, even as the prophet of old, and in his words we cried, "Woe is me, my mother, that thou hast borne me a Man of Strife to the whole earth!"

There seemed to be a special bitterness about this Bishop's curses upon ourselves and Zion, false, wholly false, though we knew them to be.

Then there came the Words of Comfort from God which He gave to His servant Jeremiah, when he had thus bewailed his lot that "every one of them doth curse me": "The Lord said, Verily I will strengthen thee for good; verily, I will make the enemy to make supplication unto thee in the Time of Evil and in the Time of Affliction."

Just at that moment the Prayer Bell rang in Zion Home, summoning all the Guests in Zion to the Assembly Room for Teaching, and for Prayer, and the Laying on of Hands in the Name of the Lord for Divine Healing.

I cried (laying aside for the moment the editorial "we") to be "strengthened for good" to the sick and sorrowing who were gathering, I knew, in that Room, burdened with sin and sorrow and sickness, in their Time of Evil and their Time of Affliction.

The piteous form came before me, as I had seen her for several days in the Home.

I thought of her sufferings for twenty-one long years at the hand of the enemy.

Oh, what a Time of Evil she had endured through all these years, during which she had been a member of the Methodist Episcopal Church, of which mine enemy was a Bishop, and during all that Time of Evil and of Affliction she had been continuously taught from the lips of ministers of that Church that the Evil was Good, and that the Affliction, the awful diseases and their countless tortures by day and night, were the work and will of God!

I thought of how Satan had used this "Masonic" Episcopal Church Bishop to help him in riveting the chains more firmly upon her, and tens of thousands like her, and how, even now, the Methodists of Winterset, Iowa, where she had lived for many years, and through the streets of which she had been carried only a few days before in a cot, were all mocking herself, and her husband, a doctor, for bringing her to Zion. I thought of how she had looked at me "out of the depths" when I had taught her a few days before God's Way of Healing, and of the Preparation which was evidently going on in her, as reported to me by my brethren, the Elders in the Home, and that she was looking forward hopefully to that morning's meeting when she expected me to lay hands upon her for healing.

I thought of how her daughter and mother and husband were all down there in that Assembly Room waiting for my coming, and of the intense pity which filled the hearts of all in the Home for this sufferer who had "suffered many things of many physicians," and who had not stood on her feet, or walked a step for thirteen long years.

Then my prayer to be "strengthened for good" took definite shape, and I prayed to God my Heavenly Father that He would give me "power over all the power of the enemy," and enable her to be so prepared that she would obey my Command to "Rise up, and walk! in the Name of the Lord Jesus, in the Power of the Holy Ghost!"

And thus my tears were wiped away, and I went down into that Room, in the full assurance of faith that I was God's Messenger and Agent, and not, what that vile Bishop had called me, "an impostor."

That which followed is told in the following pages by Mrs. Ruby and her husband, both of whom are now members of the Christian Catholic Church in Zion.

It is a Miracle of Healing beyond all dispute.

It is another Seal of my Message, and another Confirmation of my Office.

It is only one of thousands; but it is not less wonderful than any of them all.

The facts are beyond all dispute.

There were more than a hundred eye-witnesses present in that Assembly Room in Zion who heard and saw all that happened, and who saw her rise and walk at my Command in Jesus' Name.

The Time which has now elapsed, almost six months, and her excellent present condition of health, and the work which she has done all summer, and is still doing, on her husband's farm in Wisconsin, for he is now getting an honest living, having abandoned the bad business of a doctor, are all Confirmations of this Miracle of Healing, which make the case complete to date.

What need is there for more?

Only, ere we let the Witnesses speak for themselves, let all Zion everywhere raise fervent Songs of Praise to God for this and every Victory.

And let Zion pray that this wretched Bishop may be compelled to make supplication unto us, after making it to God, for forgiveness, since the Time of Evil and the Time of Affliction are already sorely upon him, and will come more heavily, if he will not repent.

And let the Little White Dove carry the Story to every Missionary in India, yea in all the World, and to millions of sufferers in every nation, in this and all the coming time, until Jesus come.

All Nations are coming to Jesus on His Holy Hill of Zion.

"The Lord dwelleth in Zion."

He is with us alway, even unto the End of the Age.

We shall be with Him through the Eternal Ages.

But the Great White Throne lies between us and Heaven.

If Bishop Thoburn does not repent, I summon him to meet me on the Judgment Day and answer to the Judge of All for the shameful Lie he wrote that day in India.

Until then, we leave on the pages of LEAVES OF HEALING this Record of God's Present Judgment and His Glorious Vindication of His Messenger. Every true Christian will rejoice, and all who hold to Baal will howl still louder, and cut themselves as they cry aloud, in Masonic Episcopal and many other Apostate Churches. But their god cannot answer: for he is being beaten everywhere by Zion on earth, and ere long he will be bound in hell.

You will see that I warned Bishop Thoburn faithfully that the Time of Evil and the Time of Affliction would fall upon him still more heavily if he did not repent of his wicked lies.

The following is from the M. E. Church paper, *World-Wide Missions*, for March, and it shows that my warning was a prophesy:

ILL HEALTH OF BISHOP THOBURN.

In a letter to the Missionary Office, written from Muttra, India, January 17th, Bishop Thoburn says that during the session of North India Conference he had a somewhat sharp attack, for which he was not able to give a medical name, but which *chiefly affected the brain*, and the doctors decided that it was caused by exhaustive and long-continued mental effort. The attack was sufficiently severe to disqualify the Bishop from presiding regularly in his Conferences, and made it necessary for him to be *constantly under the care of a physician. He is forbidden by the physicians to speak in public or to attempt any work that will require mental effort. The Bishop hopes to be able to resume his labors within a few months, and yet he is conscious of the fact that it may be a long while before he will be permitted to again attempt full work.* He closes his letter by saying: "The issues of health as well as of life are with God, and my only care is to cooperate with Him, whether in working or waiting." A. B. L.

Why does he not see that his "sin has found him out," and that he is reaping what he has sown—he went into the Devil's work, and he is simply getting the Devil's wages for sin, namely, disease and death, unless he repent.

That is the whole of the *Ram's Horn*. Do you think its horn is broken?

Audience—"Yes."

Dr. Dowie—I have the horn, and I will hang it on the walls. It was only a cracked old thing, any way. A miserable thing.

May God now in His infinite mercy bless this Answer to earth's remotest bounds. (Amen.)

We have nothing more to say. God has vindicated us.

Unanimous Verdict for the General Overseer.

Everybody who believes I have put a good and true case before you, and who would like to give a verdict in my favor, stand.

(In a twinkling, all in the vast auditorium, many of them not members of Zion, were upon their feet. There was not a moment's hesitation, so far as could be seen, on the part of any one. Two representatives of the press, who had been present throughout the day and had taken verbatim reports of all that the General Overseer said, arose at their table and audibly said that they would give a verdict for Dr. Dowie.)

PRAYER OF CONSECRATION.

Father in Heaven, in Jesus' Name, take me as I am. Make me what I ought to be in spirit, in soul, in body. Wherein I have sinned, I repent; I will do right in Thy sight, and to all men, for Jesus' sake. (All repeat the prayer, clause by clause, after Dr. Dowie.)

Now did you mean that prayer?

Voices—"Yes."

Dr. Dowie—Will you live it?

Voices—"Yes."

Dr. Dowie—God bless you.

The last word I say tonight is, as God has commanded us to bless them that curse us, and pray for them that despitefully use us, so I say, God bless these miserable wretches, and give them repentance.

After the Doxology had been sung the meeting was closed by Dr. Dowie pronouncing the following

BENEDICTION.

Beloved, abstain from all appearance of evil, and may the very God of Peace Himself sanctify you wholly, and I pray God your whole Spirit and Soul and Body be preserved entire, without blame unto the coming of our Lord Jesus Christ; faithful is He that 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.

WE ARE NOT to cling to Jesus. He is to hold us. We cannot hold Him. We are not to comprehend God. He is to comprehend us, and that is sufficient. We are not to hold the truth. It must hold us. When we are clinging to God, He cannot do anything for us.—Extract from Notes of Teaching of General Overseer in Assembly Room of Zion Home, preserved by a Deaconess.

ZION CITY BANK.

BY DEACON CHARLES J. BARNARD.

WHATSOEVER thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.—Ecclesiastes 9:10.

ZION'S Financial Institutions begin their second year with bright prospects, and the support and hearty coöperation of thousands of God's people, and also the good wishes of prominent bankers and business men. We rejoice in the fact that from the moment the doors of our Institutions were thrown open we have felt that God was with us, and that whatever has been accomplished it has been by the Mighty Power which works in and through every member of the True Church of God.

IT IS OUR constant prayer that every child of God may grow in the graces and in the knowledge of Jesus Christ, and become a power for good to others. We believe that the constant exercise of every God-given power and talent will not only bring happiness, but wealth. It will always be our purpose to aid God's people in every possible manner, and to help them to take good care of the money which God places in their hands.

AS SALVATION and Healing go hand in hand, so does Economy and Saving.

WE URGE parents to start their children early in life to save their money by placing it in this Bank, where they will receive interest at the rate of four per cent per annum, compounded semi-annually.

THIS INSTITUTION is intended to meet the wants of the poor as well as the rich; people who make little and who can save but little at a time are as welcome as the rich. One dollar deposited in our Savings Department will entitle depositors to a bank book, and thereafter they will be allowed to deposit sums from fifty cents upward.

THERE are several reasons why Zion City Bank is popular with money-savers. First, it is a safe Bank. Second, it is a Bank for all the people, rich and poor, men and women and children. Third, it is invariably courteous to depositors. Fourth, it pays liberal interest on money entrusted to its care. Fifth, it seeks new accounts with all who wish to save money.

THE AGITATION of Postal Savings Banks brings to light the need in many localities of the wage-earner for a safe and convenient place where small sums can be deposited. Our aim in the management of this Institution is to supply every possible facility, so that God's people can place their savings with us. The recent introduction of our Savings Stamps system affords opportunities whereby sums from five cents and upward can be deposited with us. These Stamps have been placed in the hands of agents in nearly fifty different sections of the country. We urge our people to patronize freely these agents. In localities where agents have not yet been appointed, we desire that friends correspond with us regarding the Savings Stamps. We want every one to feel perfectly free to write us regarding any subject upon which they may need counsel.

THERE ARE upwards of $740,000,000 in money in the United States treasury; $254,000,000 of this is in gold coin.

"THE Board of Directors of the National Bank of Commerce, St. Louis, Missouri, has taken steps looking towards the establishment of a fund for the pensioning of its old and disabled employees, and to give the active employees a share of the profits of each year's business." We believe the solution of the problem of employer and employee will be reached along this line.

FRANCE, one of the richest countries in Europe, had in 1896 more Savings Banks than three of the other powers, having deposits amounting to $150,000,000. The French people begin early to teach their children not only to save money, but to make a wise use of it. The same may be said of many other foreign nations. This fact accounts for the immense sums of money held by individuals in foreign countries. God's people in Zion cannot begin too early teaching their children along the lines of practical education.

THIS BANK welcomes the Laborer, Mechanic, Merchant and Capitalist. All are granted favors consistent with sound banking.

MANY PERSONS earning $50 or $75 a month fritter away $5 of it every month for needless things, all of which are perishable. In five years $300 has been lost. If this money had been deposited in the Bank fifty cents at a time, there would be a credit of over $365, including interest. Reader, which course are you pursuing?

DIMES GROW to be dollars when deposited in Zion City Bank; we pay four per cent interest.

BIRMINGHAM, ALABAMA, has a bank run by negroes. N. R. Petteford, its president, has successfully managed the business for nine years, and has proved himself a conservative banker. The bank has a capital of $25,000, 2000 depositors, among whom are white people, and deposits amounting to $50,000.

THE SEASON of European travel will soon begin, and the attention of persons going abroad is called to our arrangements for letters of credit and foreign drafts. Letters of credit obtained through this Bank will be honored at offices established in the Paris Exposition by The Credit Lyonnais and the Comptoir National d' Escompte de Paris. The well-known and reliable firm of Thomas Cook & Son will honor drafts drawn under letters of credit furnished through this Bank, and will furnish information and offer assistance to our friends.

WE HAVE also made arrangements with one of the best Steamship Lines to book persons from Chicago to all parts of the world at lowest possible rates.

WE ARE enabled to issue our own drafts on nearly all the important cities of the world, including Honolulu, Hawaii; Manila, Philippines; Havana, Cuba; San Juan, Porto Rico.

LEAVES OF HEALING.

Two Dollars will bring to you the weekly visits of the "Little White Dove" for a year, 75 cents will send it to a friend for fifteen weeks; $1.25 will send it for six months; $1.50 will send it to your minister, or to a Y. M. C. A., or to a Public Reading Room, for a whole year. We offer no premiums, except the premium of doing good. We receive no advertisements, and print no commercial lies or cheating enticements of unscrupulous thieves. LEAVES OF HEALING is Zion on wings, and we keep out everything that would distract the reader's mind from all except the Extension of the Kingdom of God, for which alone it exists. If we cannot send forth our Little White Dove without soiling its wings with the smoke of the factory and the dirt of the wrangling market place, or compelling it to utter the screaming cries of the business vultures in the ears of our readers, then we will keep our Dove at home.



By Rev. O. L. Tindall, M. A., B. D., Principal Ministerial Training Department.

ZION has many questions to solve. Among them there is none more important than the educational problem.

Some important questions were raised and discussed during the Anniversary week. All were agreed that Zion should educate her own children. The most practical plan seemed to be the one suggested by our General Overseer, to have a school in every Zion Tabernacle in the city, and also in those of the Branches.

Many believed that they should not be confined to Zion children, but take all the children who would like to come, and so make Zion children of them. "A little child shall lead them." We can reach the older ones through the children.

We find a desire among the outside world to have their children educated in a Christian school. They see the godless nature of the public school, where Rome holds rule, the Bible is a proscribed Book, and even moral teaching is not allowed.

The children as a rule get no religious teaching and training in their homes. Many Church members send their children out into the world with no word of prayer. Our Protestant children are growing up heathen, and soon become idolaters. Most of them are trained early in life to worship the golden calf.

Gold is the god of America.

All America worships at the shrine of Mammon.

Ministers are no exception. They go where he calls.

What our General Overseer says of Rome, "High money means high mass, low money is low mass, and no money is no mass," is true also of Protestantism.

Wealthy churches have their choice of ministers.

Papal Rome trains her children for Rome, and they care for nothing else. The rest of the country go to the Devil for their training.

Nothing is more evident than that Zion must come to the rescue.

Denominational schools, even if they taught pure religion, come in too late.

A boy who has run wild fourteen years is a hard case to manage and bring into line religiously.

The only religious training our boys and girls get is what is furnished in the Sunday Schools, and for the most part that amounts to nothing.

Six long days with the Devil and one short hour with an ignorant worldly Sunday School teacher!

When one begins to investigate this subject, he sees at once why the whole family, social, and political fabric is tottering and ready to fall. It is because the foundation is faulty, and the building will not stand the strain.

It is because the children have not been taught and trained in the truth of God.

Education without religion is only a refined curse to any country.

Many devoted and well-meaning Christians do not know how to teach the Christian Religion.

They think true religion is a thing only of the heart, and suppose love, which is given by the Lord as the very quintessence of the Christian life, is mere emotion, belonging only to the sensibilities, as the false psychologies give it.

Jesus taught in His answer to the lawyer that a man loved God not only with the heart, but with his mind and his muscle also. Commentators and educators have ignored that truth. They are muddled in their psychology as well as in their theology. Zion proposes to teach that a man should love God with his whole spirit and soul and mind and body, or strength. Therefore, if he be rightly taught, the greater his mental capacity the greater will be his love. The more muscle, well developed and trained, the greater will be his capacity to love God.

We see this beautifully illustrated every day in our God-given General Overseer, who can, by his great mental and physical endurance, love God in a most active and efficient way from eighteen to twenty hours out of the twenty-four, while the most of us would faint by the way if taxed with the same labors eight or ten hours.

We covet that gift to love God more and longer.

If you study the matter closely, you will find that Love, "the greatest thing in the world," is made of mighty stern stuff. It has brains and body as well as blood and heart. Do not suppose for a moment that a man can love God as well with a frail and sickly body as with robust health.

Do not imagine that an idiot can love God to any practical purpose.

The question before us is, Can Zion inaugurate and carry out that kind of a programme in her educational scheme? If so, God has use for her; if not, she will be as useless as most of the schools and colleges now in existence. If she does this to any marked degree, she must begin with the children and teach them fundamentals—that the fear of the Lord is the beginning of wisdom, and to depart from evil is understanding.

Some of our Zion Tabernacles are all ready for a Zion School, and are calling for it. Even outsiders are asking for it. Teachers are offering their services, gratis, for the love of the work.

Time, talent and money spent at this point is bound to give good returns. We believe that some places could begin the work in a modest way, even now.

It would accommodate many who live too far away to avail themselves of the present primary school, and it would give relief to our overcrowded condition.

NOTES OF THANKSGIVING TO ZION'S GOD

Extracts From The General Overseer's Correspondence

Compiled by O. J. Speicher, Private Secretary

WITH calm and positive confidence in the overruling power of God, the General Overseer of the Christian Catholic Church leads on the Army of the Lord to certain and constant victories.

Whilst the enemies of Zion are loudly crying "Fraud," "Humbug," etc., he commits himself and his people to God, and facing the enemy at every point he inspires his flock with new courage and zeal.

From the East, the West, the North, the South, come testimonies from the hearts of grateful ones whose sins, sicknesses, diseases, and troubles have gone because the General Overseer and Zion have been true to God and prayed in faith with them.

The next evening after the General Overseer's reply to the *Ram's Horn's* bitter attacks upon him, the writer's little babe was taken sick. A high fever was soon noticed. An immediate request was made to the General Overseer that he pray for the dear little babe. It was just a few words which were uttered audibly, "Father in Heaven, hear and answer and check that fever now, for Jesus' sake," but the prayer had immediately reached heaven, and the fever was quickly taken away. The babe was soon well

With praise to God for all His mercies, we record some more testimonies.

Healed of Asthma and Spiritually Blessed.

Elizabeth Burns, 6426 Peoria Street, Chicago, writes as follows, under date of February 2d:

DEAR GENERAL OVERSEER:—It will not be convenient for me to be at the testimony meeting tonight, but I wish to add my testimony with the rest.

Five years ago last September I heard the teaching of Divine Healing. I believed it, and was healed of bronchitis and what was developing fast into asthma. I had taken treatment for a whole year from Dr. Hayes, of the Asthmatics' Institute, Buffalo.

My cough and shortness of breath were healed as I received and believed the truth.

Now all I have to do when anything goes out of order is to ask an Elder to pray, as in James 5:14. The spiritual blessing is even more blessed than the physical.

Relieved at Time of Prayer.

Joseph L. Leavitt, writing from Waterloo, Iowa, March 3, 1900, says:

DEAR GENERAL OVERSEER:—Yours of March 1st received. Was most wonderfully relieved of my oppression about eleven o'clock of the morning that I sent you the telegram.

Many Blessings Through Zion. Instantly Healed of Effects of a Fall.

Mrs. M. A. Fretz, 1506 Michigan Avenue, Chicago, writes as follows under date of March 4th:

DEAR GENERAL OVERSEER:—I desire to thank you for the many blessings I have received through your teaching in Zion. I thank God every time I think of you for sending you with a Gospel which saves, heals, and keeps.

I was a member of three denominations. None of them knew anything about the Healer.

I have been healed of many troubles since coming into Zion, such as severe stomach trouble, piles, neuralgia, headaches, pleurisy, and a cough which used to trouble me every winter. For the last two years I have not even had a cough, for which I am very thankful.

A few weeks ago I had a very severe fall, nearly killing myself.

I sent for Elder Holmes, and when he laid hands on me and prayed, the pain immediately left me and I could breathe freely, which I could not do before. I was very much bruised and was sore internally, but that is all gone.

Praise to my Great Physician! I have not used medicine for three years. I am so happy to know Zion, and I thank you and Elder Holmes for your prayers. May you be a blessing to many is my prayer.

Instant Healing of Alarming Illness. Zion Makes Life Worth Living.

Mrs. Lou Zweizig, Factoryville, Pennsylvania, writes as follows under date of February 22, 1900:

REV. DR. DOWIE:—Our boy, two years old, had a severe attack of acute bronchitis on Saturday, February 17th. We knew at the approaching of the night he would be worse, and we concluded to make our plans in the afternoon, either for the doctor or send a telegram to Zion Tabernacle for Dr. Dowie to pray for him.

He was alarmingly ill through the whole day, and at 4 P. M. I sent the message. At about the time you and Dr. Speicher prayed for him (5:15 eastern time) he quietly went to sleep and gradually got better each day, and is now getting well.

We always raised a pig for our own use, but we have concluded not to raise any more pork.

Through LEAVES OF HEALING God opened our eyes to see that Jesus is the Healer of His people.

At first we thought you were very harsh, but by reading and looking up these things in the Bible we found them correct. It is now an inspiration to study the Bible and read it understandingly, which makes life worth living.

Our prayer is that God will abundantly bless you and your dear companion, and prosper your good work.

A Grand Victory Over Satan.

Mrs. Pauline Jarrett, St. Joseph, Illinois, writing under date of February 22, 1900, says:

DEAR BROTHER IN CHRIST:—I am happy and blessed in being able to say that I have had a most glorious deliverance from the sickness which had taken hold of me.

The doctor here says I had the grip and tonsilitis.

I had been sick seven days when I wrote to you for prayer. I do not know what time you prayed, but the fever began to abate as soon as I sent the letter to the office. I was trusting God for healing, and had taken a stand to hold out faithful even though I should die.

I had eaten scarcely nothing for five days. The night of the 14th the fever left me entirely. I was very hungry and weak, and I got up and cooked myself a meal and ate heartily.

I sat down to the organ and played and sang my favorite song "My Jesus, I Love Thee; I Know Thou Art Mine."

Then I commenced coughing and spitting up the disease. My throat bled for awhile first. Then it broke loose in my throat and lungs and I spit it up and blew it out of my nose all day, until I was perfectly clear of it.

I knew I had a hard battle to fight, but thanks be to God who said, "I will never leave thee nor forsake thee." Through faith in His Name you came to my relief and we have gained a grand victory over Satan.

God Quickly Answers Prayer.

H. E. Calkins and wife, of Mt. Ayr, Iowa, write as follows:

DEAR DR. DOWIE:—We write to thank you for your prayers and kindness to us in our trouble. The last time we wrote to you asking you to pray for our little Kelsie, the fever left him about the time the letter reached you. He improved right along. He seems to be all right now and eats heartily.

We are all well, for which we give God all the glory.

May God bless you and keep you and all Zion, is our prayer continually

---

Leaves of Healing Blessed in England.

A gentleman from England now in Zion Home says:

No one in this room has more cause to rejoice for LEAVES OF HEALING than I have. It has been a great blessing in England, and there are hundreds of people there ready to receive Zion teaching and waiting to be baptized. Wherever I have been sending LEAVES OF HEALING I have received letters saying they have been blessed.



ZION'S LITTLE FOUR.

DEAR JUNIORS:—I have four words before me that I think will explain the situation—four questions: **When? Where? Who?** and **What?** Four nice questions to put in front of every lesson you have to study.

But the one question before us now is about **"Zion's Little Four,"** whose faces you see on this page. Many of my little ones have said **When?** will you tell us about them? **When?** were they born? **Where?** do they live? **Who?** are they? **Who?** are the papas and mammas? **What?** about them?

So now I will endeavor to give you the answer to the four questions **When? Where? Who?** and **What?** In relation to the sweet little ones before us:

First—**When?** They were born.

In Volume 6, Number 18, we find **When?** as to the year, 1899.

Blanche Elisabeth Anderson, born Lord's Day, March 19, 1899, 2 A. M.

Paul Dowie Sprecher, born Lord's Day, March 19, 1899, 3:30 P. M.

Lois Marian Speicher, born Lord's Day, April 2, 1899 (Easter Sunday), 10 P. M.

Grace Carol Viking, born Friday, March 3, 1899, 3 A.M.

Second—**Where?** Zion Home, corner of Michigan Avenue and Twelfth Street, Chicago, Illinois, United States of America.

Third—**Who?** Names as given above, but known as "Paul" (Love), "Grace" (Joy), "Blanche" (Gentleness), "Lois" (Goodness).

Lois Marion, daughter of Overseer J. G. Speicher.

Grace Carol, daughter of Elder C. F. Viking.

Blanche Elisabeth, daughter of General Recorder E. S. Anderson.

Paul Dowie, son of Mr. O. L. Sprecher, Private Secretary for Rev. John Alexander Dowie.



Fourth—**What?** Four little ones dear to us all; three of them now at Zion Home, Paul, Lois and Blanche, while the fourth one, or little "Joy," is now with her parents in Japan, on the way to their work in China. For her Bible verse, or the one our Central Band of Juniors gave her, see Psalm 81:10. She has her little mouth open in picture No. 1, and may we all pray that the little open mouth may feel the force of the promise for the mouth in Psalm 103:5, amid the five who's.

What? are the other four?

In this number we find the second position with the little four changed in their attitude from a standing to a sitting posture, and Paul on the extreme left and Grace on the right; Lois next to Paul, then Blanche.

Notice the four expressions here—Paul (Satisfaction). Who cares? I have my rattle. Lois (Supplication), as if saying "Mamma, please do take me." Blanche (Suspense, or something coming), I am looking for it. And last, Grace (Sadness), a cloud has come over our little Joy, and the order reversed from the last picture, reversed also as described in Isaiah 61:3.

One can almost see the four **Why's?** found in Psalm 42:5 and 11, as we look at the sadness written there on the little face. I wonder if that was the kind of a face spoken of in Nehemiah 2:2. **"Why?"** Well, the prophet tells why he was sad, and I will have to tell you why for Grace.

Paul ("Love"), who sits at the other end of the seat, pulled Grace's (Sadness) hair, and (like the irrepressible Paul of old) he would poke his little fingers at and into her eyes.

Bad and Sad tells the whole story. He was so Bad is why she is so Sad, and it is Sad that he was so Bad.

Our wish for **Zion's Little Four** is found in the word about four girls in a home where Paul the Apostle was visiting, and the name of the father of the four girls begins with P. The place to find the story is Acts 21:9, and he was from a noted company of business men (see Acts 6:1-7.)

Another wish for the **Little Four** (for their friends' sake) is that they will abstain much from what some big folks did, as seen in Acts 21:15. The first letters are wwe. The next letter, or the last one, is the first one of the name of the father of the four girls.

What is the word?

JUNIOR CORRESPONDENCE.

501 HASTINGS ST. EAST,
VANCOUVER, B. C.,
October 15, 1899.

DEAR ELDER HOLMES:—How are you and the Junior Seventies?

We have a great many children in our Junior Seventies. How are you getting along with your Junior Gems? I wish I was in Chicago and could be with you every Sunday morning.

The weather is very cold here now, but I do not mind it much because I am used to it. I go to school now. The school is only one block from our house. I am in the first reader.

This five cents is for the Junior Seventies' work.

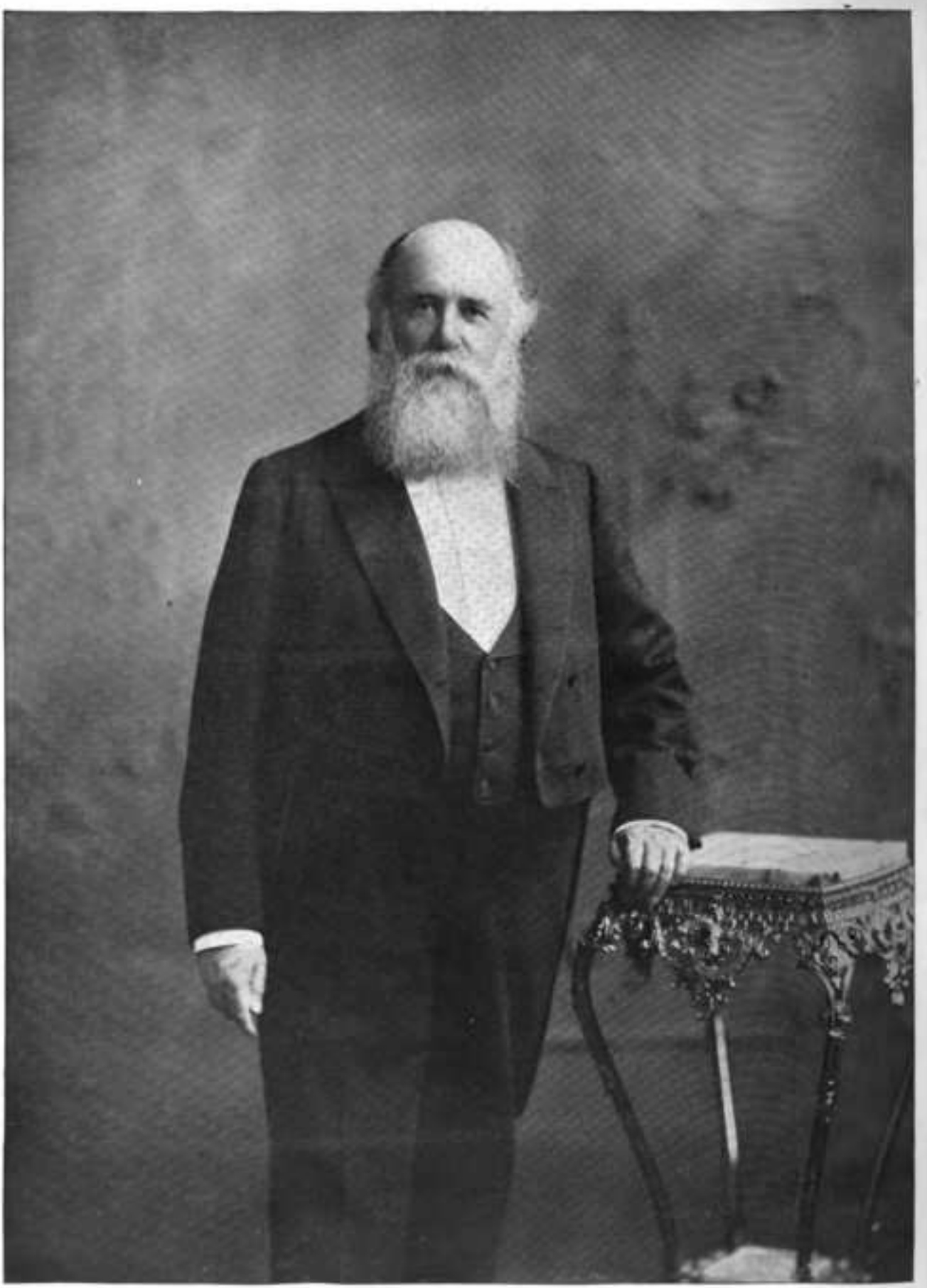
Good by.

EDGAR PAUL SIMMONS.

Many of the Juniors are saying, "Button, button, who has the button?" with the face of our General Overseer and his wife, also of "Zion's Little Four." Well, we have them now, and you can get them by the dozen at three cents each for the small ones, five cents each for the medium size, and six cents each for the large ones, by mail, postage paid.

Samples of the large ones, two for twenty-five cents; of the medium ones, three for twenty-five cents; of the small ones, at five cents each. With these you can help preach the Word and add to your Junior Fund.

Send orders to the Superintendent of Zion's Junior Seventies, 1207 Michigan Avenue, Chicago, Illinois.



THE REV. JOHN ALEXANDER DOWIE,

He sendeth His word and healeth them.

PATIENCE

LEAVES OF HEALING

I am the Lord that healeth thee.

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

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

EDITED BY THE REV. JOHN ALEX. DOWIE.

VOLUME VI. NUMBER 21. CHICAGO, MARCH 17, 1900. PRICE FIVE CENTS.

GOD'S WITNESSES TO DIVINE HEALING.

EX-EVANGELIST OF THE CHURCH OF ENGLAND HEALED OF RHEUMATISM.

HOLDING A FORM OF GODLINESS, BUT HAVING DENIED THE POWER THEREOF.

Magnificent, almost sublime, in her classic ritual; grand and imposing in her externals; rich in her lofty-spired and proud-domed Cathedrals and Churches, her landed estates and replete treasuries; with the most learned and scholarly clergy in the world, the historic Church of England has lost the power of godliness.

Her sacred vestments have become stained with the mire of lust for gold, lust for position, lust for popular favor, lust for political preferment, and lust for the pleasures of society.

While she increases the number of her high-salaried ministers, builds new churches and multiplies her auxiliary organizations, her people are starving for the Bread of Life, the Everlasting, Triune Gospel.

They are dying in their sins and she does not preach a practical Repentance and Faith which will save them from their sins.

They are perishing in their diseases, and she does not point them to Jesus, the Ever-willing and All-powerful Healer of "all manner of disease and all manner of sickness among the people."

She has betrayed her sacred trust into the hands of the modern Sorcerers, the physicians and the pharmacists, and lost two-thirds of the wonderful Gospel which was placed in her hands when she began her mission to the world, centuries ago. True, she has still many godly men and women in her membership; many true servants of God in her clergy. But, praise be to God, they are coming out.



EVANGELIST F. W. A. MacCORMAC.

The Voice to Zion and God's People in Every Land is ringing out throughout the land and across the waters, and everywhere God's true children are hearing, and heeding that Divinely-commissioned Message.

The prison walls of ecclesiastically-imposed ignorance, prejudice and bigotry are being cracked through and through; huge breaches are beginning to appear, and the liberated people are flocking into Zion.

In Zion their hungry spirits are fed on the "Bread which cometh down out of heaven."

In Zion their disease-racked bodies are healed by the power Divine.

Among those thus blessed in Zion is the able and fearless young Evangelist whose manly face is pictured on this page.

Although born and reared in the Apostate Church of England, he early repented of his sins and gave his heart to God. Having made a thorough con-

secration to his Master, he began to devote his life to service for Him while still a youth.

But the Devil laid his defiling and torturing hand upon that earnest, active and successful young worker, and cramped his usefulness by afflicting him with Rheumatism.

Yet that Church, while teaching the sufferer that God was his kind and loving Heavenly Father, at the same time taught him that this Father of Infinite Love and Compassion was laying him often upon a bed of pain, condemning him to ever-increasing agony which could only end in complete helplessness and finally Death.

This doom, the young Evangelist was told, had been pronounced upon him for the glory of God and for his good.

Yet he was constantly encouraged to apply every means known to so-called medical science to rid himself of this, which was to be for the glory of the Heavenly Father and his own eternal welfare.

Such false, inconsistent and blasphemous teaching on the part of the churches is causing the people to turn away from them in utter disgust and lack of confidence.

Evangelist MacCormac, after seeking to many physicians in vain for healing, was finally deluded into the vain hope of relief by a change of climate, that bubble in the pursuit of which so many thousands of victims have gone down to the grave.

The Devil's power to afflict is felt in Manitoba as well as in London.

It was while on the way across the Ocean that the blessed truth that God was glorified in His children's health and not in their sickness, in their strength and not in their weakness, in their usefulness and not in their invalidism, came to him.

Two members of Zion journeying toward Headquarters from far-away South Africa became acquainted with the suffering young clergyman.

In those beautiful summer days, and throughout those calm starlit nights upon the broad Atlantic, these Messengers of Zion opened to his wondering vision the beauties of the old-time Gospel which was preached first by Christ and His apostles.

He changed his plans and came to Zion Home, where, in answer to the General Overseer's prayer, he was instantly and permanently healed of the Rheumatism with which for fourteen years the Devil had afflicted him.

On November 5, 1899, he was ordained an Evangelist in the Christian Catholic Church in Zion, and God has signally blessed him in that ministry.

His testimony to God's power and willingness to heal, which follows, is simple, straightforward, manly. It has the undeniable and indisputable ring of truth.

May God bless that testimony to earth's remotest bounds, wherever men are bound in the chains of false doctrine; and may He especially apply it by His Holy Spirit to the hearts of the thousands of His true children who are deceived by the "form of godliness" which lacks Divine power in the Church of England, and many other apostate National Churches. A. W. N.

WRITTEN TESTIMONY OF EVANGELIST F. W. A. MacCORMAC.

ZION, CHICAGO, March 14, 1900.

REV. JOHN ALEX. DOWIE,
General Overseer of the Christian Catholic Church.

Dear General Overseer:—I desire to add my humble testimony to the many thousands now on record, that the power of God to heal the sick "is just the same today."

In the spring of 1886 I suffered severely from an acute attack of rheumatism, and although I received treatment from two physicians, well known in Belfast, Ireland, I cannot say that for any length of time I was entirely free from this dreadful disease.

Having been brought up in the Episcopal Church, I was confirmed at the age of sixteen years.

About six months after my confirmation I was convicted of sin and converted to God. As a result I began to look about for an opportunity to do some little work for the Master. I offered myself to the Superintendent for work in the Sunday School, and as a teacher remained there for three years.

I then took charge of a small Sunday School in a poor district of the same parish, and by dint of hard work saw this school at the end of four years increase in numbers from less than one hundred scholars with four or five teachers to 580 scholars and thirty-two teachers.

During these years I suffered intensely from my old enemy rheumatism, and, as so many professing Christians do, called in the so-called best doctors, asking God to bless the remedies prescribed.

When about eighteen years old I felt called to give myself entirely to evangelistic work, and with this in view, prepared for the Bishop of London's examination.

In September, 1894, I was accepted for evangelistic work, and licensed by the Bishop of London.

I shall ever remember the day when, with some thirty other young men, full of zeal, and burning to carry the Message of Salvation to a sin-stricken humanity, I knelt at the altar-rail, the hands of the Bishop were placed on my head, he commissioned me to "go preach the Gospel," and prayed that I should receive the Holy Ghost for that work.

It was indeed an impressive ceremony, but no ordination I have ever witnessed was so inspiring or impressive as that in Central Zion Tabercle on November 5th, last year, when you as God's Messenger, and General Overseer of the Christian Catholic Church in Zion, laid hands on me and prayed that I should receive the Holy Ghost for the work of the ministry.

The years of my labor as an Evangelist in England were not all sunshine. Satan was a constant visitor in the form of rheumatism, while friends were constantly advising me to try every new cure that turned up.

I tried Turkish baths, brine baths, massage treatment, mineral springs, patent medicines, etc., until in disgust I gave up trying altogether.

In January, 1899, and till nearly the end of May, I suffered much, and determined to resign my work in London, and go to Manitoba, Canada, where I was told the climate was much better than that of England.

With the intention of taking up missionary work in the far Northwest, I took passage from Southampton on June 1st, knowing nothing of the Gospel of Divine Healing or God's work in Zion.

But in the same vessel journeying to Zion, were the Rev. J. C. Büchler and Dr. Matthew Jarvis, of the Christian Catholic Church of Johannesburg, South Africa.

They at once poured into my ears and spirit the Message of a Full Gospel of Salvation, Healing, and Holy Living.

The first and last parts of this Triune Gospel I was familiar with, but as for the second part, I honestly confess I was never taught to believe that such existed in these latter days.

Yet when I took up my Bible and went over the ground covered in the long conversation with these men, I at once saw what a mistake I had been making all these years. In my heart I determined *at some future time* to see Zion.

However, both Mr. Büchler and Dr. Jarvis urged me to come straight to Chicago and see Zion, and learn more of what God was doing for His people.

I consented to come, and on my arrival (which happened to be on the evening of the last reception of last season at Zion Home) I was kindly received by you and your dear family, and welcomed by the officers and friends of Zion in such a hearty manner that I could account for it only in one way—that God was ever with these people and in them to a greater extent than I had ever seen before.

On the Monday following I entered the prayer room in Zion Home, and you prayed for me.

In answer to your prayers God delivered me from all my rheumatism, and I have never had a touch of it since.

The winter which I am now experiencing in America is by far the severest I have ever gone through.

I think I have had an opportunity of testing not only God's power and willingness to heal, but also to keep.

While out on an evangelistic tour, assisting Evangelist (now Elder) Kennedy, the weather was most inclement, and quite a new feature to me; still, never once did my old enemy molest me.

I thank God that ever my eyes were opened to the truth as taught and lived in Zion.

I thank God for His wonderful goodness to me, in destroying the work of Satan by stretching forth His hand to heal my body.

I thank God that I am privileged to be one of Zion's Army fighting against sin, sickness, and disease.

Above all I thank God for you, our beloved General Overseer, and the teaching received since my coming to Zion.

Praying that God's richest blessing may rest upon your labors at all times, believe me,

Your obedient servant, F. W. A. MACCORMAC.



And ye shall be hated of all men for My Name's sake: but he that shall endure to the end shall be saved.—Matthew 10:22.

IN last week's issue of LEAVES OF HEALING we gave a letter in this department written by an Indian Chief to our General Overseer, telling of his conversion.

The following extracts taken from a second letter, by the same writer, tell of his efforts to preach a Living Christ to the people:

ST. PETER'S RESERVE, N. W. T., February 24, 1900.

REV. JOHN ALEX. DOWIE.

Dear Brother in Christ Jesus:—Please find the enclosed Baptist paper, published at the City of Winnipeg. I am surprised to know that this body of Christians fight against Zion.

I am enjoying your papers, LEAVES OF HEALING. I received from the Lord strength and joy and happiness since I commenced to read them.

When I was converted unto Jesus Christ, I was anxious to go about and preach Jesus and Him crucified to sinners. My mind was on the Fisher River Reserve.

I had no means, but I asked the Lord to provide me means. I started towards Winnipeg, and I did not go far till I met a man who asked me if it was true that I was going North to visit the Reserve. I said, "Yes, but I have no dog train." He lent me four dogs.

Coming to the town of Selkirk, as I went towards Winnipeg, I met a man. He asked me if I would like to be a Christian. I told him I was a Christian, being born from above. I said I was anxious to go North to tell my people what great things God had done for me. Then he said he had received $30 from a Christian brother to be used in extending the Kingdom of God, and he gave it to me. I then bought all of the necessaries for the trip, and had some money left for my family.

Next day I started for the North. It was a nice day, and I ran all day along beside my dogs—about sixty miles. The second day I ran about forty miles.

The next day I could not go very far, facing a big storm, before I made my camp on a bluff of pine trees. I stayed there alone, praising my Living Master with a rejoicing heart.

I did not know how far I was going, but I wanted my Master to guide me.

I ran all day the next day, until about ten o'clock in the night, when I reached the first Indian Reserve, Fisher River.

I went to the first house I reached and knocked at the door. A man opened the door, and I asked him to let me camp at his place for the night.

He at once asked me my name. I told him. Then he said I could not camp in his house, that I had better hunt for another place; and he shut the door.

It was pitch dark and snowing—a big storm and cold. I went to another house and asked permission. I was asked my name again. I told him, and he said he could not let me in.

I asked him why. Then he said: "An Archdeacon Phair, of the Church of England, came by and warned our minister, saying there was a false teacher, or false Christ, in the region now, coming to Fisher River. Our minister told us strictly not to allow you in Fisher River." He shut his door with these words.

I was hungry and my dogs were tired, running all day without a trail.

When I started from that house, I saw how Jesus, my Leader and my God, was treated in this sinful world. O, I wanted to praise Him. I knelt down on the snow beside my dogs and thanked Him with rejoicing heart. I got up from my knees with fresh courage.

I went towards another light from a window. It was across the river. So I drove my dogs towards this light.

I tried these people.

It was about twelve o'clock in the night.

The man was very old. He asked me my name. I told him. Then he mentioned my father's name and said, "Is that your father?"

I told him Yes. He said, "It is a pity to deny you, such a night as this. Well, if you promise not to bother me with your religion and my religion, I will let you in."

I said, "I suppose you will allow me to praise my Master?" "O, yes," he said, "you can have your own prayers."

Then he let me in. I housed my dogs and fed them. I ate my own meal and laid my bedclothes ready to retire. They were all in bed. I was alone in one room.

I lighted a little candle I had, and read the fourteenth chapter of John's Gospel, with thankful heart for the blessing of the day.

I read aloud and sang a hymn from John 3:16.

I sang the hymn heartily. Then I knelt down and prayed. While I was praying, the old man came and knelt down beside me; then another, till every one of them came and knelt with me.

I did not say anything to them, as I promised. The old man sat still, looking in one place.

At last he asked, "You are teaching the same as you are praying?" I said, "Yes; there is no other way that we can teach to be accepted by God through His Son Jesus Christ's finished work on Calvary's cross."

He said, "How is it that an Archdeacon of the Church of England warned us that you are a false teacher, the false Christ which is written about in the New Testament? The Roman Catholic priest also warned us. These Indians belong to the Methodist Church."

"Well," I said, "I am thankful I was brought out from among their Church."

He said, "Stop at my house tomorrow."

The old man went away very early the next morning. In the evening I was invited to one of the largest buildings on the Reserve.

They did not allow anybody but the old men to come, for fear I would lead the young astray. They brought their Bibles, and I preached to them and proved all from the Word.

The Lord touched their poor hearts, and they asked me to stay another night and they would invite both old and young.

I told them to bring their Bibles, for I did not teach anything but what Jesus taught His children.

The next night a big crowd came out. They kept me all the week.

Before I left there were eighteen families professed Salvation.

I am waiting for the Lord to guide me and open my way. A poor Indian, I am a child of God; my sins forgiven and my body healed of many diseases, and wife and children have the same faith in Jesus.

Verily I say unto you, Whosoever shall not receive the Kingdom of God as a little child, he shall in no wise enter therein.—Luke 18:17.

While the "wise and prudent" are trying to find the way into the Kingdom of God by reasoning and intellectual perception, the little children receive it by believing and obeying God's commands.

Jesus taught His disciples that the way to *know* the doctrine was to *do* the will of the Father. (John 7:17.)

We give an extract from the letter of a lady in South America, into whose home the Little White Dove is carrying the Message of Jesus the Saviour and Healer. She writes:

On Sunday Helen was ill with fever, for which I gave her aconite.

Of her own desire she asked me to pray that Jesus would make her well. I did so, and at once she was perspiring. By night she was better, and by morning quite well.

After prayer I gave her no more medicine. In fact, I felt I dared not disobey or show before her any lack of faith on my part.

Zion Literature Sent Out From a Free Distribution Fund Provided by Zion's Guests and the Friends of Zion.

Number of rolls reported to February 17, 1900	242,000
Report for week ending February 24, 1900	7,031
Report for week ending March 3, 1900	21,057
Report for week ending March 10, 1900, including literature not previously reported	52,789
Total number of rolls to March 10, 1900	322,877

He sendeth His word and healeth them.

LEAVES OF HEALING

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

A WEEKLY PAPER FOR THE EXTENSION OF THE KINGDOM OF GOD.
EDITED BY THE REV. JOHN ALEX. DOWIE.

Entered at the Postoffice, Chicago, Illinois, as Second Class Matter.

Subscription Rates.		Special Rates.	
One Year	$2.00	100 Copies of One Issue	$1.00
Six Months	1.00	56 Copies of One Issue	1.00
Three Months	.75	To Ministers, Y. M. C. A.'s and Public Reading Rooms, per annum	1.50
Single Copies	.05		

For foreign subscriptions add one dollar per year for postage.
Subscribers desiring a change of address, should give present address, as well as that to which they desire LEAVES OF HEALING sent in the future.
Make all Bank Drafts, Express Money Orders or Postoffice Money Orders payable to the order of JOHN ALEX. DOWIE, 1200 Michigan Avenue, Chicago, Ill., U. S. A.
Station J. Long Distance Telephone South 666. Cable Address "Divine, Chicago."
All communications upon business must be addressed to
MANAGER ZION PUBLISHING HOUSE,
1200 Michigan Avenue, Chicago, U. S. A.

CHICAGO, ILLINOIS, MARCH 17, 1900.

TABLE OF CONTENTS.

Leaves of Healing, Saturday, March 17, 1900.

GOD' WITNESSES TO DIVINE HEALING—
Illustration—Evangelist F. W. A. MacCormac, ... 657
Written Testimony of Evangelist F. W. A. MacCormac, . . . 658
ZION LITERATURE MISSION, ... 659
EDITORIAL NOTES—
The Great Demand for LEAVES OF HEALING Containing Reply to the *Ram's Horn*, ... 660
The People Lose Interest in the *Ram's Horn*, ... 660
Foolish and Self-Stultifying Correction in Mr. Torrey's Attack 660
No Member or Friends Lost by Zion Through *Ram's Horn's* Attack, ... 661
Call for Coöperation in Circulating Reply to *Ram's Horn*, . . 661
Malevolently and Ridiculously False Editorial in the *Ram's Horn*, ... 661
Reply to False Editorial, ... 661-662
Contemptible and Lying Attack of Dr. Ashmore, ... 662
The *Ram's Horn's* "Avalanche of Praise," 662
Reply to Criminally Libelous Letter of Rev. Kittredge Wheeler, ... 662-663
Charles J. Heckler's Hypocritical Letter, ... 663
Valueless Opinion of One E. W. Weeden, ... 663
Shameful Lie of the Chicago *Daily News*, ... 663-664
Reply to the *News*, ... 664
Concerning David Bisler, ... 664-665
One Confession of Crime Prompts Another, ... 665
This Issue of LEAVES OF HEALING, ... 665
Baptisms in Zion in Three Years, ... 665
CARTOON—
Zion's Greeting to France, ... 666
A VOICE TO ZION AND GOD'S PEOPLE IN EVERY LAND—
Conference of Zion's Seventies, ... 667-669
Address to Zion's Seventies, by Elder Wm. deKoenden-Fox, . 669-675
A Description of Zion City as God Will Make It, ... 675-677
The Coming City, ... 677-679
General Conference on Zion City, ... 679-681
ZION CITY NOTES, ... 682
ZION CITY BANK, ... 683
CHEERING WORDS FROM ZION'S GUESTS, ... 684-685
NOTES OF THANKSGIVING TO ZION'S GOD, ... 686
ZION'S BIBLE CLASS, ... 687
BAPTISMS, ... 688

EDITORIAL NOTES.

"THE LORD HATH FILLED ZION WITH JUDGMENT AND RIGHTEOUSNESS."

THERE shall be stability in thy times,
Abundance of Salvation, Wisdom, and Knowledge:
The fear of the Lord is His treasure.

WE REJOICE in the manifold blessings which continue to pour in upon Zion from all the earth.

OUR SPECIAL ISSUE of forty pages, containing our Reply to the *Ram's Horn* and its wicked contributors, has been received with the utmost favor throughout the city and land, and expressions of satisfaction and confidence and rejoicing in victory are pouring in upon us from all quarters.

ZION'S PRINTING PRESSES are working night and day to overtake the orders for this special issue, and will have to continue working for weeks to come, almost without intermission, except on the Lord's Days.

WE APPEALED last Lord's Day afternoon to a very large audience in Central Zion Tabernacle for One Thousand Dollars to enable us to send out 20,000 free copies of LEAVES OF HEALING.

There was an immediate response, and ere we left the platform we had received $1,100 for this purpose.

THE *Ram's Horn* is already in a very bad way in consequence of its action, and we hear of news-agents who sold hundreds, even thousands, of the attack upon us, who this week are not selling a single copy.

One of these said to an Evangelist of this Church that "The only reason why the people bought the previous issue was because of their interest in Dr. Dowie; but they have no real interest in the *Ram's Horn*."

IT IS WELL KNOWN that the *Ram's Horn* is only *pushed* into a large circulation by means of "premiums," and its shameless prostitution of nearly half of its columns to the advertising of all kinds of fraudulent "get-rich-quick" enterprises, as we have fully shown.

THE PAPERS, however, of the apostate denominations are everywhere rejoicing in what they are pleased to call "A Complete Exposure of Zion and Dr. Dowie."

They know that it is fraudulent and false, and has been fully answered.

Yet they are everywhere purchasing and distributing copies in the hope that the *Ram's Horn* can arrest the landslide which has been going on, and which continues, in the direction of Zion from the churches of all denominations.

IN A LATER EDITION of the *Ram's Horn* of March 3d, containing the attack upon ourselves, a foolish correction has been attempted in Mr. Torrey's article, which has only involved him and the *Ram's Horn* in more trouble. It said, in its first edition:

Specification 3. In the LEAVES OF HEALING of November 11, 1899, pages 84 and 85, Mr. Dowie says.

We conclusively proved that Mr. Torrey was wickedly and apparently wilfully misquoting LEAVES OF HEALING, inasmuch as the report distinctly stated that we were not present at that meeting, and consequently took no part in it, and that the words were spoken by the Rev. E. P. Fisher, and were true in every particular.

In the amended edition the words "Mr. Dowie says" are left out, which not only does not help matters, but, as any one will see by reading the remainder of the specification, simply intensifies the wickedness of the charge which it is still endeavoring to fasten upon us.

However, the amended edition of the *Ram's Horn* that is now rendered necessary by the publication of our Reply would present a peculiar aspect, inasmuch as there is not a single

page that has not been broken into a thousand pieces by our Reply. All the china-cement in America could not hold together that smashed *Ram's Horn.*

The base persons, however, who publish this wicked and hypocritical paper are still pushing it forth, and, by the aid of the enemies of God and of Zion, are still sending out what they know to be a tissue of lies into all parts of the world.

TRUTH, however, lives eternally, and the lie must die.

And so, as we are living for eternity, we can trust God and Go Forward.

AS FAR as we are aware not one single member of the Christian Catholic Church in Zion, or one single Friend of Zion, has been lost to us through this attack.

On the contrary, large numbers of persons have, without even seeing our Reply, felt that the attack was malignant and false, and have written most kindly, some of these being business people and Christians who are well known throughout America.

Only those who are already enemies of Zion rejoiced when it appeared, and only such are base enough to continue to circulate a paper filled with falsehoods.

BUT ZION printing presses continue at work, and our Little White Dove is carrying forth, in tens and tens of thousands, copies of our Reply to all the ends of the earth.

WE SHALL be glad if our friends in distant parts, who desire to counteract the evil which the *Ram's Horn* may have wrought in the minds of those who are ignorant of the truth, will send to us the names of those whom they know are subscribers to the *Ram's Horn* in their localities.

We shall be glad to send from our Free Distribution Fund copies, as far as possible, to all those persons.

WE HOPE that all the Branches of the Christian Catholic Church in Zion, and all our friends, will follow the good example of our congregation in Central Zion Tabernacle last Lord s Day.

We would then easily get at once $2,000 more to enable us to send forth 40,000 additional copies for free distribution.

We call upon Zion everywhere for this, in the Name of the Lord, and in the interest of His Kingdom.

Here in Chicago, where the *Ram's Horn* is published, it did not find a single defender in the vast audience in Central Zion Tabernacle on Lord's Day week.

The *Ram's Horn* knows that it is only amongst those who are ignorant of the facts that these lies can have even a temporary foothold.

IT IS LIKELY that more than 100,000 copies of our Reply will be required to meet present and probably immediate demands.

WE SHALL SEND parcels of 100 copies for $3, with large flash-light pictures, 23x35 inches, of Central Zion Tabernacle, taken on Lord's Day, March 4th, postage or express charges prepaid.

We shall send smaller quantities in separate mailing tubes, with picture, at five cents per copy.

ALL WHO DESIRE extra copies will please to inform us as quickly as possible.

EVERY BRANCH should order not less than a parcel of 100, and many should order 1000 copies.

MANY of our friends should order parcels of 100, and distribute them freely in their localities.

SINCE WRITING the foregoing Notes a copy of the *Ram's Horn*, dated March 17th, has reached us.

This is, of course, a lie upon the face of it, inasmuch as Saturday, March 17th, has not yet arrived.

We find that this paper has been out for several days, and we are writing these Notes upon the 16th.

It is like the five o'clock editions of the *Daily News* and other similar newspapers, which can always be bought about three o'clock, and which are sold in places more than a hundred miles distant from Chicago even before five o'clock.

HOWEVER, this *Ram's Horn* with its lying date has reached us, as we have said; and for pure villainy it is absolutely without parallel.

IT HAS a leading article which starts with the following falsehood:

> From all Christendom come the heartiest expressions of praise and gratitude that the person and works of that monumental impostor, John Alex. Dowie, have been laid open to the light of day, as was done so effectually in the *Ram's Horn* of March 3d.

The first three words of this lie are its condemnation.

It has been impossible for "All Christendom" to have been heard from since this lie was published.

We also know of multitudes who are in Christ, and therefore in "Christendom," who have no other expression for the *Ram's Horn* attack than those of contempt, loathing, and disgust, even without seeing a line of our Reply.

This is simply and wholly, therefore, a lie, and the *Ram's Horn*, and every person who can think for himself, knows it to be so.

AFTER SOME other ridiculous expressions about their bravery in attacking us, they congratulate themselves upon their own courage, and then proceed to write as follows:

> It is true that Dr. Dowie has been driven into a corner by the startling arraignment which was heaped against him in this paper.
>
> In an agony of rage at seeing his commercial plans for a material Zion balked at the outset by this timely, or untimely, exposure, he struggles against his impending doom.
>
> For nearly five hours last Sunday he stood and fought like an imprisoned rat with his back to the wall, and poured out impotent invective against the *Ram's Horn* and those who contributed to help us unveil the Dowie delusion.

AGAINST the falsehoods contained in these paragraphs, we are prepared to calmly put, as a complete answer, the report of our Reply as contained in our issue of March 10th, and the facts of the case.

FIRST. It is a positive falsehood that we were driven into any "corner."

It was the *Ram's Horn* that was driven into the "corner," and it is known that there is not a vestige of its attack that lives. There was not a voice in all that vast audience which did not endorse our Reply as satisfactory.

SECOND. So far as our "commercial plans for a material Zion" being "balked" in any way, the statement is ridiculously false.

We are a good way beyond the "outset," in the first place, of these plans, inasmuch as Zion Land and Investment Association and Zion City Bank are just a year old, and have a record of almost unprecedented success.

Zion City Bank is quietly doubling its capital by subscriptions to its stock from its first stockholders.

Zion Land and Investment Association is growing in power steadily and in a very remarkably large degree, having been

able to finance easily, and without borrowing a dollar, our purchase of over 6000 acres for Zion City Site, which is now worth as much again as we bought it for—a real gain of $1,000,000.

We say, unhesitatingly before God and man, that since the *Ram's Horn's* so-called "exposure of March 3d" more money has been invested in these two Financial Institutions of Zion than in the same period at any previous time, and that our plans for the establishment of Zion City and its Industries are progressing successfully in every way.

The statement of the *Ram's Horn* to the contrary is an absolute lie.

And as to our "impending doom," it is just as wickedly false. We are not conscious of "struggling" against any "impending doom" nor of any "struggles" of any kind. We are not of the "struggling" kind. We "rest in the Lord," and Go Forward without any doubt or any fear, knowing that we have the approval of God, of our people, and of our conscience.

We have done our duty and smashed the iniquitous mass of lies of the *Ram's Horn*, and we stand ready to smash a similar attack from any side.

THIRDLY. It can only impose upon the ignorant readers of the *Ram's Horn* to use the impertinent analogy of our Reply being like "the fight of an imprisoned rat, with our back to the wall."

Our bitterest enemies have never likened us to a creature of that kind, and they well know that there is nothing of the nature of a "rat" about us.

We leave it to the wretched hypocrites of the *Ram's Horn*, who have their nauseous abodes in the filthy sewers of disgusting falsehood and scandal, to come out in the dark and nibble like frightened "rats" at the beautiful garments of Zion, and then to lie and squeal in their sewer pages, saying that they had swallowed up Zion.

They cannot deceive even their fellow "rats."

We venture to prophesy that long after the *Ram's Horn* is dead, buried, and has rotted in its polluted grave, LEAVES OF HEALING will preserve the memory of that paper's ephemeral existence by the fact that our Reply to its wickedness appeared in our pages.

AS FOR THE rest of the article, it is like what we have quoted, a tissue of impertinence and falsehood, utterly beneath comment or contempt.

Ugh! How it smells of the literary sewer where it was born!

BUT WE TURN from that to a still more scandalous series of falsehoods, written from the venomous pens of ministers and members of the apostate churches, which delight in ram's and goat's horns of all kinds.

THE FIRST of these is one of a number of articles written in the Baptist *Journal and Messenger* of Cincinnati, by a person named Ashmore.

It is now inserted in the *Ram's Horn* columns, although written several months ago, in order to give an air of respectability to the *Ram's Horn's* indecency.

We have never felt it to be worth while to answer any of the abuse of Dr. Ashmore.

It was evident to any one of sense who read his articles that they were prejudiced and bitter and malignantly false.

We refer simply to our columns for the answer to all that Dr. Ashmore has written.

It is a disgrace to himself that he should become a purveyor of absolute lies concerning ourselves, and his alleged reports of what we said in Central Zion Tabernacle have only to be compared with the stenographer's reports in this paper to show how shamefully he has perverted the truth.

Let Dr. Ash-more rest. "Ashes to ashes and dust to dust."

HOWEVER, that is not the worst in the issue of *Ram's Horn* with its lying date of March 17th.

SCARE HEADLINES are employed to announce—

UNIVERSAL REJOICING.

AN AVALANCHE OF PRAISE FOR THE DOWIE EXPOSURE.

LETTERS FROM RAM'S HORN SUBSCRIBERS.

IT TURNS OUT that this "Avalanche" consists simply of four mean little letters, at least two of which are from disgruntled hogs of ministers.

The first of these ministerial lies is simply an impertinent one from some obscure person named "G. James Jones," of the First Presbyterian Church, of Forest, Ohio. That little hog's letter is worthy of no further notice.

THE SECOND is from Mr. Kittredge Wheeler, minister of the Fourth Baptist Church, Chicago, and as it is a specimen of the shameful villainy of the false shepherds of many apostate churches, we will produce it in full.

It is as follows:

FOURTH BAPTIST CHURCH, CHICAGO, March 2, 1900.

Editor Ram's Horn:—The churches and the city should rise up and bless you for this noble work in showing the people John A. Dowie as he really is.

Please send sample copies to every pastor in the city, and in some way get this Dowie issue into the hands of the Christian people and the public.

If you *in some way rid us* of this bold-faced *impostor and blackguard*, you will have done a life work for your fellow citizens.

Yours sincerely, KITTREDGE WHEELER.

IF WE WERE in the business of entering libel actions, we should take this scoundrel, Kittredge Wheeler, by the collar and drag him into the courts of law for punishment.

But he is, like many others of his kind, only seeking for notoriety, and he is endeavoring to maintain his footing in this city by pandering to Zion's enemies, and so he rejoices in lies and the works of the children of the Devil; and, therefore, aids in the *Ram's Horn's* attack upon God's work in Zion.

And then he owes us a blow because our West Side Zion Tabernacle is near his Church, and the amiable youths of the medical and pharmaceutical colleges failed to "get rid of us" when they attacked us more than three thousand strong.

Some time ago, also, we called attention to the statistics of Baptist Churches in and around the City of Chicago, and pointed out that his particular church, the Fourth Baptist Church, had, according to the statistics published by the Chicago Baptist Association, lost 255 members in one year.

Mr. Kittredge Wheeler was then and is now the minister of that Fourth Baptist Church from which he writes his loving letter concerning us. He is smarting under the public exposure of the fact that he lost so large a number of his members in one year, and that he is associated with a denomination which lost over 600 members in the Chicago Baptist Association alone in the same year.

Our readers can find these facts in detail in LEAVES OF HEALING for May 28, 1898, Volume IV, Number 31, pages 605-615. They are also published in a pamphlet entitled "Estimates and Realities: A Reply to Rev. George Lasher, Rev. Johnston Myers, and other Baptist Liars."

Let us here remind our readers that the Rev. George Lasher is the editor of the *Journal and Messenger* of Cincinnati, where the "ashes" of the falsehoods of Dr. Ashmore concerning Zion lie buried, except for the fact that the *Ram's Horn* delights to transfer them to its foul pages.

WE DO not wonder that Mr. Kittredge Wheeler is very desirous that the *Ram's Horn*, or anybody else, shall "in *some way* rid" him and others from a man who tells the truth.

We do not wonder that this false shepherd, whose sheep forsake him in hundreds, is full of hatred to the Christian Catholic Church, which is rapidly absorbing all that is good in the Baptist and other denominations in this city—getting the sheep in thousands, and leaving the goats to the care of goats.

Thousands of those who were once Baptists are now members of the Christian Catholic Church in Zion, and such attacks as Mr. Kittredge Wheeler's will only lead to the coming in of thousands more.

WE TELL Mr. Wheeler and the *Ram's Horn* that the wicked statement that we are an "impostor and blackguard" is simply unspeakably disgraceful to themselves.

But we reserve all our legal rights for that outrage, and warn them that they are coming to a point at which we may cease to permit such scandalous libels to continue unpunished.

We are, however, at present, convinced that we are engaged in a very much better work than coming down from the "Walls of Zion" and the "building of the Temple of God" to contend with these miserable Sanballats, Tobiahs, and Geshems, who like those rascals in the days of Nehemiah "feigned things in their hearts" which never existed, in order to cover their wicked opposition, and to hinder the building up of the Walls of Zion.

While Mr. Kittredge Wheeler says these vile things, Zion is being used of God constantly in the Salvation of the sinner, the Healing of the sick, and in work which produces Holy Living in the homes and businesses of multitudes of people throughout the entire world.

Whilst he has been scattering the sheep, Zion has been gathering them into Christ's fold in tens of thousands.

Let the results of our work for God, and of his, be the standard by which God's approval and our character is judged.

THE NEXT LETTER to which we refer in this "Avalanche of Praise" is an impudent production by a person whom we dismissed from membership of the Branch of the Christian Catholic Church in Philadelphia, Charles J. Heckler.

If we chose we could publish his letters expressing to us his personal confidence in ourselves and all such things; but we only take space to say that he was one of five or six who tried to stop the Buzz-saw in Zion (see Cartoon in LEAVES OF HEALING, November 4, 1899, Volume VI, page 42), with disastrous consequences to a number of silly mice, at the time when we expelled George Armor Fair from fellowship and membership for many offenses.

That wicked man lives in one of Heckler's houses in Philadelphia, and he vainly endeavors to resuscitate him to ministry, there being no congregation willing to hear him, apparently, in Philadelphia, or anywhere else.

This man Heckler has acted in a hypocritical and disgraceful manner.

We bore with him long, but found that he was simply using our forbearance to do the Devil's work.

He is well known to all our members in Philadelphia, and there are none of them, so far as we know, who have a particle of confidence in him, or in anything he would write, say, do, or promise.

AS FOR the fourth letter in this "Avalanche," it is written by a "ten-year subscriber" to the *Ram's Horn* named E. W. Weedon, from Louisville, Kentucky.

It amuses us to see that it is dated "February 27, 1900," whilst it commends the *Ram's Horn* for its issue of March 3d, which is another lie upon the face of it.

How is it possible for any one to have received and read and approved in Louisville, Kentucky, on Tuesday, February 27th, a paper published in Chicago on Saturday, March 3d?

If on that day he received the copy of the *Ram's Horn* dated five days later, then it is another proof that the *Ram's Horn* continually bears a shameful lie upon its face, and that the so-called paper of March 3d must have been printed somewhere about Saturday, February 24th, and that this lie is a habitual one with that vile paper.

But the opinion of Mr. Weedon is of no value.

Neither he, nor any of this "awful avalanche" of four persons, waited to hear a single word of our defense and reply before passing judgment.

Hence, on that ground alone, Mr. Weed-on and the rest of the avalanche are utterly base and unfair.

Let this Weed go with the Ashes.

HOWEVER, with this we close our remarks concerning the "Avalanche," which simply consists of these four men's letters, and we shall look out for future "avalanches" and deal with them as they come.

We promise the *Ram's Horn*, and its contributors, that they will be properly attended to for some little time to come, and that, before we are through with them, they will know the truth of God's Word:

He that sitteth in the heavens shall laugh,
The Lord shall have them in derision.

We shall not spare God's and Zion's enemies.

God gave us a sharp Sword, a two-edged Sword, and we shall use it upon these priests of Baal, as did Elijah after his triumph at Carmel.

THE CONFLICT which has been waged so largely against Zion in the daily papers has been transferred to a larger degree than before to the so-called religious press, the papers of the apostate denominations.

But the Associated Liars of the daily press still keep up in a little degree their end of the fight in behalf of the Devil against God's work in Zion.

They are waiting to see the effect of the Blast of sewer-gas from the *Ram's Horn*, and, meanwhile, they are doing an occasional toot on their horns.

AMONGST the most atrocious attacks ever made upon us is one in the Chicago *Daily News* of Tuesday last, March 13th. It is as follows:

FIRES MAY BE DUE TO DOWIEITES.

POLICE RECEIVE INFORMATION ABOUT DESTRUCTION OF TWO CHURCHES.

The police are working on a new clew in connection with the supposed incendiarism in the burning of the Second Presbyterian and the Trinity Methodist churches, which, if it develops, may lead to the arrest of certain members of Dowie's "Zion." Inspector Hunt has received information that these two churches were destroyed by followers of Dowie. While the identity of the informant is withheld, the police assert that the story he tells may result in clearing up the mystery that has surrounded these two fires and several others.

The fact that "Deacon" David Bixler, Dowie's former lieutenant and leader of the "Zion" movement in Englewood, with Luke Murrin and Thomas Sheahan, were today placed on trial before Judge Ball on the charge of arson, is regarded as a remarkable coincidence. It is alleged that these three men have been responsible for several Englewood fires and that they were organized for the purpose of systematically defrauding insurance companies. Within the last year three other members of Dowie's various congregations have been arrested on the charge of arson and incendiarism, and it is owing to these circumstances that the police are inclined to take an unusual interest in the information recently received, particularly in view of Dowie's many tirades against the Methodists and Presbyterians and their institutions.

The shameful suggestions of the above attack are on a par with the whole of the action of this wicked paper, which is owned by a professed church member.

Concerning the first portion of this paragraph:

We do not believe for one single moment that Inspector Hunt has received any such information as is above alleged, and we have no hesitation in saying that there is not one of the many thousands of members in Zion who could be guilty of so shocking a crime, unless they were bereft of reason.

The latter part of the paragraph is a most disgraceful series of falsehoods.

In the first place, David Bixler was never at any time a "deacon," a "lieutenant," or a "leader," either in Englewood or anywhere else in the Christian Catholic Church in Zion.

This poor, miserable man was only for a short time connected with Zion, about three years ago, and complaint was made to us concerning him, which caused his removal from our fellowship more than two and a half years ago.

We have not seen or spoken to him for more than two years, and, so far as we know, he has not been attending the meetings in Central Zion Tabernacle. But, of course, with so many thousands attending, we cannot be sure as to that.

It is not for us to judge concerning his guilt or his innocence, but we do have a right to say that he is not connected with Zion, never was an officer, was only for a short time a member, and was removed for cause.

It is disgraceful that we should be compelled to answer such baseless fabrications.

And as for the statement that during "last year three other members of Dowie's various congregations have been arrested on the charge of arson and incendiarism," we brand that also as a lie, for, as far as we know, no member of this Church has ever been arrested on the charge of "arson and incendiarism," either in Chicago, or in any other part of the world.

The statement that we have delivered "tirades against the Methodists and Presbyterians and their institutions" which may have led to the burning of these churches, is also a base falsehood.

What we have written concerning these apostate denominations is true.

Their best men say it of themselves.

The facts are as have been set forth in these pages, without exaggeration, and indeed without stating a tithe of the truth.

If we were to tell all we know concerning hypocritical church members and ministers, we could fill our paper well nigh every week with nothing else.

We can only say, as our pages bear witness, that many persons who were members of other churches have confessed to us that during the time they were in fellowship with these churches they had committed many grievous crimes, and in some cases arson.

We mentioned one case only about two weeks ago, and told of how confession and surrender to justice was made.

That confession has led to another confession, which is told in great detail in a letter at this moment in our hands. The writer says:

I must make a confession which may cost me a term of imprisonment or many hundreds of dollars, or both. I have shrunk from it, not knowing what to do, but I have heard the Voice of one crying in the wilderness calling me to confession of all my sins, and also to restitution.

He then goes on to say:

Last night I received LEAVES OF HEALING of February 24th, and while reading the editorials, the story of those two who burned their home for the insurance money helped me to go forward with my work. My confession is this: About twenty-two years ago, when I was a wild and reckless boy of fifteen years, . . . I burned down the station-house of the railway in a place where I then lived.

He then goes on to ask for direction.

Our direction is that he shall go at once and make confession to the Railway Company, and take the consequences, even if they choose to prosecute him and have him imprisoned.

So far from Zion having anything to do with such crimes, therefore, it is known to all the world that the contrary is the case.

But the shameful daily papers have no compunction in suggesting crimes which they know every true member of Zion is incapable of.

They are the Devil's Own, and do the work of their Father.

WE NOTICE in the Chicago *Tribune* of yesterday another shameful heading, "DOWIEITE GUILTY OF ARSON."

It refers to the same case as that which the *Daily News* refers to, and states that David Bixler and others "were convicted before Judge Ball on the charge of Arson."

It is a shame, again we say, that our name should be connected with such a crime, without an iota of justification.

We do not know whether Bixler was guilty or not; but in this connection it may be well for us to publish a letter written from the Cook Couty Jail, Chicago, by Bixler on the day before his conviction.

It is as follows:

March 14, 1900.

DEAR DR. DOWIE,
Zion Home, Chicago, Illinois.

I suppose you are aware of my arrest. The papers have been full of it for seven weeks.

I do not care what they say about me, but it does grieve my heart sorely to see them bring your name into this affair.

Doctor, I have not been as good as I should have been, but I am as innocent of the crime of arson as a little baby.

The police of Englewood have sworn to all kinds of lies at both my trials, and have hired a tramp to do the same.

Even here in Judge Ball's court they sit and instruct their witnesses to swear to suit them.

The reporters who have called on me in the last seven weeks have never reported a thing as I have told it.

I expect to be found not guilty in this trial.

But they are doing their worst to railroad me to the penitentiary.

I pray God always to bless you and yours.

Pray for my good wife and daughter, that they may have grace to bear up under all this.

Yours in Christ, D. F. BIXLER,
Cell 420, Cook County Jail, Chicago.

Added to this letter is a paragraph which we have above quoted, from the *Daily News*, and Bixler writes:

This clipping came out of the *Evening News* of March 13th.

NOW WE ARE far from saying that the police have been guilty of any such thing as that with which Bixler charges them.

We do not know anything whatever concerning the case, and we have no evidence on which we can form an opinion as to his guilt or innocence.

But we do affirm, what is beyond all controversy, that most unjust and wicked verdicts are found by juries, and that witnesses are constantly committing perjury in the witness-box. Indeed, recently, a police officer was committed by the judge in a Superior Court in Chicago for a barefaced lie which he told in a criminal case.

The police of Chicago have won our admiration as a whole, by their courage and devotion to duty; and we are perfectly convinced that Chief Joseph Kipley is an honest and upright man, who desires to do all he can for the protection of life and property in this city.

We personally have found the police of Englewood to be men who did their duty, so far as we knew.

Yet we cannot but feel that the cry of this poor man from prison may be true, so far as his innocence of this crime is

concerned, although he may be wrong, and probably is, in charging the police with wilfully "railroading" him to the penitentiary.

But again, we say, there are a large number of men in prison today on the false testimony of witnesses who should be where the prisoners are.

We do not forget our long year of conflict in 1895.

"False witnesses" were continually brought up against us.

Had it not been that God was on our side, we never could have conquered in the false arrests under one hundred warrants on a bogus charge.

But God gave us the victory and we completely reversed in the upper courts every one of the verdicts which our enemies had temporarily won in the lower courts. This fact is, as our readers know, on record in the Superior Courts of Cook County. But it cost us at least $20,000, and a whole year of fighting against papers, doctors, lawyers, police, and a corrupt municipal Republican administration.

OUR SPACE forbids any lengthened notes upon many subjects now before us, but we desire to call attention to the following items.

OVERSEER J. T. WILHIDE and his wife, Elder Elizabeth Wilhide, Zion's First Messengers to Australasia, arrived in Auckland, New Zealand, on February 14th, in excellent health, and have informed us that arrangements had been made for their first mission in that city.

ELDER C. F. VIKING and his wife, Evangelist B. C. Viking, with their dear little daughter, have arrived safely in Yokohama, Japan.

They have conducted meetings in Tokio and other places, and baptized a number of believers, as will be seen by our last page.

Many interesting things have occurred in connection with their first week's work in Japan, of which we shall have more to say in another issue.

WE CALL attention to the reports in this issue of Conferences held in Central Zion Tabernacle, and we direct especial attention to the able address of Elder W. deRonden-Pos, Zion's Messenger to Paris and France.

An excellent portrait of our brother appears in the cartoon on page 666, in which we present Zion's Greeting to lovely France.

We ask our readers to pray for our brother, who has doubtless reached his destination.

WE ALSO direct attention to our address on "The Coming City," and to the very able addresses on the same subject, of our officers connected with Zion's Financial Institutions, on pages 677 to 679.

WE CANNOT close our Notes this week without a note of praise to God that we have completed our third year of baptisms in the present Central Zion Tabernacle, and that 5010 have been baptized within these three years in that one Tabernacle alone.

One thousand two hundred and eighteen have been baptized in other places, making, in three years, a total of 6228.

AND SO ZION is Going Forward, with God's blessing on every department of His work, and, by the Power of the Holy Spirit, in Jesus' Name, Zion is overcoming every foe, and planting the standard of her King above every flag.

BRETHREN, PRAY FOR US.

GOD'S WAY OF HEALING.

BY THE REV. JOHN ALEX. DOWIE.

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

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

The Lord Jesus Christ is Still the Healer.

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

Divine Healing Rests on Christ's Atonement.

It was prophesied of Him, "Surely He hath borne our griefs (Hebrew *sicknesses*), and carried our sorrows: . . . and with His stripes we are healed"; and it is expressly declared that this was fulfilled in His ministry of Healing, which still continues. (Isaiah 53:4, 5; Matthew 8:17.)

Disease Can Never be God's Will.

It is the Devil's work, consequent upon Sin, and it is impossible for the work of the Devil ever to be the Will of God. Christ came to "destroy the works of the Devil," and when He was here on earth He healed "all manner of disease and all manner of sickness," and all these diseases are expressly declared to have been "oppressed of the Devil." (1 John 3:8; Matthew 4:23; Acts 10:38.)

The Gifts of Healing are Permanent.

It is expressly declared that the "Gifts and the calling of God are without repentance," and the Gifts of Healing are amongst the Nine Gifts of the Spirit to the Church. (Romans 11:29; 1 Cor. 12:8-11.)

There are Four Modes of Divine Healing.

The first is the direct prayer of faith; the second, intercessory prayer of two or more; the third, the anointing by the elders with the prayer of faith; and the fourth, the laying on of hands of those who believe, and whom God has prepared and called to that ministry. (Matthew 8:5-13; Matthew 18:19; James 5:14, 15; Mark 16:18.)

Divine Healing is Opposed by Diabolical Counterfeits.

Amongst these are Christian Science (falsely so-called), Mind Healing, Spiritualism, Trance Evangelism, etc. (1 Timothy 6:20, 21; 1 Timothy 4:1, 2; Isaiah 51:22, 23.)

Multitudes Have Been Healed Through Faith in Jesus.

The writer knows of thousands of cases and has personally laid hands on scores of thousands of persons. Full information can be obtained at the meetings held in Zion Tabernacle, 1621-1633 Michigan Avenue, Chicago, and in many pamphlets which give the experience, in their own words, of many who have been healed in this and other countries, published at Zion Publishing House, 1207 Michigan Avenue, Chicago.

"Belief Cometh of Hearing, and Hearing by the Word of God."

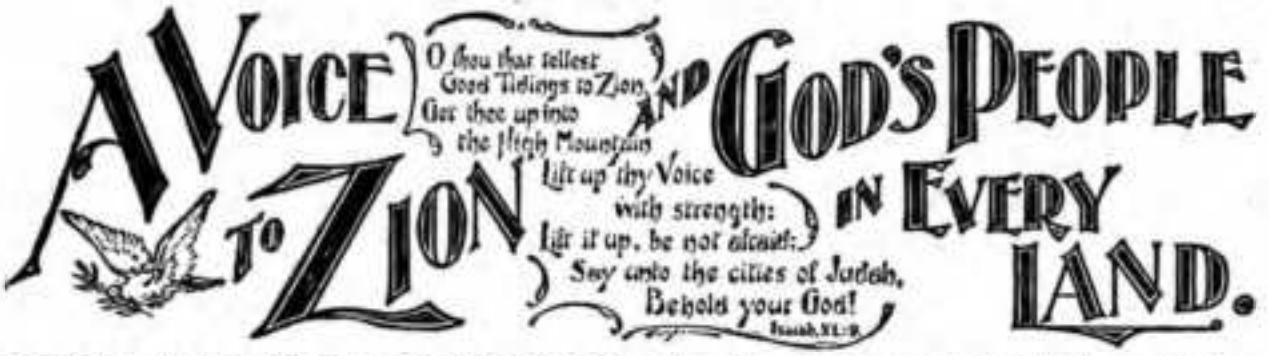
You are heartily invited to attend and hear for yourself.



"The Lord shall arise upon thee (Zion), and His Glory shall be seen upon thee.
"And Nations shall come to thy Light, and Kings to the brightness of thy Rising."—Isaiah lx: 1, 3.

ZION'S GREETING TO LA BELLE FRANCE.

"What then shall one answer the Messengers of the Nation?
"That the Lord hath founded Zion, and in her shall the afflicted of His people take refuge."—Isaiah xiv: 32.



FOURTH ANNIVERSARY CONFERENCES

OF THE

CHRISTIAN CATHOLIC CHURCH IN ZION.

Report of Meeting held in Central Zion Tabernacle, Monday Afternoon, February 26, 1900. Conference of Zion's Seventies.

Report of Meeting held in Central Zion Tabernacle, Monday Evening, February 26, 1900. Address to Zion's Seventies by Elder Wm. deRonden-Pos, Zion's First Messenger to France.

Report of Meeting held in Zion's Hall of Seventies, Tuesday Morning, February 27, 1900. Address: A Description of Zion City as God Will Make It.

Report of Meeting held in Central Zion Tabernacle, Tuesday Afternoon, February 27, 1900. Address: The Coming City.

Report of Meeting held in Central Zion Tabernacle, Tuesday Afternoon, February 27, 1900. Subject: General Conference on Zion City.

REPORTED BY S. AND F. W. AND A. W. R.

THE power of the Fourth Anniversary of the Christian Catholic Church in Zion continues to spread, far and wide, over all the earth. God is greatly blessing the testimony and the added spiritual vigor of the representatives of Branches who were present, and are now passing along the good things received to those who remained at home.

He is also giving His Spirit's power to the reports of the first four days of the Conferences, which appeared in LEAVES OF HEALING, in outline, in Volume VI, Number 19.

The last four days of the Conferences were especially helpful, as they dealt with the intensely practical phases of Zion's work for God and for humanity: Zion's Seventies, Zion City, Zion's Educational Institutions, and Triune Baptism.

On Monday evening, February 26th, a Conference of especial significance and most intense interest was held. It was a meeting for Zion's Seventies addressed by Rev. Wm. deRonden-Pos, who was at this meeting consecrated as Elder-in-Charge of the Christian Catholic Church in Paris and Elder-at-Large for France, the United Kingdom and the Continent of Europe. Elder Pos's eloquent words will long be remembered. A report of his address follows.

Elder Pos sailed for his field of labor on Saturday, March 3d.

The Conferences concerning Zion City are reported in outline. The Conferences concerning Zion's Educational Institutions were reported, in substance, in the Zion College department of LEAVES OF HEALING, Volume VI, Number 19.

The list of those who followed their Lord in Baptism on Baptism Day has been printed.



CONFERENCE OF ZION'S SEVENTIES.

Central Zion Tabernacle, Monday Afternoon, February 26, 1900.

The services were opened by singing Hymn No. 28.

The General Overseer read from the tenth chapter of the Gospel according to St. Luke, closing with the following prayer:

May God bless His Word.

Prayer was offered by Elder Excell.

The General Overseer then said: I will throw the meeting open and would like to hear concerning Zion Seventy work in the Branches.

Zion's Seventy Work in Cincinnati.

Rev. A. W. McClurkin, Elder-in-Charge of the Branch of the Christian Catholic Church in Cincinnati, said: "The Seventies are going out from week to week with the Messages. Our aim in Cincinnati was not to send them back to the same house with the same Message the second time. We have a number of men who go into the saloons. Some of them are the men who used to go into these same places and spend hour after hour, spending their money in drinking and gambling. They sell LEAVES OF HEALING to the men who used to be their companions in sin, and urge them to give themselves to God. Some of these men are being reached, and we thank God.

"Deacon Yerger reports some immediate healings in his work.

"Of course the churches are afraid of the work. They do not want to welcome them, and they tell us that the persons that received them the most kindly are the same class of people who receive you most kindly in Chicago. They are the sinners."

Deacon Yerger, of Cincinnati, Ohio, said: "God is working in Cincinnati. One lady was healed instantly after ten years' affliction, which kept her from walking. She

washed on Monday and again on Wednesday after her healing."

God's Work Through Zion's Seventies in Victoria, British Columbia.

Rev. Eugene Brooks, Elder-in-Charge of the Branch of the Christian Catholic Church in Victoria, British Columbia, said: "When we went to Victoria we found seventeen members. Now we have forty, of whom no less than twenty-three are in Zion's Seventies, reaching some 2000 people a week. The General Overseer let us have some tracts. We made a circulating library of the tracts, the Seventies moving them along from week to week, personally. The work has been greatly blessed. We have one member whose business it is to keep the papers regularly supplied every week in the hotels and barber shops in the city. We have never done any saloon work. I did not know that you were doing that. When we go back, we will make a raid on the saloons.

"We have had remarkable results in several instances. A Mr. Taylor was very sick. The doctors had given him up. The Seventies could not get in, so they put the literature under the door. He read it, gave up medicine, and was remarkably healed."

Zion's Seventies Being Blessed in Grand Rapids, Michigan.

Rev. G. F. Stevens, Elder-in-Charge of the Branch of the Christian Catholic Church in Grand Rapids, Michigan, said: "We have been using the Chicago Messages. We have ten in Seventy work, counting the Elder and his wife. I have delivered between two and three thousand of the Messages in a week myself. A lady who listened to me talk to another lady, was instantly healed in answer to my prayers. The Messages and LEAVES OF HEALING are having an effect in Grand Rapids. Zion's Junior Seventies are selling LEAVES OF HEALING. Evangelist Stevens has charge of the Junior Seventies. Two or three times lately they have brought in three, four and five from the street on the Sunday."

Seventy Work Being Begun in Waupaca, Wisconsin.

Rev. C. J. Jenson, Elder-in-Charge of the Branch of the Christian Catholic Church in Waupaca, Wisconsin, said: "We are so young yet we have not much to speak about in Seventy work. One man seventy years of age goes in the country with LEAVES OF HEALING, giving them around everywhere."

Zion's Seventies in Philadelphia.

Elder Hammond, of Philadelphia, Pennsylvania, said: "We have sold from three to four hundred copies of LEAVES OF HEALING each week within the last few months through Zion's Seventies. Good results have come from this work. Old copies of LEAVES OF HEALING have been circulated from house to house with good results."

Deacon C. F. Kelchner, of Philadelphia, Pennsylvania, said: "We have instructed the Seventies to have a little tablet, and when they get to a home where they do not go to any Church, to get the names of the children and the names of the parents. Then either Elder Hammond or myself go and call on them, and persuade them to let the children come to the Junior Seventy meeting. We have been enabled to get in quite a number of the little ones, and it is also stirring up the people."

Deaconess Sophia Hertrich said: "I was very much impressed in the Conference this morning with the thought that the Officers and Elders are making the people feel that they have a father in them. I think from what I have heard that Deacon Kelchner has made that impression in his work in Philadelphia. Some feel that they have a father in Deacon Kelchner. I would like to hear him tell of a little healing, as he called it, which he was telling me about just before he came here."

Wonderful Healing of Injured Finger.

Deacon Kelchner said: "This man was compelled to go to work on Sunday morning on account of the snow. He got his finger in a buzz-saw and badly mangled it. He knelt down and began to pray. The people laughed at him and said, 'You must go to the hospital, and have the doctor take that off.' He went home and had it washed. When I touched it, it looked very bad. It was just hanging on there. I talked to him the best I knew about God's Way of Healing. I was rejoiced on Tuesday night before I came away to see him in the meeting. He said he had had no pain from that time, no suffering, no inflammation. He went to work on Monday."

Dr. Dowie—You were a druggist, were you not?

Deacon Kelchner—"Yes. But God has done wonderful things for me. I could not tell it all."

Zion's Lay Messengers in Detroit, Michigan.

Rev. S. H. Stokes, Elder-in-Charge of the Branch of the Christian Catholic Church at Detroit, Michigan, said: "I missed the Seventy work very much when I went away from Chicago, but with the beginning of the year we opened Zion's Seventy work in Detroit. Everywhere we go they are very much satisfied. We have been doing some work in the saloons in selling LEAVES OF HEALING. We are just arranging for the Seventy work in Port Huron. We have a very excellent class there, and they are anxious to be in the work. The work in Detroit will be thoroughly organized within a few days. It makes me sad to see the people so contented in their apostate denominations.

"There are very few families where they are all in Zion.

"One dear sister said to me after I had told them that they must take up the Seventy work, and I had their pledges: 'Elder, am I to do Seventy work?' She then told me how her husband had forbidden her to do Seventy work, although when she was in the Methodist Church, she told him, he permitted her to sell tickets for festivals. I told her certainly she must do Seventy work.

"On Monday her husband went to Port Huron, and came back a few minutes before his wife got in from her Seventy work. He said, 'Mother, where have you been?' She said, 'I have been out doing Seventy work, and selling LEAVES OF HEALING, and had just a grand time. You ought to have been with us. I never had a more pleasant time in my life.' He said, 'Mother, forgive me for what I said Sunday. You can just go and sell all the LEAVES OF HEALING you please, and more than that, I will help you. (Laughter. Applause.)

"It was only a few days after when the brother took sick. Then there was an opportunity for me to lead him in the right way. I had a long talk with him, he promised to do better, and then we had prayer. He arose and ate his dinner, and has been well ever since."

An Encouraging Work in Nebraska.

Rev. Archibald McFarlane, Elder-in-Charge of the Branch of the Christian Catholic Church in Auburn, Nebraska, said: "I preach at Auburn and Falls City, Nebraska, and Hiawatha, Kansas. I have preached oftentimes at Nebraska City.

"I began selling LEAVES OF HEALING on the first of this year. We sold fifty the first week, and I increased the order to seventy-five. We have sold from sixty to seventy a week since. In one saloon a man bought fifteen papers and handed them around among his companions in the saloon. At the Salem Chautauqua the Professor of Astronomy from Drake University began fighting me as soon as I began the work of distributing the literature. The Methodist preacher said: 'McFarlane, this is the first time I have met you, and I hope I will meet you when I see you behind prison bars.'" (Laughter.)

Elder Brooks—"The Methodists are the only folks who throw away our literature in Victoria."

God's Work in a Difficult Field.

Rev. Stephen B. Osborn, Elder-in-Charge of the Branch of the Christian Catholic Church in Dodge City, Kansas, said: "We have about twenty members in the county there, nearly all Seventy workers. I appointed seven at one place for that special work. They have been handing literature around. The pamphlets and tracts do effective work. The country is thinly populated, and they have to ride long distances. They will go out two in a buggy and ride six or seven miles to the homes of their friends and acquaintances, and give out these tracts."

Deacon Abraham F. Lee, Recorder of Zion's Seventies, of Zion Home, said: "This country work is beginning to interest me a great deal. I have received quite a number of letters of inquiry concerning parties living out in these remote districts. I have two or three very earnest appeals from some who are desirous of taking up this Seventy work, and I have wondered what we could do for them. They ought to be registered as Seventies. I have been thinking of taking up the various States."

Consecrated Workers Going Forth in Ohio.

Rev. S. Moot, Elder-in-Charge of the Branch of the Christian Catholic Church in Lima, Ohio, said: "The Zion spirit is getting into the people, and they are loving to go out.

With three young men in Ada we have gone out for weeks once a week with LEAVES OF HEALING. Others purchase and give them away and distribute them themselves. In Lima we have about four who are getting so that they love to distribute LEAVES OF HEALING."

Rev. Cyrus B. Fockler, Elder-in-Charge of the Branch of the Christian Catholic Church in Mansfield, Ohio, said: "We have not throughly organized our Seventy Work, but quite a large amount of work is being done. We have forty or fifty going out every week. We have one old lady seventy-four years of age. A year or a little more ago she moved to Mansfield for the purpose of getting near to the doctors and the drugs. While there she heard of the Full Gospel, came to the meeting, and soon came to the point that she also could trust God for healing. She was troubled with rheumatism, and was perfectly healed. Now she is one of the best sisters we have in the Church. She goes out nearly every day to distribute Zion Literature."

The meeting was then closed by Dr. Dowie pronouncing the following

BENEDICTION.

Beloved, abstain from all appearance of evil, and may the very God of Peace Himself sanctify you wholly, and I pray God your whole Spirit and Soul and Body be preserved entire, without blame unto the coming of our Lord Jesus Christ; faithful is He that 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.

ADDRESS OF ELDER POS.

Central Zion Tabernacle, Monday Evening, February 26, 1900.

The meeting was opened by singing Hymn No. 159.

The Scripture lesson was read from the tenth chapter of St. Luke.

Prayer was offered by Overseer Speicher.

The General Overseer said:

Elder deRonden-Pos will tell his own story. I feel sometimes as if I wanted you to have some special salutation. If you were Latins, I would ask you to say to our Elder as he arises, *Pax tibi*, and I should like him to reply as I used to reply to an old friend of mine, *Pax tibi multiplicantur*.

"Peace To Thee" Was the Christian Salutation.

That ought to be a salutation among Zion's Seventies. You are Peace Messengers, and it would be well to meet each other and say as the Latins used to say to each other, "*Pax tibi*" ("Peace to thee!"), and the other one reply, "*Pax tibi multiplicantur*" ("Peace to thee be multiplied!").

(Elder Pos arose.)

Audience—"Peace to thee."

Elder Pos—"Peace to thee be multiplied. (Applause.)

Address of Elder Wm. deRonden-Pos, First Messenger Sent From Zion to France.

"In Arabic, the cognate language of the Hebrew and the Bible, you would say, 'Salaam alik,' and I would reply, 'Salaam alikum.' That is being done today by 150,000,000 of people.

"We are getting back into Bible times, and Bible ways and manners in Zion.

"Beloved General Overseer, and fellow Elders and Officers of the Christian Catholic Church, and workers all, I feel this is a delightful occasion—delightful to me, and yet also a solemn, a very solemn hour.

"It is delightful because I feel at home. I have learned to feel at home in every gathering of the Christian Catholic Church in Zion. Why should I not?"

"It is very different from the old Episcopal home (laughter); the old apostate homes, from which God, by His grace, has taken us tonight.

"I have felt especially at home in the gatherings of the officers of the Church on Saturday morning, when our beloved General Overseer was present, or when sometimes he was absent. It has always been a delightful time of fellowship—fellowship in the truest sense of that word—fellowship with God, and fellowship with one another as brethren, as all one in Christ. It was one of the most real things, one of the most real experiences in my Christian life.

"I have never met anywhere a body of men and women where the spirit of loving one another better than themselves has been so apparent.

Pleasure in Meeting Workers.

"It is specially delightful tonight because I have the pleasure, the privilege, to face you, not as drones, but as workers—each one of you a worker for God, each one set apart for this wonderful biblical ministry of the Seventies in Chicago, and in the various places which we represent.

"It is delightful and also solemn. I was almost going to say sad. It is possible to be glad and sad at the same time. In Zion we seem to feel more and more of that, the ability to be glad toward God, and to be sad toward the world which lieth in the evil one. I feel sad in one way, because I do not understand myself any more. I have become a mystery to myself.

"I have one heart which is drawing me mightily 'eastward-ho!' across the Atlantic to my own kith and kin, toward my own beloved family circle, who are eagerly, longingly waiting the time of my return.

"I shall take the hint which I have received tonight, and greet them in the Scriptural way. I shall say to them, 'Peace to thee.' I believe it will be a family reunion which could not have been but for the six months of experience which have intervened between the sad farewell and the joyful welcome home which lies before me.

"But while my heart draws eastward, I seem to have another Zion heart inside of me which says, 'Stay here. Oh, would you not like to stay?' That heart says, 'Yes, I would; I would like to stay where every day seems to be getting better than its predecessor!

"I am not going to give way to sentiment or to feeling, but I desire to speak to you from my heart to your hearts.

"I desire, by the help of God's Spirit, to speak to you words of truth and soberness, based upon a living experience. I do not wish to cast out speculative suggestions to you tonight, but to speak of that which I do know concerning the things which have properly become mine in the Christian Catholic Church in Zion.

The Blessed Fellowship in Zion.

"Although I have only been six months at headquarters, I know a greater percentage of this congregation than I used to know of the congregations in churches where I have been pastor for two or three times that period. It is because of this delightful Seventy work in which we Elders, too, in a measure, have been engaged. We go to your homes to pray the prayer of faith with you. That is what makes us acquainted with one another.

"Last night I was so happy when in the little interval between the grand service of that hour and the sacred family gathering of God's people around our Lord's Table, they called me to meet a number of brethren who wanted to take me by the hand, and to say, 'God bless you.'

"Brother and Sister Krouse, who live over on the West Side, then spoke to me. They looked happy; the bloom of health was upon the mother's cheeks, and the little girl was nearly well and healthy. Only a few weeks ago it was my privilege to be called one Sunday evening to their home when that woman was a confirmed cripple with rheumatism, and could not raise her elbow from the pillow nor move her fingers or arms. All her limbs were perfectly helpless. The little woman looked so poor and puny. Before I left that home the woman walked up and down, and praised the Lord for the healing which God had given her. I was so glad to have the shake of the hand of the husband, and of the wife, and of the little one. Their health came in the Name of the Lord Jesus Christ, and through the Power of our God in Zion.

My Work is Just Begun.

"There have been six months of preparation, and the General Overseer, although he has said such kind words which made me so much at home tonight in introducing me to you, fellow-workers, still knows that the testing day has yet to come. Far away from the inspiration of Headquarters I must stand alone for Zion's God, and for Zion's Gospel, and for Zion's hated testimony in this work. That will be the time of my trial, of my testing.

"When, by the Grace of God, I shall have stood it, as I believe humbly, and oh so gladly, that I shall stand it, then, when I come back, I will feel a little more strengthened to stand on this platform, where God's blessed servant has proclaimed this Gospel to you that the Holy Ghost sent down from

heaven to the saving of your spirits, to the cleansing of your souls, and to the healing of your bodies. (Amen.)

"I am glad for the times I have been permitted to speak under the direction of Overseer Speicher in this place and in various places in Chicago.

"When Overseer Piper sent me to a place yesterday a week ago, where there had never been a Zion Gathering, I was glad of that, because that was a little preparatory test; to go there and know that you were not going to get any Amens from the congregation to begin with. (Laughter and applause.) The people looked me up and down, and seemed to wonder whether a Zion Elder was really an ordinary human being. I think I succeeded in making them feel at home."

Zion Elders Not Ordinary Beings.

A Voice—"He is not an ordinary human being."

Elder Pos—"If none of the workers are ordinary beings, I am willing to not be an ordinary being either.

"I think we are all extraordinary beings. I am by the Grace of God what I am physically as well as spiritually. I could not have done the work which I have been enabled to do in visiting the sick but for God's strength. I had the privilege to be called out of bed at two o'clock in the morning to go down to South Chicago to a man who had his leg broken. God's keeping power was sufficient to keep me from taking cold. His healing power was sufficient to do His wonderful work surgically as well as therapeutically, I was going to say, taking the place of the medicines, thank God, in this particular case of our Brother McCormick. I saw him yesterday in the Tabernacle, though it was a slippery day, and he had only one support with him. He told me that if I did not believe his leg was perfectly well, he would kick me with it to prove it. (Laughter.) I told him him it was all right, I believed it. (Applause and laughter.)

"Then he took me in the little assembly room to look at that leg. He wanted me to see it before I went to France. He told me that leg was just as well as the other, and so it was.

"These things happen, and some of you do not even know about it. As the General Overseer said yesterday, not one-thousandth part of the things is in current cognizance. Even our own people do not know about it. It may be on record in a way, but the half has never been told of the things which happen every week in the City of Chicago alone.

"I am very grateful for this case. It was a test, but when Overseer Speicher sent me out, I thought, 'I wonder if Zion is quite right in the case of broken legs (laughter), to send out such an ignoramus along the line of Divine Healing experience as myself to such a desperate case? What shall I do? Suppose the leg is all doubled up two or three times, what shall I do? Shall I pull it down, or is God going to do it all?'

"You know how it is: You walk up against a wall when God tells you, or when the General Overseer tells you, and by the time you get to the wall, all your fears will have proven groundless, because the wall will have disappeared, and there will be an opening just large enough for you to get through. (Laughter and applause.)

"In one particular—I might have said in a hundred particulars—

My Experience Has Been Unique Since I Came to Headquarters.

"One of these experiences is that I have not preached a regular sermon since I came to Zion. I do not know whether I shall ever preach any of those old regular sermons (laughter)—dry-as-dust sermons. (Laughter and applause.)

"The Lord is very good. He took away from me the temptation of falling back on any of those old sermons. He took them out of the way. Last November a year ago when I came back from Cambridge, the great University town in England, in the most mysterious manner four hundred of those sermon notes disappeared. I never knew where they went to. (Applause.) My wife says she does not know anything about it, and I have to believe her. If it had happened after she filed her application for membership in Zion, I would believe she had a hand in it some way, but it was before we knew much about God's gracious work in Zion. So I have no difficulties in wishing and longing for the miserable sermon notes which I would have to revise. There was nothing left to revise in them anyhow.

"I realized that in Zion the preaching is a tutorial condition in itself, and is largely witness-bearing.

"Seventies, only just so far as you go to the houses of the people in Chicago as witness-bearers are you really effectually used of God. If you go to theorizing, and have not had any experience in life, and have a dead experience of Zion's God, what good will it do? If you have read LEAVES OF HEALING, it may do some good, but personally your own words will not be worth much unless they are backed up by living present up-to-date experiences as a member and worker of the Christian Catholic Church in Zion. (Amen.)

"I will preach you a sermon in three divisions. My text is in the thirty-second chapter of Jeremiah, the twenty-seventh verse:

TEXT.

Behold, I am the Lord, the God of all flesh: is there any thing too hard for Me?

"It was one of the Divine interruptions in the middle of a prayer. A certain man was praying, but in the middle of the prayer the Lord stopped him, and said, 'Listen to Me. Behold, I am Jehovah, the Triune God of all flesh. Is there anything too hard for Me?'

"Although it is not on record in a literal affirmative manner, yet the rest of that man's life and his immediate obedience showed to us now that his heart cried out: 'No, Lord, I know there is nothing too hard for Thee.'

I Have Proved That There is Nothing Too Hard for God.

"Firstly, because God was able in the latter half of the lukewarm, insipid and unprincipled Nineteenth Century to raise up a man after his own heart, John Alexander Dowie, the General Overseer, and the originator of our beloved Church. (Applause.) God's Church! Only our Church in faith as we are in it.

"Secondly, I have proved that there is nothing too hard for our God, because He is able, in spite of the Devil and of Satanic opposing forces, to give the Christian Catholic Church, which He has raised up, the signal success, and the rapid onward marching which He is giving it. Only a God for whom nothing is too hard could do it.

"Thirdly—last division of my sermon—I have proved that there is nothing too hard for God, because He has brought this man standing before you tonight by His Infinite Grace and compassion from darkness to light, from the power of Satan unto Himself, and from the chaotic divisions of Christendom to God's home, to His dwelling place; for that is what Zion means to the Christian Catholic Church in Zion. (Amen.)

"The last proof is the best one to me personally. I would not dare, beloved General Overseer, to obey your orders, to go to Paris and go to France, and go to the Roman Catholic and anarchistic sections of old, old Europe if I had not been put to the test that God was able to subdue unto Himself this man, to make something honest out of Him.

"He had to tear down one coating of veneering after another, until you would think that after He got through stripping off the bark and the veneering that there would not be anything left. (Laughter.)

"There is not, by the Grace of God, much left of the old life, or the old man.

The Old Man With His Fleshly Nature is Mostly Gone.

"The miserable ambitions to aspire for self-aggrandizement, and to look for number one, are gone.

"Even we parsons used always to preach that the first law of nature was self-preservation, but that the first law in grace was self-sacrifice. We used to make some funny applications of that principle.

"If the call comes to a church which is $500 more salary, you have to sacrifice yourself. You have to pack up. It is a great deal of work and some expense, but (applause and laughter) 'It is a Divine call; I must go.'

"Beloved Seventies, beloved workers—and there are no drones here tonight. The General Overseer told all the drones to stay at home, and I do not believe that after that any of you would have dared to come, if you felt in your hearts that you were drones. Therefore, I am speaking to fellow-workers in the Christian Catholic Church in Zion here tonight. I do not know but that before the close of this service I am going to ask our General Overseer to set me apart as a Seventy, when he sets you apart here tonight. May I not go as one of the Seventies?"

Dr. Dowie—I will set you apart as Elder-in-Charge of the Christian Catholic Church in Paris, and as Elder-at-Large for the United Kingdom of Great Britain and Ireland and the Continent of Europe.

Elder Pos—"That will include the work of the Seventies.

"I believe that for many weeks and months to come, the first fundamental work which lies before me, if I am not going to disappoint my God, God's servant, and all my brethren here, will be the work of a Seventy; the work of going down and not up; the work of going where the sin-sick, and the weary, and the hopeless, and the diseased ones are, and to go there in the Name of Zion's God to tell them God is yet alive. People have thought He was dead, but I have come to tell you that God still lives, and

As Long as My God Lives There Is Hope For You.

"Brothers, stand up; there is Hope for you; there is Salvation and Healing for you.

"He will say, 'How do you know it?' I will say, 'I am the first of a series of Witnesses who will tell you that He has done it for us, and what He has done for us He is willing to do for you.'

"Among the poor deluded Romanists who are kissing a silver crucifix, and breathing out their Ave Maries, and the Paternosters, and afterwards drinking the damnable absinthe, which hardens their hearts, sears their consciences, and kills their moral natures until they are able to laugh at the tears of their own mothers, is where the General Overseer is going to send me.

"The devilish concoction, Absinthe, is spoken of in the last book of the Bible. You say you have never read of Absinthe in the Bible? It is there, the English word for it—Wormwood. That is the same thing. These people there are drinking the Wormwood, and they are going down with the Wormwood, destroying spirit, soul and body, as far as it can be destroyed this side of the grave.

"The General Overseer gave me leave, indirectly, to speak of past experience, but I scarcely know where to begin, and how to do it rapidly enough. The reporters say I am a pretty rapid speaker, yet I cannot speak half rapidly enough to fill in what I have to tell you. I can only speak of a little salient point here and there and relate some of God's dealings with me, that you may realize how God brought me into the position which I occupy tonight under God, and under the General Overseer of the Christian Catholic Church in Zion.

"I have always been fond of my home, and I am thankful that my little mother has been honored by the General Overseer to be made a Deaconess in Grand Rapids. When I read that she had been baptized in this wonderful baptistry, the tears came to my eyes. I was walking in the Spring morning on the beautiful flower-covered fields of the south coast of England. I was reading in LEAVES OF HEALING, which my brother, the Evangelist, sent, the baptism of my own mother in this baptistry.

"I grew pale first. I was glad I was alone.

"My little mother used to say that God had answered her prayers which had been pleaded upon the basis of the Abrahamic covenant realized in the sprinkling of her children as babies. Had she given up all that precious, precious basis of her prayers and gone down into the baptistry of a Triune Baptism in Zion? It was the first shock that stirred me up; the first thing which made me feel that I could scarcely take another cigar that afternoon. (Laughter.)

A Clever Clerical Stinkpot.

"Hold on a minute! I was not a smoker. I thought I was not an S. P. No, not I. I was a very respectable, clerical indulger in a little of the fragrant weed once in a while, by the doctor's advice, you know, in order to get well.

"But there was the word stinkpot in LEAVES OF HEALING almost every week. (Laughter.) Stinkpot? When my mother was baptized in the Church how dare the General Overseer to call me a stinkpot? I thought matters were coming to a pretty tight corner. I had to make up my mind to write to my mother and tell her she had made the biggest mistake she had ever made in her life, or to pull down the flag and say, 'I surrender,' and do what I did when I came in and God settled it for me.

"You know how God has often settled it for many of you when you were hesitating. Did not God make you miserable?"

Audience—"Yes."

Elder Pos—"The sun did not seem to shine any more. You commenced to feel very miserable because your heart was not right with God. You were contemplating deliberately the premeditated act of disobedience and wilful turning yourself against the holy convictions which God's Holy Spirit was all the time seeking to fasten on your heart by every sermon you heard here, and by every sermon you read in LEAVES OF HEALING.

"I was in the same boat. I was getting so unhappy that one Sunday I was very glad that I had no preaching to do. I did not feel like preaching that day. I generally have enjoyed preaching even the half Gospel. I do believe God called me to preach His Word; but, oh, I am so glad I can preach it now in its full meaning from the platforms of the Christian Catholic Church in Zion. It is a new Gospel; it is a new ministry; it is a new Bible, and it is a new obligation toward God and toward man which is resting upon us in Zion. We all do believe it, do we not?"

Audience—"Yes."

Elder Pos—"That Sunday I did not have to preach. God had arranged it beautifully. If I had preached I would have made a hypocrite of myself. I believe I would have had to try to smile, and look as if I was ready to minister to the people, and all the time I would have felt just about as mean as a fellow can feel. (Laughter.) The Lord was good to me, was He not?

A Season of Communion, Alone With God, and the Turning Point.

"I left home after an early dinner. I went along the cliffs on the beautiful seashore of England. There were so many young people on this Sunday afternoon, enjoying the sunshine, that I did not know how I would be able to get alone with God until I got beyond where the young couples cared to stray.

"They wanted to get back for tea and for the ringing of the church bells to go to church at half-past six. After a while they did go back. Then the church bells began to call to the evening worship. Oh, I was so glad that I could stay where I was.

"When everything became very quiet and the sun was sinking in the west, I was crying to God:

"'Oh my God, reveal Thyself to me today. Make known Thy will to me today. I cannot wait any longer. Do not allow another day to be passed by me in this uncertainty, in this darkness, and in this disorder, marring Thy plans and purposes in me. Oh my God, speak. Speak, Lord! Thy servant heareth.'

"Brethren, God heard. God began to speak as I was lying there on the ground before Him. God began to speak to me about the Messages I had read in LEAVES OF HEALING.

"God began to speak to me about the All-Night Sermon which I had read to my beloved companion several weeks previously. We had read, and we had wept, because we realized our meanness in the light of that All-Night Sermon.

"We felt we had never yet wept all night for the sins of any city in the world. Certainly not for the wicked city on Michigan's western shore. We read there of the man of God who had wept over the sins, over the men and women round about him.

"God said, 'You believed that sermon, didn't you? You realized that you were away behind in realizing the needs of your fellowmen, didn't you?' I said, 'Yes, my God.' He said, 'If I give you the opportunity, if I give you the privilege of going yourself, why should you not be glad to go, and go as quickly as you can? How do you know that I will ever be with you again, if you are not willing to go for Me anywhere, if you are not willing to acknowledge that you have been a defiler of yourself, smoking this tobacco? Put it away.'

"I had previously thrown my cigar away. The more miserable a man is the more he will take to a cigar. I smoked, and finally I was glad that I had smoked my last cigar. God said, 'Is it not true that I spoke to you when you were a boy of fifteen, about smoking not being a clean habit for a child of Mine?'

God's Warning Voice Against Tobacco.

"I knew my father had never spoken to me. I knew my minister had never spoken to me. I knew the Devil would never have spoken to me about not smoking. Yet I knew perfectly well that something had spoken to me, somebody saying to me as I was walking through the little wood which was lying between our home and the gate of the city—one of these old towns in Holland—'You are doing an unclean thing; you cannot be My child if you are smoking.'

"I took my cigar, a boy of fifteen, and smashed it against a tree as I passed it, and threw it from me.

"But I took it up again. I did not quite comprehend that God was speaking, or else I believe I would not dared to have taken it up again.

"But here on the south coast of England, last July, God reminded me of this, because He began with me when I was a little boy, and He carried me right through my life, smoking.

"I had also joined the Masonic order by the advice of a brother minister. He said, 'You will have so much more influence; you will get more people to come and hear you preach who do not come to hear you now. You may preach your prettiest and your best, what good will it do if they do not first come to hear you? So I joined the Masonic order. The Lord has forgiven me because I confessed it. I took seven degrees; the last four in California. It was Royal Arch Masonry. When I took that last oath I realized I had gone almost too far. My last degree had an oath in it which I had not taken because when the others spoke it I did not speak a sentence in it. God's Spirit told me regarding one sentence in it, 'Do not say that. You dare not say it.' I would not have said it if I had not received my degree. [NOTE—In the Obligation of the Royal Arch Degree there are no less than twelve Promises or Oaths, the fifth of which is as follows: "I furthermore promise and swear, that I will assist a companion Royal Arch Mason, *when engaged in any difficulty, and will espouse his cause so far as to extricate him from the same*, WHETHER HE BE RIGHT OR WRONG." And in the last Oath he says: "And this I most solemnly and sincerely promise and swear, with a firm and steadfast resolution to perform the same, without any hesitation, mental reservation, or secret evasion of mind whatever, *binding myself under no less a penalty than that of having my skull smote off, and my brain exposed to the scorching rays of the meridian sun, should I ever knowingly violate this my Royal Arch Mason's obligation. So help me God and keep me steadfast in the due performance of the same.*" How could a Christian take such a vow? Think of how this Oath binds every Arch Mason to extricate a companion "in *any* difficulty," hence in any crime, "whether he be right or wrong." This explains many shameful verdicts of juries, and judgments of judges. All the duties of honest citizens and true Christians are interfered with by this vile Oath.—EDITOR L. OF H.]

"I asked my physician, Dr. Wood, my family physician, as we drove home that evening, 'What do you think of that obligation? Frankly, like a man, did you like it?' He said, 'I did.' He had taken it previously. He was the one who initiated me.

"I said, 'I will tell you frankly I did not take it. I did not say that sentence.' He said, 'Why not?' I said, 'Because I could not have continued to be a Christian, a child of God in any sense, and have used those words.'

"The consequence was that I went only once more to the lodge.

Ministers in a Drunken Revel at a Masonic Banquet.

"The only time I went to a lodge after that was in the City of Montreal, Canada, when, by the invitation of my Senior Warden and some friends in my church, I went to see the initiation, and attend the initiation supper in the Royal St. George Lodge, Montreal. That night the beer was flowing, and the whisky and the punch, some other ministers being present. Some of these men came and offered to fill my glass or to give me a hot punch, which I had not taken at all. I did not take it, but they urged it upon me, and they wanted me to be convivial with them. I said, 'My God, if you will forgive me this once, I will never again set foot in a Secret Society Lodge.' I never did.

"God said, 'Have you forgotten that?' 'No. Lord,' 'That is what I am teaching through Zion—no tobacco, no Secret Societies, no pork. Have you forgotten that pork and oysters combined made you sick four years in succession?' I had not forgotten it. I said, 'Oh God, never allow that thing to come on me again.' He said, 'That is what I am teaching from the platforms of Zion. Why should you not go if you are esteemed worthy by Myself and by those whom I have put in authority? Why should you not go?'

"By that time God very quickly showed me if I was not willing to go, and very quickly and very happily, joyfully as God would have me do it, I would not preach many more sermons and feel that God was with me. I would die of the disease which had fastened itself upon me, and was pulling me down.

"I said, 'Oh my God, if You will be with me, I will go now.' I got right up and looked at my watch. It was ten o clock Sunday evening.

"I said, 'Lord, may the wife not be anxious about me. I have never done this before. I have never stayed away from two o clock in the afternoon until ten unless there was a meeting, without her knowing it. Keep her from being anxious.'

Great Joy and Deliverance in Obedience.

"She met me with a smile. She seemed to understand it all before I could speak a word. After her sister, who was present, left us I said to her, 'Well, the solution of everything has come to me.'

"The solution had come to her two months earlier. God had given her a healing in reading LEAVES OF HEALING.

"She said to me once when I came home from the doctor in London, with my prescription in my pocket, which I had not had the courage to have made out, 'Well, I do not know what you are going to do, but I am going to become a member of the Christian Catholic Church in Zion.' (Amen.)

"I looked at her. (Applause.) I said, 'Don't go too fast.' I was still having my little clerical smoke. 'Don't go too fast.' We will think it over, and if we go, we had better go together. You had better wait.'

"She had waited, and when I came home that night she understood it. I said, 'Maud, God has had it out with me. The Light is shining. Let us kneel down and thank God. I am ready to make out my application to the Christian Catholic Church in Zion.' We knelt down (applause) and prayed.

"We prayed with tears and wrote out applications, and my wife wrote 'Praise the Lord' under hers. I did not write it under mine, because I did not feel that I was worthy to write that after being such a kicker, and after holding back so long. I had no right to come out as though I came out so joyfully.

"But I made it out and wrote a letter, and it all went in one envelope. I said, 'I had better post it tonight.' My wife said, 'Yes; post it tonight.'

"It was past twelve o'clock. Everything was quiet; everybody had gone to bed when I marched to that postoffice. As I stood with the letter, it seemed as if the Devil once more stood by my side. He said, 'Look here, just one moment. If you do not drop that letter in, I will not say anything about it to anybody. Nobody will know it. It shall not go any further. You will be what you always have been, and nobody will know anything about it. Don't put it in.'

"I said, 'My God, this must be the Devil.'

"Had we not prayed on our knees? Does the Devil make you do anything upon your knees with tears in the Name of Jesus? Surely not. I said, 'Father, in the Name of the Lord Jesus, here goes.' (Applause and laughter.)

"I thought it fit to add one line to it, to my beloved General Overseer; because I felt if he did not want me to come, I had no right to come. I wrote, 'If you want me to delay, kindly cable,' giving him the cable address of my wife's people.

"The cable did not come, and I secured my passage.

"I came as quickly as I could.

"You know nearly all the rest.

"I am standing tonight on Zion's platform. I feel, although I am perhaps one of the least of these my brethren, yet I have the right which has been given me by my beloved General Overseer to stand here with my brethren.

"I know what Zion is, and I know how to appreciate Zion. There are some of you who do not know how to appreciate it yet. Some of you right in the Seventies, I believe, do not fully appreciate yet what Zion is.

"I have talked to some of you, and that is why I say it. Some of you say it is a good thing; it is the best thing going. But you have not got to the place yet where you realize before your God that it is *the only thing going*.

"It is going very rapidly. It has wheels and horses with wings. The General Overseer said this morning: 'We are mounted; we are cavalry, and our horses have wings. We Go Forward.'

"It is the only thing going. If the best thing should fail, you would fall back upon the next best thing. If I thought that Zion was only the best thing tonight, I would say to my General Overseer, 'Doctor, kindly wait. Do not send me away. I am not ready to go.'

"But I tell you, my brothers, it is the only thing for me. My life is bound up in Zion. Zion is in me, not only in some salient points, not only in the physical strength of my

whole being as well as my spiritual, but in the peculiar doctrines of Zion.

I Am With Zion Because Zion Has Such a Big God.

"I am with the General Overseer because God has so magnificently enlarged him. I look upon him—I am not here to say one word, by the Grace of God, in flattery, therefore I will say it without fear or flinching, that I look upon our General Overseer, God's servant, very much like a man of Paul's day looked upon him. That man could say, and you do not read it of any of the other apostles, he dared to say, 'Be ye followers of me as I also am of Christ, imitators.' Paul could say, 'Be also enlarged.' He was enlarged. He had a big God. He had a God a good deal too big to be put in a medicine bottle, corked up. He wanted his converts and followers to get the same large conception, according to their ability, of the greatness of God, of God's mercy from everlasting to everlasting; of God's Covenant-keeping, lovingkindnesses which are upon all who shall call upon Him.

"Everything which God has made He loves, whether human or not. When I realized that my General Overseer believed that, that he knew that, that he had found it, because he had found God, I knew I had found the man who knew God. That is the man I have been looking for; that is the man I have been praying for unconsciously in heart groanings, when I was sick and tired of the denominations; when I would go to the Diocesan and try to climb up into a High Church. I was looking for some episcopal supervision. I had become sick and tired and heartbroken almost, on account of the chaotic, miserable condition of the denominations, where every man wants to vote, and every man wants to rule the pastor, the shepherd; all the sheep are shepherds, and the shepherds sometimes are not even sheep. (Laughter and applause.)

"The Archbishop of Canterbury knocked me upon the head—that is just what he did. The Archbishop of Canterbury and Archbishop of York came together to decide, as the highest authorities in the Church of England, whether or not it was legal, according to the law of the Church of England and of the realm, to burn incense and to teach the consubstantiation of Martin Luther, that the very Divinity and humanity, the soul and body of Jesus Christ, are present on the altar, after the words of consecration have been spoken. When I found that these two Archbishops dared not stand by their own conviction because they said they did not have the power, I said to myself, 'Well, if the Archbishops have not the power, then there is no power anywhere in the nominal bodies.' That is why

I Was Glad When I Found the Church Where There Was Divinely Constituted Authority.

"My friends, if I did not believe this, I would not be sent anywhere. A man might do a little work at Headquarters, and be propped up by his brethren, and stirred about to do a little work, perhaps, but if his heart were not right with God upon the basis which he believes in Divinely constituted authority, that he has realized before his God that to obey God means to obey the man whom God appoints to be the expression of the Divine will, then he would not be ready to be sent to Australia, or to China, or to France, or anywhere else.

"I say to our beloved General Overseer that I desire to serve with him and under him, not only as an Elder under the General Overseer, but it is my ambition, if I may express it that way, to serve under him as a son serves under his father. (Amen.)

"You know Timothy was Paul's son in the Gospel. In a large measure it is true that through the Gospel which God's servant has preached I am tonight what I am.

"In all the days to come, I can say of God's servant through the Gospel that he has begotten me again unto a Living Hope, which is as an anchor both sure and steadfast entering into that which is within the veil which as a forerunner Jesus has entered. I can say it, therefore.

"I am so glad that I may go where he wants me to go. I can sing, 'I will go where You want me to go, dear Lord,' and that means, Heavenly Father, I am ready to go where Thy servant is ready to send me.

"You must not think that to go to France is a soft, nice, creamy thing.

"Some of you have said to me, 'I would like to see Paris. I would like to go with you.'

"God knows I would rather be sent to another field. It is a beautiful city. I know the city from center to circumference. I know the French people pretty well, and just because I do know it, therefore, I do not want to go, if I had my say about it; but I haven't, thank God. (Applause and laughter.)

"I am through with that miserable candidating.

"The General Overseer defined candidating yesterday morning. He said that candidating was simply having one bag full of candy, and another bag full of dates, going about fishing for a job; fishing for the best church one can find, only intending to keep it until one can get a better one. I am so glad I am done with the whole miserable business. (Amen. Applause.)

"I cannot express to you in words what it means to me, that the General Overseer believes that I am in any way qualified to be sent where he intends to send me. Soon after he knew me he thought that this was the place for which God had qualified me. General Overseer, I pray to God that you may find the place in which you want me to represent the Christian Catholic Church in Zion. If that is not the place for me, send me somewhere else. I do not want to be a failure. I want to be the right man in the right place, but I believe in the General Overseer's wisdom, because God has given unto him the Holy Spirit.

We Have Received a Fresh Measure of the Holy Ghost Through the Laying on of Hands.

I know I have; therefore, I am only too glad to receive once more the imposition that once more I may realize my insufficiency of myself to go on this Mission. My sufficiency is of God, and by the power of the Holy Spirit may I have the strength for my work. May I be a successful minister of Jesus Christ, and a minister of the Covenant of God in Zion, that shall not need to be ashamed, rightly dividing the Word of His truth. May I go with the love of God shed abroad in my heart to seek my Father's lost ones, my Father's dying ones, and to tell them of God who is mighty to save.

This Day Has Been So Happy and So Glorious to Me

"because of the Message the General Overseer gave us only this morning about the great God and Father of us all whom I am to represent in France. I am to go there and tell the people that I bring them to Jesus, as the way unto the Father, that they as the lost prodigals of the Father in France may find the Father whom I have found. I am encircled by the arms of God's omnipotence. When they thrust me forth, saying, 'Go, stand,' they shall cause me to go, and shall make me stand in the midst of the hordes of devils who may collect around about me. I shall not be afraid.

"Seventies, you shall not be afraid in your work in Chicago, shall you?"

Seventies—"No."

Elder Pos—"If you and I never meet again until we meet before the Judgment Seat of Christ, where He shall give every one of His workers according to the deeds done in the body, I charge you I will pray for you. I believe you will pray for me.

"I charge you that together we keep that which has been committed unto us in the fear and presence of God. It is a sacred deposit. May God help us to see to it that no man take our crown, that we may work, each one in our place, and go from house to house with this blessed peace of God not only upon our lips but in our hearts. May we be led not only to witness for Jesus, not only in the faith of Christ to suffer for Him, but also, if need be, to die for His dear Son. Then shall we look back upon this evening, and we shall realize that having gone together, some of us for the first time tonight, to run this wonderful race set before us, we shall finish it, we shall make a success of it, by the power of the mighty God of Jacob until we meet again in the Zion above.

"I hope we shall meet again in the Zion below. The General Overseer very kindly informed me tonight that it is the law in Zion for every worker who is sent abroad to come back to his home, and to his father in God, at least once in five years.

"That is a very unusual expression to us. When I used to write to the Bishops, I addressed them, 'Rev. Father in God.'

"I have written to Bishops, some of them who have not any right to be called Bishops, that I am ready to write that to the General Overseer of the Christian Catholic Church. That is a blessed title.

"My dear brothers and friends, in conclusion, if I will stand loyal, I know God's servant, as the Messenger of God's Cove-

nant, will stand by me. I know that, although all alone in Europe, I will not be forgotten at Headquarters. Let us do toward him as he is doing toward us, then we will never fall alone. Out of our weakness we shall be made strong, and we will bear Zion's banner until we meet again in the Zion City here by the lake for the dedication of the Temple a few years from now. We will meet with our banners, and on the banner will be written, as it were in gold, these letters:

I can do all things in Him that strengtheneth me.

Let Christ Be Our Strength.

"I am glad to know my brethren and to have their fellowship. Oh, how it did my heart good to wait for my dear ones when I came back from Grand Rapids the other day, and to be so lovingly taken by the hand by my fellow-officers. It was like going home to my wife and children. If they had seen it, they might have felt a little bit jealous. But I think not, because it is a different thing; it is spiritual love, which should bind together all children of God in one compact body, for the conquest of the cross upon which God means to send us and is sending us. After all, they would not have been jealous.

"I ask you, in conclusion, to pray for my beloved wife, who has been holding the fort alone in London, England, with our children. My prayer is that God may make her strong for Himself; that God may make her so strong that when the General Overseer comes this summer, God willing, to us in Europe, he may honor her, as I believe, as her husband, that she is worthy to be honored, so that she shall become a fellow-worker as Evangelist in the Christian Catholic Church. May we be two Zion's Seventies to stand for God, with our children.

"My little daughter, thirteen years old, wrote to me, 'Papa, I have not taken any medicine since last July. All the girls are full of influenza, but I have not taken a drop of quinine, not even as a preventive, for I have taken Jesus to be my Healer.' (Amen.)

"I trust that she may be ready for Baptism, one of the first fruits in Baptism for Europe.

"May God bless you now in the Christian Catholic Church in Zion." (Applause.)

The Chain of Events Which Brought Elder deRonden-Pos to Zion.

Dr. Dowie—I present to you Deaconess Jane Pos. You remember the time when Deaconess Pos came over from Grand Rapids with her son, Nicholas Pos, now an Evangelist in this Church. They said that their dear husband and father had by the bigotry of the ministers of Grand Rapids been compelled to put away his own son. I said, "I take him in, and I will, if I cannot buy *De Gids*, make him translator of the Holland Edition of LEAVES OF HEALING."

Gladly did I take the old mother. I looked into her face and could have kissed her. (Laughter.)

She was a mother, and I knew she brought me her boy; she brought me herself. She said, "We belong to Zion. Will you take us?" I said, "I will take you." I did not know deRonden-Pos lived; did not know he had any existence. I will not flatter him, but few men could talk as he has talked tonight. We, who have been sitting here, and who are accustomed to hear men talk, some of us, from this platform, know that I am sending to Europe an eloquent, able and mighty man of God. (Applause.)

He understands the French language so well that he can speak it perhaps better than he can English, and write it and read it as well as his mother tongue.

He is really the first Elder I have sent to Europe. Dear Elder deRehbinder went to France on his own private business—he was not *selected* by me to represent Zion in Paris, and he was not *sent* by Zion, nor at Zion's charges. He has not proved to be suitable. But I knew that God would send me the right man at the right time; and when deRonden-Pos wrote to me from England, I said nothing. I simply put down the letter and waited until I saw him.

We met in Grand Rapids, Michigan, where I was holding meetings in our Zion Tabernacle there last year. I said in my heart, after my first conversation with him, "I will receive you, will ordain you as Elder gladly, and if I feel, some months after this, as I feel now, I shall want you to go to Paris."

Tonight I am sending him to that capital in Europe which is always the storm-center of Europe. I love the Parisian; I love the Frenchman; because, with all his faults, he has a great, large, generous heart. The poor workman wants to do right, according to his light, and he has noble ambitions.

Elder Pos is a Descendant of the French Huguenots.

Centuries ago the Roman Catholics drove out the best and noblest of France, and massacred many of them at the gate of St. Bartholomew.

By the Edict of Nantes they drove them out, and sent them to England and Holland, where they drove this dear sister's ancestors. This family is deRonden-Pos. They are French Huguenots as well as Dutchmen. They are American, and they are God's, and they are Cosmopolitan because they are members of the Christian Catholic Church in Zion.

There has been a preparation through the centuries. The persecuted Huguenot prayed to God that his descendants should live on this earth and serve God in beautiful France. The prayer is answered tonight. We send him to Paris, believing that God will bless him. We do not expect wonderful things all at once. I know the world too well, and I know the way to go about a great city too well.

I think of the years in which I toiled in Chicago when I knocked at the heart's door of this great city, and it would not open the door. I was sick at heart. I thought, "Must I go away? Oh God, can I not save men in this center of America from the pitiless wave of infidelity and anarchy and worldliness and sin and iniquity which is rolling over this cosmopolitan city? Can I not save some?"

When they told me I must go or I would be killed, I said, "I stay." (Amen.)

I thank God tonight that even in the opinion of our enemies Zion has won. A man down town said, "What is the biggest thing in Chicago." It was in a club down town. A number of men were smoking after dinner. The question was asked of a very prominent business man whom I have the honor of knowing very well, who calls me friend. He said, "The biggest thing in Chicago is Zion. I will go further, and will say the biggest man in Chicago is that little man Dowie." (Applause.)

He was only a business man, not a religious man, and they laughed. He said, "You will not laugh years hence." A man turned around to him and said, "The Doctor made the smartest deal the other day that any man could have done. He is the biggest real estate man in Chicago, anyhow. (Applause.) But," he said, "I begin to watch that man. I go into Zion Tabernacle, I listen, and I have to get out. If I did not get out, I should have to stand up, and to say with the people, 'Take me as I am.'"

But, friends, I am nothing at all; and yet God has given me a unique place in the life of this great city, which, for so many years, I found it so hard to reach.

I know something of doing God's work in many cities, and I deeply sympathise with Elder deRondon-Pos in his work for God and Zion in Paris.

DeRonden-Pos is Going to a Difficult Work.

His Message will not be received at first. It will not be understood. It will be misunderstood, and he may be persecuted. Yet there are a large number whose hearts are longing for God. After all, whether we call men French, German, or anything else, heart and flesh are crying out for the Living God. We must find God or we never can be happy.

The Japanese wants God; the German wants God; the Frenchman wants God; the Norwegian wants God; the Chinese wants God; the African wants God; and, thanks be to God, Zion is preparing to say, Behold your God.

I am nothing. I wonder oftentimes that God should take a worm like me to thresh a mountain. Yet that is just the kind of creatures which God takes.

I am going to consecrate this man, perhaps for death—who knows? I cannot tell. But the greatest honor which could come to him or to me, or to any one of you, is that we should be counted worthy not only to suffer but to die for His sake.

A man does not need to live. A man sometimes needs to die; and it is not until you have died to self, and died to pride, and died to the world, that you can ever live. Oh, it was hard for me to die. I thought, "Shall I ever live again?" as "the old man" within me uttered his expiring cry. I think I know the night he died. He had drunk the deepest dregs of the cup of what seemed to him unutterable agony and sorrow and pain. Out of that there came a "new man." A man who had no fear, but love. A man who had no doubt, but faith. A man

who had no despair, but hope shining forever, the Blessed Hope of the Glorious Appearing of the great God and our Saviour Jesus Christ.

Then I began to find that this "new man" had a mission. I did not know him. He was a stranger to me, as he grew up. I used to look at him some times, and say, "Who are you? You are not John Alexander Dowie; who are you? Who are you?" I had to say oftentimes, "I do not know. Oh God, I wish You would let me know."

One day it came to me, and I could not tell anybody, not my wife, not anybody. They could not understand. I did not understand myself. I had not words, and I have only dimly voiced it now, so feebly. But I know one thing: the Lord hath established Zion, and He established me in doing it, and made me the Messenger of His Covenant. I do not believe He is going to let Zion fail. I believe that the silver and the gold which are His, are mine; because I am His Messenger. I have no fear, in sending deRonden-Pos, that Zion's Storehouse will ever let him hunger while there are strong hands to labor, and to pour the tithes into the Storehouse of Zion.

Rev. Wm. deRonden-Pos Consecrated as Elder-in-Charge of the Christian Catholic Church in France, and as Elder-at-Large for Europe.

We will consecrate him.

There is no field of labor to which I could send him which is more important. It is not improbable that war will break out within a comparatively short time, and that Russia and France may be allied against my native country. But all countries now are mine. I have no one country which I dare place before the rest, because Christ tasted death for every man in every country. I realize the unity of humanity.

Zion is above and beyond country.

We are going to put into the beautiful French tongue the words of Zion through Elder Pos's pen, and he will speak the Everlasting Gospel of the Ever-Living God in France, and many parts of Europe, and possibly be one of my companions to Egypt and the Holy Land this year.

A Mother's Testimony.

Mrs. Pos then spoke in the Holland tongue, through Elder deRonden-Pos as interpreter, the following words:

"I desire to talk to the mothers. I have three sons. I gave them to the Lord before they were born. I advise you mothers to do the same with your children. Now that I have given them to the Lord these many years, I give them as heartily to Zion. (Amen.) God bless all Zion."

Prayer was offered by the General Overseer.

Rev. Wm. deRonden-Pos was solemnly consecrated to the work of Zion in Europe by the laying on of the hands of the General Overseer.

One Hundred and Twenty Members of Zion's Seventies were then Solemnly Dedicated to God.

These were, principally, from the Branches of the Christian Catholic Church in Zion outside of Chicago, and, added to the 700 on February 5th, no less than 820 have now been solemnly consecrated to Zion Seventy work.

Deep solemnity, and hushed silence, marked the ordinance as the General Overseer said: "In the Name of the Lord Jesus Christ, in the Power of the Holy Spirit, and in accordance with the Will of God our Heavenly Father, one Eternal and Triune God—*Receive thou the Holy Ghost for the work of thy ministry.*"

Then, in perfect silence, the great gathering of Zion Seventies passed away to their work, after Dr. Dowie had pronounced the following

BENEDICTION.

Beloved, abstain from all appearance of evil, and may the very God of Peace Himself sanctify you wholly, and I pray God your whole Spirit and Soul and Body be preserved entire, without blame unto the coming of our Lord Jesus Christ; faithful is He that 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 DESCRIPTION OF ZION CITY AS GOD WILL MAKE IT.

Zion's Hall of Seventies, Tuesday Morning, February 27, 1900.

The services were opened by singing Hymn No. 151.

The General Overseer then read from the sixtieth chapter of Isaiah.

He then said:

God will make Zion City His own. It is not His, if He does not put His seal upon it.

If He does not make it His own, I do not care to have anything to do with it.

On one of the maps which Zion City Engineer made, he had the words, "Rev. John Alex. Dowie, Founder." I said, "Strike that out instantly, Mr. Ashley. If I found the City, it will be a very mean thing." Unless God is its Builder and Maker, let it never be built.

In an article which was published in last week's LEAVES OF HEALING, entitled "A City of God," General W. H. Parsons, of Washington, had it "The City of God." I struck that out and turned it into "A City of God."

He also had the words, "John Alex. Dowie, Founder." I struck that out altogether.

If ever you want to grieve me while I live, or make me come back to punish you, if it is in my power, after I have departed, you will use that word "founder" as applied to me. I will be angry if I am in heaven.

I am not the founder of Zion City. I am under no delusion about that. Yet I am God's agent in the founding.

There are things which are impossible to God, but they are evil. I desire the things which are impossible for God to tolerate to be absent from Zion. I desire the things that God approves to be there.

Now if any man wants to come into Zion to carry out his own idea of business, he may just as well keep away. You have to carry out God's idea of business right through in Zion.

There is a Divine idea in business. God is in business.

If He were not in the fish business, you would not have had any fish this morning.

If He were not in the electrical business, you would have no light tonight.

If He were not in the coal business, you would be very cold just now.

God has been in all this business. In fact He created the coal. It was the business of a Holy God to create coal mines.

Some Kinds of Business God is Not In.

He is not in the business of turning golden grain into damning poison, or fermenting into liquid fire and distilled damnation the beautiful grape.

He is not in the business of preparing certain poisons of plants which are found in nature. They are there through the curse.

Thorns and briars and weeds curse this earth because of man's transgressions. The tares in the field have been sown by the enemy.

It was never intended by God that we should swallow all the mineral and vegetable poisons.

God is going to make this City, just as far as we can anticipate God's mind and will, a place where everything that is evil that we can possibly exclude will be excluded. Everything that is good that we can get into it, we shall. Obedience to God's clear will must be the dominant idea in Zion City.

That is a broad principle. Have we the faith to live it? Yes, we have, to a large extent. It is absolutely impossible, of course, to prevent a man who lives in Zion City going to Waukegan, two or three miles away, and buying a bottle of whisky, but it is by no means impossible, after he has got into Zion and drunk it, to send him back to Waukegan jail. It is by no means impossible for us to make such provision that a man who will persist in drinking the damning liquor shall find it best for him to live outside of Zion, unless he wants to work hard at labors which will be performed for the benefit of the public works of Zion City: for we shall make transgressors toil for all the bread they eat during their punishment, if they will invade Zion with their vices and offenses.

We will make it too warm for him to stay in Zion. We will punish him, if he will sin and will not repent. We will do what they do in New Zealand when the navvies in the country persist in getting drunk. This man's sins are collected and reported. Then the chief rises solemnly and says, "You are

not wanted to live among the Maoris. Go to the *Pakeha* (the White Man) *and live with him!*" And so in Zion if we find an incorrigible we shall banish him to Waukegan (laughter), to Milwaukee, to Chicago, or somewhere that "liquid fire and distilled damnation" is licensed: for he cannot be tolerated in Zion.

There are ways of doing it by law which can protect us from a drunken sot ever making Zion his permanent home.

If a woman wants to commit adultery, she will not find Zion a congenial place. The moment we find her out, she will go where she belongs, if she will not repent of that very quickly. We shall not suffer a harlot to live there, and we have the power to do it. Make her work her fingers to the bone somewhere in prison, if she is too lazy and unclean to work outside. We will send her away that she may go with her kind if she will not repent. No woman can ever be reformed who is lazy and adulterous in heart, and who only wants some one to work for her. Zion will ever seek to restore the penitent; but there is no place in earth or in heaven for the wilfully impenitent.

We can make it possible, by the exercise of a Divine Power, to maintain purity. The power of law is a magnificent power, and there is a power which is greater than law, and yet it is a law also.

The Law of the Spirit of Life in Christ Jesus.

It is a law by means of which the warm sunshine of God's Love will lift up and condense the very saltness of the sea itself, transforming it and sending it back to the thirsty earth in fresh and beautiful streams of water.

That law operates in Zion. That is the law of Life and Light and Love. We shall not be afraid to put into operation, if it be necessary, the laws which enable us with a hand stronger than steel to crush iniquity, to smite down evil.

We desire the Life of God to flow through the hands and hearts and lives and powers of the people. Through their fingers, through their lips, through their lives, it will find expression in untiring industry, and in the accumulation of well-gotten wealth. In Zion City a portion of God's time will be put apart, like the tithe which is especially God's money, for the spiritual culture and preparation of the people, and also for coöperation in service as Zion Seventies in all of the cities within reach.

Our Seventies will be drilled in Zion City in hundreds and in thousands, and by and by in tens of thousands, for work in Chicago and other cities.

This is the great thought in Zion; this is the great purpose of Zion, and I believe God is going to do it.

But if God is going to do it, you will have to do your part now.

If you do not, you will never live to see it. If you do, contrary to my expectation, you cannot enjoy it. You would be condemned as you walked those streets, and said, "I had no faith to help; I had no faith to trust God; I had no faith to sacrifice. Other men labored, and I have entered into the results of their labors."

You will never enjoy Zion unless you sacrifice. I will enjoy it, because I have, and shall have, sacrificed. I will enjoy it, because the joy of my life will be to make preparation.

What is Christ doing in heaven? Preparing a place for us.

Did you ever notice that the great purpose of Christ, in His absence from us for a time in the flesh, is to prepare a place for us?

God is a City Builder.

He is preparing that City which hath foundations whose Builder and Maker is God. He is preparing these golden streets which rise 1500 miles upward into the sky. He is still building at that City: its gates of pearl; its walls of jasper; its foundations of precious stones.

Think of 1500 miles high! Six hundred miles beyond New York into the Atlantic from Chicago, and then put that right up on end, and just imagine tier after tier of that City, stable and strong and eternally founded in the heavens, the Capital of the Universe.

The first bad man who cursed this earth was a city builder: Adam's son, the Devil's son, Cain. The Son of God in founding this world is represented by Abel, whose blood was shed.

He has come to do this great work in the latter ages, to found cities of habitation; to establish the Divine prosperity; to prepare a way for the return of the King, for the Zion at Jerusalem. When He has come He has finished His preparations for His own. He is going to take them out. Then He will come back with them to live and to reign a thousand years upon this earth—a Glorious Millennium.

I thank God that I can make a lease for a thousand years for that land upon which we are going to build. I am going to make it 1100 years, which will give 100 years for the Lord to come in and another thousand years for Him to reign in, and then it will be His forever. The leases will read to the Year of our Lord 3001.

That thousand years will pass away like a day; but perhaps the ten years which lie before us are the most wonderful ten years that the world has ever seen.

If I needed anything to deepen the conviction that God had called me to the work of being His agent in the establishment of Zion as a spiritual and material power, I would not be in any doubt, as I see from day to day the hatred of the Apostate Church, the malice of the infernal works of darkness, the hissing of infernal serpents. Did I not know that He had given me authority over all the power of the enemy, I should be afraid.

But He who said, "All Authority hath been given unto Me in heaven and in earth," has said to me, "Behold, I have given you Authority to tread upon Serpents and Scorpions, and over all the Power of the Enemy: and nothing shall in any wise hurt you."

That enemy has no authority. He may have power for a little time, but it is usurped, and the lawful authority has to be in some one's hands. I know today it is in mine.

I will exercise it.

I will do it lovingly; I will do it as gently as I know how; I will do it diligently. But when I speak, I am going to speak with more Authority than ever I have spoken; with more Love. I hope with more Wisdom, more Power and more Purity.

Lack of Authority the Curse of the Church Today.

The thing which is lacking in this world today in the Church of God is Authority.

Elder deRonden-Pos told you last night that the Archbishops of Canterbury and York had stood up, and before the whole of the British Empire, and before the widely extended Church, had confessed their powerlessness to put a wrong right.

Within the Christian Catholic Church I have authority to put things right, and I will put them right, God helping me. (Amen. Applause.)

I will take a John H. La Grange by the scruff of the collar as I did, metaphorically speaking, and say, "Go! You cannot talk about a divorce from a pure woman whom you have cursed with your evil presence inside of Zion. John H. La Grange, you cannot talk to a maiden in Zion the words of love, so-called, which I call your damning lust, without feeling the fingers of the General Overseer inside your coat collar and hear him saying Go!" (Amen.)

I will see whether it is not possible to create a government for that City which shall not be like the government of the City of Chicago. I am going to see whether under the American laws I have not the right upon my own property to exercise governing power.

All you who would like to have land upon such terms, put up your hands. (Apparently all hands were raised.)

Supposing some one would like to sell? Well, I will have to establish a bureau for buying houses and selling land to those who will fulfil the covenants of the lease.

Voice—"If these people turn against the covenants?"

Dr. Dowie—We will turn them out upon a valuation of their property. We will give them what it is worth. There will be plenty of people to take their places. I would be required by law to refund the value of their property.

There will be so many wanting to get land in Zion that it will be at a premium. It is practically at a premium now: for we are publicly offered an advance of half a million dollars above what we have agreed to pay to part with our land.

I think that you can now see that the principle has been established. It is the principle that God established when He gave His children the land of Canaan, namely:

The Land of Zion City is to Be the Lord's Forever.

That is just as near to forever as we can make it. I think that we can hold it, for God, as a people for 1100 years. We can trust the Lord with all the years that follow.

The services were then closed by Dr. Dowie pronouncing the following

BENEDICTION.

Beloved, abstain from all appearance of evil, and may the very God of Peace Himself sanctify you wholly, and I pray God your whole Spirit and Soul and Body be preserved entire, without blame unto the coming of our Lord Jesus Christ; faithful is He that 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.

THE COMING CITY.

Central Zion Tabernacle, Tuesday Afternoon, February 27, 1900.

The services were opened by singing Hymn No. 397.

The General Overseer then read the Fiftieth Psalm, closing with the prayer:

May God bless His Word.

Prayer was then offered by Elder Bouck, followed by the General Overseer.

For this text the General Overseer read from the sixtieth chapter of Isaiah, from the eleventh to fourteenth verses:

TEXT.

Thy gates also shall be open continually; they shall not be shut day nor night; that men may bring unto thee the wealth of the nations, and their kings led with them. For that nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted. The glory of Lebanon shall come unto thee, the fir tree, the pine, the box tree together; to beautify the place of My sanctuary, and I will make the place of My feet glorious. And the sons of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee The City of the Lord, The Zion of the Holy One of Israel.

I am glad that the revelation of our God continually points onward, upward, forward through all time. The expectation of a Divine Hope is by the Spirit of God enabling us to exercise a Divine Faith.

The Divine Love, the only power which can make service effectual for God or man, is kept alive in our being by the possibility unfolded by God in the Coming Time.

We have no eyes in the back of our heads.

We were never made to look backward. We have no eyes on the top of our heads. We were never made to be star gazers. We have no eyes on either side of our heads. We were never made to look to the right nor to the left. Our eyes are so placed that when we look exactly as they are set, we have the power to look straight forward, and with these two eyes to see everything as it is.

We thank God that the true position of the eye is to look right ahead.

It seems to me that the spiritual sight which God has given to us has enabled us to see straight forward. Whenever the eyes are so impaired by disease as to make it impossible for you to see objects as they are; when, for instance, looking at me you would see two men, not one; then your eyesight is impaired. Disease and functional disorder must be there.

It seems to me as I go through life that my principal business is not to look backward or sideward, downward, nor even upward, but to look right ahead.

I feel like an engineer standing on a locomotive, with my hand holding the lever and my eyes looking out in the darkness or the light for the signals all along the road.

A man who has eyes which are trained is quick to see that which an untrained eye would never observe.

Traveling on the wide, wide sea from day to day, you notice the wonderful acuteness with which the master of a vessel observes, with his naked eye, something away in the distant horizon which is invisible to you.

Soon, when you see a terrific storm raging and the boiling sea one great mass of curling foam, you are glad that the captain looks out.

What is wanted in these times of ours as in all times, is

The Divine Power of Foresight.

If a man shall judge simply by what seems to him to be only the present, he will fail utterly.

If you only judge of the effect of an action as to its immediate result without calculating whereunto that will go, and whereunto it will grow, you utterly fail.

If you are wise, you will be much more concerned with the effect tomorrow of what you are doing today, with the effect in eternity of what you are doing today, than of the immediate effect in time.

This is especially the effect in connection with the Divine Life, and in connection with the leadership of God's people.

It is not given to all to see alike, and it never can be.

It is probable that there are no two persons in this room who are seeing the same object exactly the same size.

To your mind my hand will look larger or smaller, according to the structure of your eye.

There are a great many animals whose eyes magnify. There are other animals whose eyes make objects look smaller. There are men who see things larger or smaller than they really are.

It is a Divine gift to see things in their exact relationship.

If it were built today, Zion City would only be a little spot on the shore of Lake Michigan; ten square miles, or scarcely that. What is that out of the vast area of the United States? What is the United States out of the vast area of the World? What is the World but a speck in the vast area of the Universe? What is the visible Universe in the vast area of Illimitable Space?

I always like to look at things in their proper proportions. When I think of my work or God's work through me in this world, I think it is so little that if I did not know that God glorifies Himself in the infinitely little, I should have such a contempt for the size of my work that I should be utterly cast down.

I think of these little things just as when God gave me a little baby. He was only a little thing. I could put him in a washbowl, but I could not put him in a washbowl now, because he is about five feet ten.

I see in this Coming City not only the possibilities, but the Divine certainties of the solution, rapidly, thoroughly and effectively, upon a small scale, of many of the difficulties which confront Zion and the true Church of God now. These difficulties are destroying society.

Zion City Will Bring Solution of Difficulties.

I see the solution of the difficulties connected with the education of children.

I see them brought up from the very beginning in an atmosphere which will be conducive to spiritual, psychical and physical strength.

I see the glorious certainty of a generation, inside of thirty years, of men and women who will be capable, even though their fathers were slaves like those that came out of Egypt, of marching upon the hosts of hell and conquering the world for God.

It is not one city, but Zion near to Chicago will be followed by Zion near New York; by Zion, Philadelphia; by Zion, St. Louis; by Zion, Kansas City; by Zion, San Francisco; by Zion, Vancouver; by Zion, Seattle; by Zion, London; by Zion, Paris; by Zion, Berlin; by Zion, St. Petersburg; by Zion, Constantinople; by Zion everywhere in the great centers of the world, until the time shall come when the King shall come to Zion, Jerusalem, and the one hundred and forty and four thousand shall be brought from His cities which He has established by prosperity. It is from these that He will find the saints who will judge the earth

When He comes to the Zion-Jerusalem there is going to be an end to every present form of earthly government, thank God.

I see that just as plainly as though it were here today. There is no obscurity in the Vision. It is the Word of God, and the Sure Word of Prophecy.

It is not because I say it, but because God has said it long centuries ago, and it is the coming of the King to His own.

I do not profess, like so many, to be able to tell you just the day when it is coming. I do not care a snap of my finger for that. I am going to do my day's work.

If I knew that the Lord Jesus Christ was coming in twenty years, I should build Zion City just the same, because it would be a good place to be found in when the King comes.

The City then has this great thought: We are living in days when the "hidings of His power," which have been hidden from the ages that preceded us, have been unfolded.

I am glad I live at this time.

This age and time in which we are living is the best age and the best time the world has ever seen. I do not except the

days when Christ was here on earth, nor the days when the apostles lived and loved and died for their Lord.

Those were the dark days. Christ closed His life amidst the darkness of Calvary, and the agonizing cry, *Eli, Eli, lama sabachthani*—My God, my God, why hast Thou forsaken me?

It was the cry of His humanity. He conquered death. I am glad He did, because I believe as His Word declares that when He conquered death by His resurrection He abolished death. He said:

If a man keep My Word he shall never see death.

When a Christian's work is done, he sleeps, and blessed are those who have fallen asleep in Jesus.

I am glad that this truth is committed to Zion, and that God has permitted me to be the means in His own hand, in His own way, leading me here to unfold to you the beauties and the glories and the power of that Kingdom of God which we, under the figure given in Scriptures, the beautiful figures of Zion, present to you.

Our Adversaries Tremble at Our Approach.

God is calling men from the rising of the sun to the setting of the same, and within four years He has inspired such terror in the apostate denominations that our adversary in the *Ram's Horn* says that unless Dr. Dowie is stopped, he is going to destroy the Church. (Applause.)

Our adversary being witness, then the tremendous power of this movement is such that its destructive power is foreseen. I think the *Ram's Horn* is right; that the day for the Apostate Church has come. The *Ram's Horn* sees it, and they see it who are God's true children, in whose hearts are the Highways to Zion. They are coming out of the apostate churches, and soon there will be no sheep left in the denominations. They will all be goats. (Laughter.)

I have not a foot of land for sale in Zion. I am going to lease you this land for 1100 years upon condition that you shall never bring a pig upon it (laughter); that you shall never sell upon it the damning drugs of the sorcerer, or the damning liquor which makes men mad and bad, and that never a drop of that accursed incense to Bacchus, Tobacco, shall have a place there.

If a man shall come to Zion with a cigar in his mouth, he shall be told that there is an ordinance in that City that gives citizens the right to breathe the air of Zion without contamination of nicotine, and if he will insist on smoking it, there is a hand strong enough to take him to the gates and point him to Chicago. (Laughter and applause.)

If you do not keep the covenants of the lease, I will call you up and tell you that I am going to have a valuation in accordance with law, and pay you the price and let you get out. There are plenty who will take your place. I will buy you out myself, you stinkpot!

No harlot shall have a tent there. No son of yours shall meet the harlot on the street. We will put our hand upon her and say, "You must cease to be a vile prostitute, or you must go from Zion. The woman who sells her body is the very daughter of hell."

Cleansed from her sin, purified by the blood of Christ, she will be welcome in Zion; but to live her life of sin, no.

We will execute laws. We will not have laws which are dead letters.

The land will never be alienated. It will be God's. I will lease it to you; and, if you do not fulfil the covenants, you go. If your successors 500 years hence do not fulfil the covenants, they shall go.

I hope even before I pass away to see the Apostolic College established by God. If there should be—which God forbid—an unfaithful man obtain rule, it will be within the power of the Apostolic College to remove that man, and to carry out the conditions which I shall embody in the leases.

That is the condition which underlies Zion.

Rent for One Thousand One Hundred Years Paid in One Installment.

We will ask you and your successors through the ages to pay all the rent at once. That is to say, you are to pay just the same as if you had bought it.

You will be glad to know that if your children should go to the Devil, they will not be able to take the land to the Devil.

Everybody here who would like to buy land under these conditions in Zion, put up your hands. (Apparently all hands were raised.)

All of you who would like to buy lands under the conditions which obtain in the world, put up your hands. (No hands were raised.)

Mr. Johnson—"The *Lumberman* says that Zion City is a good thing."

Dr. Dowie—I may say that this *Lumberman* is a merchant's paper. Of course, all financial men do not talk the nonsense that the daily papers in Chicago do. These miserable boys who come to report my meetings have, for the most part, no money. They, usually, with few and commendable exceptions, spend it all on beer and tobacco, on wine and women, on cards and follies.

Mr. Johnson—"In the Zion's Seventy work we find that even those who are opposed to Zion have said of the General Overseer that he was a very smart and capable man to do what he undertakes."

Dr. Dowie—There is also a great financial paper in this city called the *Economist*, which speaks in the highest terms of our Zion City plan.

Voice—"My mother in St. Louis wants to know how soon she will be able to build in Zion City."

Dr. Dowie—Let me give you a little idea of what it means to establish a city. Six thousand acres of land means ten square miles. First we have to make a topographical survey. I have had my surveyors upon that land from the moment that I bought it. Since January 1st I have had my Civil Engineer, Mr. B. J. Ashley, making a topographical survey.

That has first to be done in making a city. Every single yard of that land must be carefully scanned.

One hindrance is that our men cannot work in zero weather. That would be killing. That work must be perfected before a single street, lane or park can be laid out. We cannot sell land until it is properly surveyed.

Meanwhile our present intention is to develop the factory site and put factories down.

We are working at the whole problem. It may be that your mother will be able to purchase early this year. I hope so, but whether she can build upon it this year, I cannot say, because it might not be wise for her to do it. It is not wise to begin building upon a city site until the streets are graded.

Mr. Stevenson—"Several persons have asked me if they may send in for stock to the Lace Factory."

Dr. Dowie—No. I am not going to invite subscriptions for that splendidly profitable enterprise until I am ready; but I will get ready as soon as possible.

Voice—"Will there be any way of telling the price of lots before the survey is completed?"

Concerning the Price of Lots.

Dr. Dowie—No. I will not bind myself to the price of lots. I have been offered hundreds of dollars per foot if I will sell land near where I will place our Postoffice and the Zion Coöperative Stores, Zion City Bank and the Zion Land and Investment Association offices. I will not take it. I think it will be worth a thousand dollars per foot ere long in that particular situation, the business center of Zion.

Without throwing away the land, I desire to help the poor man. I desire to do all I can for the poor man in Zion. I will help the poor man to help himself. I do not know whether on behalf of Zion I cannot afford to take up all the stock in some factories, and work these factories in the interests of Zion workers as well as Zion investors.

Zion will not beg for factories, for the workmen will not go out on a strike, and the proposition will be attractive to factory owners. We can secure industrial peace, and banish war from Zion, by establishing factories in which the workmen themselves will be part owners. When sharing in the profits, men are not likely to strike.

I do not know that we will have any stock companies yet. That is a question. If Zion can take the stock, why should we have a lot of stock companies? I propose to get for Zion every dollar I can out of this thing, because, in addition to promoting the welfare of Zion's citizens, I propose to train missionaries and educate students and found schools, and send Messengers of Zion to the uttermost parts of the earth. That is what I am after. I want a great deal of money for that. I am in business for God.

Deacon Yerger—"I have one share of stock. I have not purchased any more on purpose, because I have not seen the

advantage any further than that it gives you the privilege of selecting land of any value."

Dr. Dowie—You are mistaken. You can only buy $100 worth of land with that share. I do not think we will have any lots smaller than twenty-five foot front. Some lots may be forty and some fifty foot frontage. The very lowest price will probably be $10 a foot.

Ten dollars a foot would be $250 for a twenty-five by one hundred and fifty foot lot. Then it would take two and one-half shares to buy that land. The priority of selection will be gauged exactly by what is invested in stock.

I am going to Europe this year upon Zion business, and amongst other things I hope to get some cheap-rate money so as to lend it to you at a small advance upon what I pay for it, so as to cover all cost. That will enable those without money to build quickly.

Money will also be raised in Europe or America for the making of many public improvements, such as street railways, electric plants, water supply, etc., on which services large profits will be made. Street railways in Chicago alone, even now, earn from our people not less than $100,000 per year, which is the interest at five per cent on $2,000,000. In Zion City we can earn two or three times that sum within the City boundaries in a very short time. And so with other services. Money will seek investment first in Zion City lands, then in Zion City public services, and above all in Zion City industries.

After speaking at some length upon the religious, educational, residential, social and sanitary advantages of the Coming City, Dr. Dowie answered many questions satisfactorily.

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 Christ; faithful is He that 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.

GENERAL CONFERENCE ON ZION CITY.

Central Zion Tabernacle, Tuesday Evening, February 27, 1900.

The meeting was opened by singing Hymn No. 151.

The Scripture lesson was read from the sixtieth chapter of Isaiah.

After a few remarks by the General Overseer, the announcements were made and the offering received.

The General Overseer said:

Deacon Judd ought to have the floor first.

Deacon Judd said: "After our General Overseer gets through with a subject, and especially this subject of Zion City, there is not much left for one like me to talk about; but I trust I may have a few facts as well as figures which will be of interest to you.

"I have lived in and around the City of Chicago for more than thirty-five years, and every time I visit the beautiful site which has been chosen, and which I believe God has been reserving for the glorious City of Zion, this City of Refuge for His people, I say, 'O God, hasten the time when Thy people can leave the filth and dirt of these foul, crime-breeding cities and be where they can breathe the pure air and enjoy the beautiful sunshine which is in store for them in Zion City.'

"Today we finished making the first payments on our contract, amounting to many thousands of dollars, and which makes in all over one-seventh of the actual purchase price of all the land we are buying.

"Altogether we have purchased fifty different tracts of land and have had forty-five different owners to deal with.

"The actual amount of land secured is 6136 acres, 610 acres having been purchased outright, the deeds being now in our hands. This leaves us about 5525 acres which can be purchased when needed, any time within the three years.

"We are constantly asked the question by Zion outside of Chicago, 'When will the City be ready for habitation?' All we can say in answer to this is, that God is leading us, and all that we have done thus far has been done under His guiding hand; and Zion must remember that less than five months ago not one foot of the land had been secured. Much preliminary work, such as surveying and staking out of the lots and blocks, grading streets and laying sidewalks, must be done before the houses can be built upon it.

"We have decided it would be very unwise to have our people begin to locate there before some employment was provided for them, and we are now giving special attention to the locating of manufacturing industries, many applications having come to us, among them being a woodworking establishment employing more than 200 hands to start with; another, an artificial stone works; another, the manufacture of brick (most of which we expect to make on the ground), and the Lace Factory, which has practically been accepted, work upon which will probably be commenced this summer.

"Zion expects to have the controlling interest in all manufacturing industries, and hundreds of thousands of dollars will be necessary in order to establish them, all to be operated upon a coöperative and profit-sharing basis.

"I believe our people in this city and elsewhere will see a good opportunity to dispose of their properties this year, and they had better be on the lookout to do so. If the labor difficulties continue there will be very little building in Chicago this year, and this will undoubtedly create a demand for houses already built.

"Real estate investments in this city are unprofitable, and will continue to be so for some years to come, owing to the enormous indebtedness piled up against it on account of the World's Fair, the Drainage Canal, and the extensive park and boulevard improvements which are being planned and which will continue to cause excessive taxation.

"Taxes in Zion City will be very low, because we shall have no indebtedness to begin with. We expect to include in the selling price of the lots all of the cost of the street improvements, which is usually assessed against the property. We shall allow but one house to be built on a lot, and the lots will be large enough to admit of plenty of air and sunshine in the homes, the lack of which is unquestionably one of the great causes for sickness and disease in the large cities.

"In certain sections of the City we shall, probably, insist upon a uniform, or at least a minimum, cost for each building, in order to give the City an attractive appearance.

"I am sure the General Overseer will be grieved to know that some have evidently made very small investments with us, thinking when the time came for the selection of lots they could step in and get their choice, and in any quantity they liked, by paying up the difference at the time of purchase. This is certainly showing a very distrustful and disloyal spirit to Zion, and I question very much if the General Overseer will not withdraw the preferential privilege of selection from all such.

"Let me say, dear friends, in closing, that I hope you are praying for us. Much wisdom from God is needed for these great responsibilities which have been placed upon us, and which could never be accomplished without the help of our Heavenly Father."

Deacon Daniel Sloan, Assistant Manager, Zion Land and Investment Association.

Deacon Sloan said: "I had not any thought of speaking other than along this line.

"As a real estate proposition, Zion City is different from anything which people have considered before. Zion City has back of it a constituency.

"The very fact that this Church is just beginning its ministry, and its influence is increasing, shows that the value of property in Zion City will increase from the very beginning.

"It is only going to be a question of time when the 6000 acres of land which has been secured will become exhausted. I believe that early purchasers have a decided advantage. The price of lots may be doubled in a short time after their first sale.

"Every Elder and Evangelist or even lay Messenger who goes out is bound everywhere to awaken an interest in behalf of Zion City. The consideration of this thing ought to kindle intense enthusiasm in the heart of every person who is looking forward to Zion City, especially persons who have already become shareholders.

"This Church, four years old now, has in affiliation with it a large number of members. The increase in the last four years has been tremendous. At the same rate, it will be a very short time when we will see upon the shores of this lake Zion City arising in its splendor and being the religious headquarters for this world. We all believe it is to be a blessing to the people throughout the entire world. It ought to prompt every one of

us to become enthusiastic in regard to this City. As a plain business proposition, it is a money-making affair for every one who has anything to do with it. It will put into the Treasury of the Christian Catholic Church in Zion great resources for the extension of the Kingdom of God throughout the world. It will enrich the people of this Church who have to do with it.

"You can make money by sacrificing your property.

"If you sell your property even at a small sacrifice, you should not let the small sacrifice you seemingly have to make blind you to the profit you are going to make out of the increase in values in Zion City.

"We ought to think of the great gain which we are going to make as this City shall develop, and as these values shall increase year by year."

Dr. Dowie—I do not like to see a feeling of grab, grab, grab. "Can I not get ten times as much as I ought to get?" That is not the way. I do not like it. It is not the spirit of Zion. You cannot get any more than you are entitled to.

We shall certainly not allow a man who has only taken one share ($100) to take as much land as he likes ahead of the man next to him who took one hundred shares ($10,000).

Each one can only buy as much land as his shares entitle him to, and in the order of taking.

I can get all the money required at five per cent and even less, if I bond the land, and then pay for the bonds out of the sale of the land.

I am selling stock, and giving six per cent, with a contingent interest of two per cent more in 1902.

This stock is offered first to our people and, if it is not all taken before July 15th, I shall probably sell no more stock, but get the money otherwise. Our friends in Zion must hurry up, or many will be left behind.

My intense desire is, first, to see every share in Zion Land and Investment Association taken up by godly people, those in Zion preferred; and, second, to see every foot of the land taken up by the same people.

We shall accept stock certificates, with interest to date, as cash in payment of lots.

May none miss their opportunity.

Deacon Charles J. Barnard, Cashier of Zion City Bank.

Deacon Barnard said: "I think the paramount feature in connection with Zion City will be her Educational Institutions. They will send thoroughly trained Messengers with the Full Gospel to every nation.

"The commercial interests come next. At the close of the year 1899, the estimated wealth of the United States was $80,000,000,000. How much of that money is in the control of God's people no one can tell, but I hope and pray that every dollar of money which is placed in Zion City will come from consecrated men and women, and that we will not have to go to the world for one dollar.

"We shall see a City rising on the shores of Lake Michigan with clean streets, clean men and women, consecrated to the service of God, and it would be a shame if we had to go down in the streets and in the mire and ask the world for one dollar.

"The men and women who in Zion today are holding back their money, because they think they can get a few more per cent in the world, are not loyal to Zion. It is their duty to show their loyalty in the cause of extending the truth and the Full Gospel by investing their money in Zion Institutions. This City is a City built of God, and the people who will be gathered there will become a blessing to the whole world. Your investment now in Zion City will help to spread the Gospel all over the world." (Applause.)

Mr. Burton J. Ashley, Zion City Engineer.

Mr. B. J. Ashley said: "I believe that those who were out at the site of the City last Thursday could get a pretty fair and adequate idea of its character, even though the ground was covered with snow.

"You could see from the top of the Tower Observatory that it was very undulating. That was one of the principal things which attracted my attention when I was sent out there to inspect it.

"The surveys for topography are being made. There are nearly ten square miles to cover. It is divided up into squares of 200 feet. From this topographical map the one who has to design or lay out can see what he can do in the location of streets. It will take several weeks longer to complete this map.

"Returning again to the character of the land, the substrata, as for the foundation for the Temple, is as hard a drift clay as I ever saw. In stripping that ground, perhaps two feet, I could put almost any sort of structure you might conceive upon it practically without any fear of settling.

"Aside from these things, I can see a clean and pure City to which people can go and feel that their greatest enemy is not mankind.

"In this sin-smitten city our greatest enemies are those almost of our own flesh and blood. It is a fight against mankind. If I am not much mistaken, those who are on the outside will see the beauty of such a City."

Attorney Samuel W. Packard, Zion's Legal Counsellor.

Attorney Samuel W. Packard said: "Some of you have asked whether or not this land will be salable, if you do not receive deeds for it. If you receive leases for 1100 years, of course you can sell it. It is just as much yours for that length of time, subject to the restrictions in the lease, as any property you buy anywhere. These restrictions are put in for your benefit; for the benefit of the whole community; for the benefit of the City, and in order to make them binding and obligatory.

"We selected a lease rather than a deed because it is easier, in view of the decisions which have been made on restrictions, to hold restrictions in a lease than it is in a deed. Do not be afraid of purchasing on that account. There will not be many of you live longer than your leases run. (Laughter.)

"They dispose of a great deal of land in different parts of the world in that manner. In the old country it is a very common practice, and in some parts of this country. Down town, some of the buildings are erected on ground leases, as we call them. They run from ninety-nine to two hundred years. The Auditorium, the Rookery, and the Woman's Temple are erected on such leases. The lessees own the land for that length of time. It belongs to them just as much as though they had a fee simple title during that length of time, only they have to pay rent. In your case you will pay your whole rent at the same time as if you took a fee simple title and paid cash for it.

"If the Doctor does not pay you all off, you have a splendid investment there. It is in my opinion worth eight per cent. You are entitled to eight per cent if there is a profit upon that deal. The land is worth fifty per cent, in my opinion, more than it has cost. It cost in round numbers about a million dollars.

Expert Opinion as to the Value of Zion City Site.

"I was talking, not long ago, with one of the best experts on the value of townsites around Chicago. He is called into the courts almost every time they have litigation with reference to the value of outside property, to testify as an expert. His reputation has extended all over the country. Not very long ago he was employed by one of the heavy capitalists of England to go to California to examine into the value of a townsite enterprise, or colonization scheme.

"This man has watched the progress of Zion's land enterprise, and has spoken to me about it. After it was selected, he inquired into the conditions of the option contracts and noted the compact body of land as he saw it upon the map in my office. He told me that if the Doctor wanted to sell, he would not have any trouble in getting him a purchaser. I told him that the Doctor would not think of selling it. He considered it a fine investment. I saw him again, and had a little curiosity to know what he thought he could obtain for these options, as a bonus. He gave me to understand that he would have no trouble in obtaining a cool half million dollars for those options today (applause), if Dr. Dowie wanted to sell them. There is a fifty per cent rise, therefore, on the value of the property right today.

"That man knows more about townsite propositions than any man in Chicago. He has founded and built up one of the largest suburban towns around Chicago in the last ten years. Chicago Heights was a farming community, just as Zion City Site is, nine years ago. It now has a population of 8000 and is constantly growing. Factories are going up, because they can get Chicago rates on freight. They do not have the same advantages that Zion City will have of the lake frontage, where they can get cheap coal, and wood, and iron right off from the boats on the lake. They have connection with the Terminal

Railroad, as Zion City will have in time. Zion City can have the same railway facilities as Chicago Heights, besides the harbor facilities.

Necessity of Having a Large Tract of Land.

"This man understands the value of this property, because it is such a large body of land purchased on such favorable terms, and at such a minimum price. He said they did not have land enough at Chicago Heights, 4000 acres. He said, 'You have not any too much there. It would be better if you had more.' He said 6000 acres was none too much for an enterprise of that kind.

"In order to make such an enterprise successful, it is necessary for a large amount of money to be expended in improvements. This harbor has to be built, and all the internal improvements have to be made. If you have only 160 acres or forty acres, like many of these subdivisions, you cannot expend a very large amount of money, unless you have your lots run up to a very high price. But if you have a large tract of land, you can spend millions on it, and yet put your lots on the market at a great deal lower price than you can with the small subdivisions. That is one of the chief advantages of this large tract of land.

"This man understands, also, the difficulty of securing in one compact body such a vast tract of land. Just think of going into a community where men were born and where their grandfathers set out trees in the yard, which are now large shade trees, with all those sacred memories around these homes, and buying them out. Think of saying, 'I want you to get out; move on, here. Let me have your land.' It is a very difficult thing to get everybody in the community to move. You know how men will fight when some one tries to run a railroad through their land, yet all these men were induced by some strange motive or vision—I cannot understand it—to part with their land for a very reasonable consideration.

"One man, when we went to him, said, 'Why, you could not get me to part with this land if you laid a twenty-dollar gold-piece on every inch of it. I got this from my father, and it is sacred to me. I would not sell under any circumstances.' This man's brother had a farm adjoining his. They had inherited their property from their father.

"What happened to that man? In the strange providence of God, in a very few days that brother was stricken down and died. Then this man said, 'I will sell. I do not want to hold on to this land any more.' It is perfectly marvelous to me how all these owners were induced to sell.

Several real estate men have spoken to me about it.

"How does this increase in value affect your stock? You have security for your stock in the fifty per cent advance upon the cost of that land. If it were necessary to realize upon it, it would not only enable you to get eight per cent, but it would turn over a cool half,million dollars to Zion. If you are shrewd, and have money to invest, you will not hesitate very long to take any of the remaining shares of stock which may be offered.

Zion City an Object Lesson to the Earth.

"This City of Zion is going to be a great object lesson to the people of the earth. (Amen.) I desire to see the doctrines of Christianity practically worked out in a community. I desire to see a place where people who scoff at religion, and who do not believe in God or in the Bible, can look and see a community of people acting out the principles of the Bible, and in this way distinguishing it from other communities in the land.

"Look at the corruption in municipal life today. What will Zion be compared with that?

"Look at the people there who will spend their money on those things which are proper and right, and not waste their substance in riotous living, and things that hurt and injure and destroy. Will they not be prosperous? Will they not coöperate in enterprises in Christian love, and mutual helpfulness, showing to the world a people who are not so greedy of gain as to unjustly withold that which is due to others?

"There Christian brothers can join together and make a very successful coöperative community. All will be prosperous, all will be enjoying the benefits of the community, and all will grow wealthy and grow happy. The Bible says, 'How beautiful it is to see brethren dwelling together in unity.' That is what they will see up there. They will see a Christian community working together for their own interests, and for the interests of Christ's Kingdom on earth.

"Then what a generation will grow up! A new generation, not contaminated with all the vices, and baneful environments which drag down! Money will be given from the earnings of that people towards spreading the Gospel all over the earth. Missionaries will go around the world, so that Zion will not only be beautiful for situation, but will be, I believe, the joy of the whole earth." (Applause and Amen.)

After a few remarks by the General Overseer, the congregation arose and joined with him in the following

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Take me as I am. Make me what I ought to be, in spirit, in soul, in body. Give me Thy Holy Spirit, to enable me to do right, no matter what it costs. Enable me to be brave, and to go forward, and to take my part in Zion without fear, not putting a driblet, but putting in all I can; doing it quickly for Jesus' sake. (All repeat the prayer, clause by clause, after Dr. Dowie.)

Do you mean that prayer?

Voices—"Yes."

Dr. Dowie—Then repent, some of you, about that driblet.

Do not let God's goodness to Zion be in vain.

Consider how the world envies your opportunities for preferential investment in Zion City.

May God make it a Center for Salvation, Healing, and Holy Living, a blessing to all men in all lands.

The services 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 Christ; faithful is He that 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.

MOTHER AND DAUGHTER BLESSED THROUGH ZION.

9818 COTTAGE GROVE AVENUE,
DAUPHIN PARK, CHICAGO, ILLINOIS, March 6, 1900.

DEAR BROTHER IN CHRIST:—Feeling that I ought to testify to the salvation and healing of myself, and also the healing of my daughter, through the teaching of a Full Gospel, I write these lines.

I wish to express my gratitude and thanks to God and His servants in Zion for the loving kindness and tender mercies they have bestowed on us, and for the increase in health and strength we have received through the channels of conviction, repentance, and faith in Christ.

April 26, 1897, after being prayed for by Mrs. Dowie, I received healing of female troubles, salt rheum, and other ailments.

I would say regarding the salt rheum that from the age of eight years I had been a sufferer, having gotten the disease from washing a piece of red netting which had been used as a cover over a basket of peaches, while having a cut finger.

When I was a school girl I was kept from school many weeks at a time. My hand would swell up twice the natural size.

Once I had my hand lanced by Dr. Mulfinger, of Halsted Street, and almost a pint of water came from it. After that the skin became so dry that I took it off my hand like a glove.

I had used home remedies, bitters, patent medicines, and medicines which doctors prescribed, without receiving very much relief. I would suffer most with this disease in fall, winter, and spring.

My daughter, who is five years of age, has also had some instantaneous healings, one of which took place in October, 1898, when through her own little prayer of faith ("God heal me quick, Amen") she was healed of grip.

March, 1899, she had a severe attack of measles, and an Elder of Zion was called in to pray. She received a perfect healing.

Recently, while making a call on a sick lady (I took my daughter with me), both of us got an attack of scarlet fever. We called for an Elder and our healing took place very quickly.

We thank God for all the answers to prayer we have received, and pray that you and your work will continue to be a great blessing to humanity.

Your Sister in Christ, (MRS.) CYNTHIA GODSON.

ZION CITY NOTES

BY DEACON H. W. JUDD.

THE VOICE of thy watchmen! they lift up the voice, together do they sing; for they see, eye to eye, when the Lord returneth to Zion.—Isaiah 52:8.

THERE ARE none so blind as those who have eyes and will not see the wondrous works which God is accomplishing through His Messenger in Zion.

WITH GREAT strides Zion goes marching on! On! On! The truth is being proclaimed by His servant, and the mighty works of God are plainly to be seen.

"COME NOW, and let us reason together, saith the Lord!"

WORDS CANNOT express the beauties and wonderful advantages of the site selected for Zion City. With every visit it becomes more and more interesting.

BUT WE must warn those who are constantly writing about locating there this year. Zion must understand it is nothing but farming land, and much has yet to be done before it will be in shape for habitation.

MANY PROPOSALS for factory sites have been presented to us, but thus far only one has been definitely decided upon.

THIS ONE will furnish employment for hundreds and eventually thousands and tens of thousands of our people, and it will be conducted upon a coöperative and profit-sharing plan.

DIFFERENCES will not arise between employer and employee when a business is conducted under such a plan, and especially when it is founded upon a true Christian basis.

A MOST DELIGHTFUL ground has been secured for Zion's Summer Excursions. It is located on the 200-acre Reserve, near the Temple Site.

THE NEW OBSERVATORY, between fifty and sixty feet high, will be a great source of attraction, giving us practically an unparalleled and unobstructed view of the whole township, as well as many miles out in the great Lake Michigan.

SIX THOUSAND one hundred and thirty-six acres is the actual number of acres secured thus far; six hundred and ten of which we have the deeds for, the latter including the one and one-half miles of lake frontage.

MOST WONDERFULLY God is guiding and blessing us in this great work. Last month was one of our banner months.

NOW IS THE time to subscribe for stock. Certificates will be accepted in payment for land, or they can remain as an interest-bearing security, according to the terms of the agreement.

BEHOLD, the tempest of the Lord, even His fury, is gone forth, a sweeping tempest: it shall burst upon the heads of the wicked. In the latter days ye shall understand it.



The General Overseer and the Second Trainload of Excursionists to the Site of Zion City, February 22, 1900.

ZION CITY BANK.

BY DEACON CHARLES J. BARNARD.

FOR brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: I will also make thy officers peace, and thine exactors righteousness.—Isaiah 60:17.

THE FREE COINAGE of silver has been declared by prominent silverites to be a dead issue. The gold standard cannot be disturbed without creating distrust and unsteadiness in all values.

THE FINANCIAL condition of this country has reached that point when capital can safely be invested in new enterprises. Speculation for the time being has lost its charm for those who would become rich in a day.

PEOPLE ARE becoming more and more satisfied with bonds or stocks that pay six per cent interest per annum.

THE FINANCIAL BILL which has lately received the signature of the President declares gold to be the financial standard of the United States. It provides for a gold reserve of $150,000,000, and makes it the duty of the Secretary of the Treasury to maintain all other money of the United States on a parity with gold.

THE RUSSIAN GOVERNMENT has recently negotiated a loan of $25,000,000 in New York City.

WE ARE sometimes asked the question: "How shall I proceed to open a savings account?" If you are a resident of Chicago, call at the Bank between 9:30 A. M. and 4 P. M., on Saturdays from 9:30 A. M. to 6 P. M., and we shall be pleased to explain our savings system, and show you how easy it is to save money. Persons residing at a distance can send us their money by purchasing a postoffice money order or bank draft, and mailing same to us. All persons depositing $1 are entitled to a regular bank book, and will receive interest at the rate of four per cent per annum. Do not wait until you have accumulated a large sum, but begin today with $1.

AN EIGHT-YEAR-OLD Zion lad who had opened a Zion Bank account did not want to go to school. His parents told him he must go and learn to write his name, so as to keep his bank account. From that day he had a relish for school.

SEVEN NATIONAL BANKS in Chicago will increase their circulating notes under provision of the new law $5,000,000.

THE EXPRESS COMPANIES have for a long time been depriving many banks of a portion of their business by issuing money orders. It is expected that a concerted action by the banks of the United States will secure them a very large portion of this business, which rightfully belongs to them. Some banks are now issuing Bank Money Orders. This Bank will soon be among that number. We shall make announcement of this new departure in the next issue of this paper.

MONEY CAN be placed on deposit in this Bank for the benefit of children, to be withdrawn by them when they become of age. Four per cent interest will be paid on such deposits.

IN 1867 the thirteen national banks located in Chicago had a capital amounting to $5,200,000 and deposits of $13,448,623. In December, 1899, the number of national banks had increased to sixteen and the capital to $18,450,000, with deposits amounting to $194,213,446. No city in the world can show such wonderful growth in its financial development.

OUR INTEREST-BEARING Time Certificates of Deposit are desirable for persons having idle money and not wishing to make permanent investments.

OUR SAVINGS STAMPS continue to meet with favor, and have already been the means of laying the foundation for a large number of substantial savings accounts. Their use is not confined to children, but should be used by wage-earners who may not be able to save more than twenty-five or fifty cents a week.

THE TOTAL amount of money on deposit in the savings banks of the State of New York on January 1, 1900, was $312,810,678, the average deposit being nearly $450 for each depositor.

OWING TO the increase of business of this Bank it has been decided to increase our capital stock from $50,000 to $100,000. This new issue of stock will be sold to persons wishing to make permanent investments at $100 per share, par value. Dividends are guaranteed on this stock at the rate of six per cent per annum, payable semi-annually. Full information and applications for the stock will be furnished on request.

MR. WILLIAM S. PECKHAM, a banker of twenty years' experience, and having been connected with the First National Bank of Lafayette, Indiana, for a long period, has been appointed Assistant Cashier of this Bank. Deacon Peckham, for he is an ordained officer of the Christian Catholic Church in Zion, will assume the duties of his office April 1st. We rejoice that we will have so able and efficient an assistant.

WE QUOTE from a letter recently received: "What means I have is invested in different companies; three have gone to the wall, complete failures; two building and loan companies have gone into the hands of receivers. As soon as I secure enough money I wish to take more stock in Zion City Bank."

WE QUOTE from another letter: "I have so much confidence in Zion that if I had a million dollars I would invest every dollar in Zion's Financial Institutions. Can you not reserve some Bank stock for me?"

THE DEPOSITS of the Commercial National Bank, of this city, show an increase over their December statement of $2,000,000.

A LAD of eleven years was so anxious to open a bank account that he began selling seeds and bulbs; he was successful, and is now rejoicing in the possession of a bank account.

ZION LAND AND INVESTMENT ASSOCIATION stock, which pays six per cent, offers a splendid opportunity for investors.

LIGHT does not give life. You can have intellectual light and have more death because of it. There never was more intellectual light in Greece than in the Golden Age, and there was more moral death.—Extract from Notes of Teaching of General Overseer in Assembly Room of Zion Home, preserved by a Deaconess.

CHEERING WORDS FROM ZION'S GUESTS

NOTES FROM ZION HOME

THE regular Praise and Testimony Meeting, held in Zion Home, Saturday evening, March 3, 1900, was conducted by the General Overseer.

After the usual opening exercises, the States represented were enumerated and found to be seventeen in number, as follows:

Illinois, Indiana, Iowa, Kansas, Kentucky, Michigan, Minnesota, Mississippi, Nebraska, New Jersey, New York, North Dakota, Ohio, Oregon, Pennsylvania, and Wisconsin.

The following countries were also represented:

Australia, Austria, Canada, China, England, Germany, Holland, and Japan.

The meeting was then thrown open for testimony.

MRS. JEANIE DOWIE, Zion Home, said: "I have a written testimony which was sent in this afternoon which I would like to read. People should not think that just what they see is all that happens in these meetings. When we pray with the sick we do not look for a testimony at the moment of the healing, for there are many people who cannot give their testimony at the time and yet have received quite wonderful healings. This letter is an illustration of what I have said."

(Here Mrs. Dowie read testimony from Miss Maude Smith, Meaford, Ontario, Canada, who was healed of tumors in the side and of stomach trouble.)

MRS. HANNAH HALL, Zion Home, said: "About four weeks ago I was sent for to visit a lady who had cancer. She had been to Chicago and had an operation performed and was in a dying condition. They did not want to let me in the house, because they called me a Dowieite. The lady insisted on seeing me. I asked her if she was a Christian and if she was willing to give up the medicine and doctors and trust the Lord. She said she was not taking medicine, except morphine, and was glad to give that up. She asked me if I prayed with the sick. I told her I had no authority to anoint or lay hands on the sick, but I believed I could pray the prayer of faith. We prayed. She said she felt the cancer was killed. I had the assurance that it was killed. That afternoon she got up and walked into the sitting-room and sat up as she had not done for three months before. Week before last she came to Chicago, got married, and is now keeping house and doing all her work.

"Night before last my little girl had a stroke of paralysis. I prayed and instantly it was gone. Praise the Lord for His goodness to us. I praise God for Dr. Dowie and his teaching."

MRS. MARY E. SEYS, Emporia, Kansas, said: "LEAVES OF HEALING has been a wonderful blessing to us. One who had been here and had been wonderfully healed led us to accept God as our Healer, and my son and I have had many healings. Last summer my son wanted to come to Chicago, but had very little means, but he determined to come, and in spite of many discouragements and trials he made the trip, part of the way on his wheel. My son was out of work and could not seem to find any. Finally he said: 'If the Lord wants me to sit down and study the Bible, I will do it.' I said, 'I believe the Lord wants you to wait on Him and trust Him.' When he made up his mind to wait on the Lord, the work came so fast that if he had been three or four men he could have found work to do."

REV. MARY R. MCCREERY, Benton Harbor, Michigan, said: "When Dr. Dowie said last Sabbath afternoon in the Tabernacle that the blessings we had received were worth a thousand dollars, I thought how much more my baby is to me than a thousand dollars. I thank God and Zion for my baby, for I believe if it had not been for Zion he would not be here, and perhaps I would not."

ELDER JOHN ALEX. INOUYE, Zion Home, said: "I want to introduce my friend, Mr. A. Tashiro, who was once a pastor of a Japanese Mission in New York. He is very much interested in Zion teaching, and I am so thankful that he believes in Full Salvation."

A. TASHIRO, 4500 Michigan Avenue, Chicago, said: "I am sorry I cannot speak English well, inasmuch as I want to explain my experience. I was a member of Mr. Simpson's Church when I was in New York, and I believed Divine Healing as he taught it. But soon after I accepted it I had a struggle with my body, and I could not be satisfied with his doctrine. So I gave up because I suffered three months with rheumatism. Of course, I lost faith.

"About two months ago I had a very hard struggle. I came here and asked Brother Inouye to pray for me. I told him I could not believe Divine Healing as Mr. Simpson taught it. Brother Inouye told me different things. He told me that sickness is not a blessing from God, but comes from the Devil, the result of sin. Then I found it was true. I had committed many sins since I was converted. I repented and asked God to forgive me. I accepted full salvation from that day. I asked God to take all sickness from me, and in that minute He took all my trouble, and the next day I began to work. God has done many other things for me, but I will not take time to tell it now. I thank God for all He has done for me."

Dr. Dowie—I am requested to read the following announcement:

All officers and members of the Christian Catholic Church are requested to send to Rev. John Alex. Dowie, Room 309, Zion Home, all newspaper articles pertaining to Zion in Chicago and elsewhere.

These clippings should be mailed as soon after publication as they are noticed, with date and name of paper written thereon, that they may be placed in scrap-books kept for that purpose.

The following testimonies were given at the Guests' Meeting in Zion Home, Saturday evening, February 24, 1900, the General Overseer conducting the meeting:

D. WILSON MOORE, Clayton, New Jersey, said: "I believe that I was led into Divine Healing by reading the Bible and by prayer, but I did not fully understand it. It seemed to me I could see it in the Bible, but I could not understand it until I came to Zion. I was led to Zion by LEAVES OF HEALING. Dr. Dowie prayed with me and I believe I was healed. I went home and testified to it in the church, the church which Elder Brasefield has been pastor of. But after I had testified to it the trouble came back in large part. Then I felt very much ashamed. I got up in the church and told them I was too hasty, that I thought I was healed; I was honest about it, but really I was not.

"I came back again to Zion and Doctor laid his hands on me and prayed again, and I have been almost perfectly healed ever since. Within a few months the tempter has come to me again, but these lines come to my mind:

"There is welcome for the sinner,
And more graces for the good;
There is mercy with the Saviour,
There is healing in His blood.

"I say over and over again, 'I am His and He is mine. There is healing in His blood.' I am as well as I have been for twenty-five years. I have been very greatly benefited by being in Zion and receiving the teaching. I really believe I have as much sympathy and love for Zion as any of these Elders."

Dr. Dowie—Only one thing thou lackest. Should not one be where his heart is?

Mr. Moore—"Yes, sir."

Dr. Dowie—Is your heart not in Zion?

Mr. Moore—"Yes, sir."

Dr. Dowie—Then you ought to be in Zion.

ELDER H. D. BRASEFIELD, Zion Home, said: "Any man who is as earnest in shooting Presbyterian ministers into Zion as Mr. Moore is, ought to be shot in himself. (Laughter.) It was in Mr. Moore's little sanctum, where I had many blessed hours with God, that he asked me if I knew anything about Dr. Dowie. I showed my ignorance by saying, 'That is the Christian Scientist.' He loaded me down with Zion Literature, and when I reached home I threw it into the waste-basket. Two weeks later I filled that pulpit. He again loaded me down with literature. I again threw it into the waste-basket. I was afterward called to that pulpit and each Monday morning I would return home with Zion Literature in my grip. Each time when I reached home it would go into the waste-basket. (Laughter.) In September I took it home and read it, and the first copy I read was the pamphlet, 'Permission and Commission.'

"I feel very grateful tonight because I have not only experienced rich blessings physically, but spiritually. I have experienced the keeping power of God which enables a man to live a holy life. I am conscious that power is in Zion. I have no regret because of the step I took three months ago. I rejoice tonight that Zion is in my heart. I am ready to be used in body, soul, and spirit for the glory of God."

Dr. Dowie—Dear Brother Wilson Moore has been a rich giver to Zion, but none of his gifts have been more precious than the gift of Elder Brasefield and his wife. Brother Moore has been a great help. He gave the first thousand dollars for Zion College, but he little thought at that time that his own pastor would be a Professor in that College.

Brother and Sister Brasefield have been rich gifts to Zion. They have the vigor and prospects of youth, and a long career of usefulness is, I trust, before them in Zion.

SAMUEL STEVENSON, Beeston, Notts, England, said: "My dear mother who bore me and who first spoke to me of Jesus has sent in her application today for membership in the Christian Catholic Church in Zion. My youngest brother is a very good boy, but I have had lots of trouble with him because he thought he could get the Methodist Church to come the Zion way. I kept telling him he could not."

Dr. Dowie—You cannot put that new wine into the old Methodist, Presbyterian, Baptist and other goat skins.

Mr. Stevenson—"He said, 'I will be able when I get into office to do more as I like.' I said, 'If you do, I will come and join you; but I do not think you will.' He thought I was wrong in many of my views, but since I gave him LEAVES OF HEALING his eyes have been opened and he is enthusiastic for Zion now.

"I will read a letter he wrote me:

"DEAR SAM:—We received your cablegram yesterday and are glad to hear you are staying longer in Zion Home.

"The machines are going on well.

"We are praying for your guidance that all the arrangements you make may be only for God's glory and the extension of His Kingdom.

"Dame Rumor is busy as to your trip. They say you have consumption and have gone to see a doctor. Others say you are never coming back, etc.; but we laugh and steer our steady course and mind our own business.

"You are no doubt enjoying yourself in Zion attending the meetings. Remember as much as you can of what you hear in Zion, and bring it back to England. We shall be so glad to hear all you can tell us.

"I threw the gauntlet down at our church on Saturday last. It was question and answer night, and I asked this question: 'There were nine gifts given to the Church (1 Corinthians 12). Are they in the Church today?' We had quite a lively time over it.

"Gifts of healings came up and I quoted James 5:16. I told them sin and disease were of the Devil and that Christ came to destroy the works of the Devil. The minister said something about needs changing with the times; but I replied, 'Man's mere opinion is nothing unless backed up by the Word of God. The gifts and calling of God are without repentance, and God's Word must be our guide, and not man's opinion. If God sent disease and affliction, Jesus was evidently fighting against God when He healed the sick on earth, for He went about doing good and healing all manner of disease among the people.'

"You see I am getting into deep water, but I mean to be true to God if they turn me out. I do thank God for opening my eyes through LEAVES OF HEALING and enabling me to see the truth.

"We are wondering so much about you, and Harry and I often say, 'I wonder whether we shall go to Zion.' Personally I should like nothing better than to help build Zion City on earth for the dwelling place of His own people. Still I can wait patiently for God's will to be made plain, and in the meantime I shall seek to bring God's loving Message to the lonely hearts that are perishing all around.

"If the call comes for us to go to Zion City, I am ready.

"With love from us all, believe me,

"Your affectionate brother, ARTHUR STEVENSON."

MRS. L. WOOLRIDGE, Brownsville, Iowa, said: "I thank God tonight for the teaching of Zion. I was sick for eighteen years; every organ in my body was diseased. I had two of the worst operations performed that a knife ever did. Seven cancers were removed from one side, but they came back on the other side. I had sores through the left side of my stomach and bowels. I had suffered until it seemed there was no strength to bear more. Through the eighteen years, many times I lay three months at a time in bed, and the last sickness I was nine weeks in bed. The doctors had no hopes. My stomach was in such a condition I could not take medicine. The wife of the Methodist pastor at Riceville, Iowa, Brother P. N. Dwello, had been healed of cancer of the stomach through our General Overseer's prayers, here in Zion Home. He came and told me God was the Healer. I said, 'I cannot say so. I am afraid I will lose my experience if I accept Divine Healing.'"

Dr. Dowie—A good thing to lose sometimes.

Mrs. Woolridge—"I raised my heart to God and asked Him to show me His will. I thought I was lost, because I had not believed the Bible. Brother Dwello came back and said, 'Well, what do you think?' I said, 'It is God's will to do it, and I know He will.' He said, 'Let us have prayer.' He prayed and I was healed instantly. I do thank God that since that time there has not been one drop of remedies used in our house. My husband, little boy and myself have been healed many times of little things that came into our home."

Dr. Dowie—What has become of Mr. Dwello?

Mrs. Woolridge—"He has gone back. The last time I knew of his wife she was all right, but he told me that he had no power. They are going down into darkness and despair. He said that he had lost his hold on God."

Dr. Dowie—That brother was where God would have abundantly blessed him. He was brought up for trial on a charge of heresy and was not able to stand it. He went back and has lost power with God.

MRS. JESSIE PETERSON, Warren, Pennsylvania, said: "I feel I would be very ungrateful if I did not tell the people how much I have been blessed as a guest of Zion Home these few days. LEAVES OF HEALING was given to me by Mrs. Möller. I became enthusiastic over the LEAVES and wanted my family to read them. When my husband read them he thought I was crazy, but I found in a short time that he was reading them on the sly. I am here just because the Lord has led me. I can testify that I believe in Zion and Dr. Dowie."

NOTES OF THANKSGIVING TO ZION'S GOD

Extracts From The General Overseer's Correspondence

Compiled by O. J. Strecher, Private Secretary

EVER since the *Ram's Horn* of recent date appeared with its wicked and malignant lies concerning the General Overseer of the Christian Catholic Church in Zion, the mails have brought, one after another, letters and postal-cards with words like these, which we quote from a postal-card now before us:

I read what the *Ram's Horn* had to say about you. If you reply to same in your paper, please send me a copy. I want to know the truth.

A letter with similar words was received last week from a very prominent manufacturer in the East, which showed that he was one of many thousands who had not "swallowed" the lies of that paper.

Many and most of these inquiries concerning the reply of the General Overseer were from those who were not previously connected with Zion, or heretofore interested in the work here.

Most of those who are readers of LEAVES OF HEALING, or at all acquainted with our General Overseer and the work he is doing under God, have had confidence that in due time a proper reply would be forthcoming, and in the meantime their confidence was unshaken.

Words like the following have been received in many, many cases. We quote from a letter written in a certain city in Ohio, under date of March 10, 1900:

Our minister was here. We had quite an argument on Divine Healing. He brought the *Ram's Horn* with all those lies in about you. But we told him we did not believe one word in the paper was true, and that we still had all confidence in you. We know God is with you, and that He is more than all that can be against you.

While the *Ram's Horn* was preparing and printing its slanderous statements concerning the General Overseer, he was laboring for God and praying for the salvation, healing, and blessing of many, and his prayers were being marvelously answered.

One letter before us, written March 4, 1900, in a certain city in Michigan, tells of an answer to prayer a few days before, when prayer was offered for one in much danger at a very critical time. The General Overseer received a telegram, he prayed in Chicago, and God answered in a most marvelous way. The story cannot be put into print, as it is of a very private nature.

A Deaconess-Nurse Blessed Through Zion.

GOODENOW, WILL COUNTY, ILLINOIS.

DEAR DR. DOWIE:—I wish to praise God for what He has done for me through Zion.

I came to Chicago from Kansas City, December, 1898. I was brought to Zion by one of Zion's Seventies.

I obeyed God in Baptism a few months later and received healing at once for chronic constipation of twelve years' standing.

Not being fully thawed at that time, I was not willing to give up some of my plans for the Lord and to testify to my healing to some persons. Consequently my trouble returned.

Yet since I have cast all my cares upon Him and rest in His love, I have again been prayed for and received the healing.

I found God's power in Zion to convict of sin, and God's love in the hearts of His servants to help those who repent.

After six years' work as nurse-deaconess in the M. E. Church, starving and struggling with the rest, I found at last a refuge and green pastures.

My gratitude to God is beyond expression, for His love, patience and mercy.

I thank you and Elder Holmes for your prayers and kindness.

Your Sister in Christ, ANNA M. DEUTSCHE.

Received Wonderful Blessing From God.

Writing at Viola, Illinois, February 28, 1900, Mrs. Anna M. Bradley says:

I write to you once more, telling you what the Lord has done for me since you prayed for me.

The first time I was out of the house, even in the yard, in nine months, was New Year's Day. I was over at my mother-in-law's for dinner, but I could hardly believe it was me. It seemed too good to be true, and it surprised all the people.

You know I told you how I would vomit; nothing would lie on my stomach. I never have vomited once since you and Sister Dowie prayed for me.

I thank you so much for your prayers, and thank God every day for His keeping power.

When I have read LEAVES OF HEALING, I give them to my mother-in-law, Mrs. Fletcher Smith. She wrote to you for prayers in behalf of her husband and daughter. Her husband's hearing is better. I can notice it more than some others: for I go over and read LEAVES OF HEALING to him, and the last time I did not have to read nearly so loud as I used to.

I could not see before I wrote to you for prayers. My eyes were so badly affected I had to have them bandaged all the time to keep the light off of them. But, thank the Lord, I can see as good as ever I could, and have ever since you prayed for me.

Many people ask me what you charged, and I say, "Nothing." And they look surprised and say, "Nothing?" And I say, "No! nothing!"

Now I can help with all the housework, and you ought to see the sewing I have done.

I could not walk at first, not even take one step; for my limbs were all drawn up. When I did begin to walk I had to walk with a cane. One day I went visiting, about two months ago, and coming home I lost my cane out of the buggy. When I got home I said I believed the Lord intended me to lose it, for it had been in a good place in the buggy. I did not get another one, so I have walked well ever since.

I have never taken any medicine since you prayed for me about the first of November.

Father has quit the tobacco, too, and I am so glad. He thinks LEAVES OF HEALING is just the paper. He says he reads it, and reads it over again.

I want to send Zion all my tithes, where I know they will be used for God's service.

I thank you for your kindness and prayers and LEAVES OF HEALING.

I hope the Lord may spare you and Sister Dowie until your work is finished on this earth.

God Hears Prayer in Behalf of a Baby.

PALOUSE, WASHINGTON, February 27, 1900.

DEAR GENERAL OVERSEER:—Accept thanks for your letter of 21st inst., in return for my telegram of 19th.

I am happy to report that our baby is entirely well again. From the day of your receipt of my request for prayers she has not been ill, although densely covered with measles for three days thereafter.

She ceased having any trouble with her stomach, her food remained and agreed with her, and all fever left her.

We have abundant reason to thank you and to turn in gratitude to God for such rich blessings.

We give Him all the glory.

Faithfully yours in Jesus, W. H. LICHTY.

Again in Behalf of a Little Boy.

GILCHRIST, ILLINOIS, March 6, 1900.

DEAR BROTHER IN CHRIST:—I received a letter from my sister, Mrs. Elsie Bainter, February 26th, stating that her little boy was all right again.

She said that as soon as she had sent me the letter for you to pray for her child, he commenced to get better right away.

She said as long as they gave him the medicine he kept getting worse. She said she would never have faith in medicine again.

I desire to send my thanks to you for your prayers and kindness, and pray that God will always bless you and Zion everywhere.

Your Sister in Christ, REBECCA FRIEND.

ZION'S BIBLE CLASS.

CONDUCTED BY DEACON DANIEL SLOAN.

BIBLE LESSON FOR FRIDAY, MARCH 23d, 8 P. M.

God's Holy City.

1. *Its essential characteristics.*—Rev. 21:1-8.
Is it not where God in a large measure is known?
Is it not where joy in unbounded fulness is felt?
Is it not where health, an ever blessed reality, is enjoyed?
Is it not where a new order of life-bound relation is introduced?
Is it not where God is first and last in supplying every need?
Is it not where no limit is placed on possibilities with God?
2. *It is unquestionably predicted.*—Isa. 45:11-14.
Is there not a city yet that God will have built?
Is not His power able to accomplish this?
Will it not be for the saving of His oppressed people?
3. *It will be divinely instituted.*—Ps. 127:1-2.
Will not God see that it is properly built?
Will He not keep it in safety?
Will His people not live there in security?
4. *Hidden treasures of wealth will flow into it.*—Isa. 45:2-6.
Does not God remove every obstacle to progress that may be in the way?
Will not God reveal and bring into it great treasures of wealth?
Will not God, through it, show His mighty power?
5. *Marvels of God's power will then soon be seen.*—Ps. 48:1-14.
Will it not be a beautiful city?
Will not commodious dwellings be built there?
Will not God make it a testimony to future generations?
6. *There God's woe on the saloon will be felt.*—Hab. 2:15-17.
Does not the saloon now trifle with the municipality?
Does not the liquor element dominate in politics?
7. *There the harlot will not parade her iniquity.*—Prov. 7:6-23.
How much social degeneracy is tolerated by the modern city?
What makes this sin so bold in the streets?
8. *There the physicians' advertisements will not allure to death.*—Jer. 2:5-13.
Is not every physician's sign a lie on the face of it?
When a man in sickness forsakes God, where does he go?
9. *There secret organizations and combinations will not undermine the home.*—Isa. 28:14-22.
If a person trusts God, is he not ever safe without compacts with men?
Does the pledge of man to man ever mean the salvation needed?

The Lord Our God is a City-Founding God.

BIBLE LESSON FOR SUNDAY, MARCH 25th, 1:30 P. M.

What is the Church of the Living God?

1. *It stands for the truth of God.*—1 Tim. 3:14-16.
Can a Church be God's and not be alive to His truth?
Can a Church be dead to faith but alive to God?
If a Church is alive to God, will it not be a wonder to men?
2. *Is it dead in everything but name?*—Rev. 3:1-6.
Is a Church a Church by it being called one?
Does God think well of oyster suppers, church fairs, etc.?
Is a Church that is not holy owned of God?
3. *It preaches a Christ of power.*—1 Cor. 15:12-18.
Can one tell how much a Church knows of God in power?
Does a victorious Church preach a victorious Christ?
Who says the witness of Zion to God's healing is false?
4. *It baptizes into death, life and usefulness.*—Rom. 6:3-10.
Does not baptism mean death to sin?
Does not baptism mean life to righteousness?
Does not baptism mean increasing usefulness?
5. *It preaches truths vital to faith in God.*—Heb. 13:7-9.
Does not a living Church exhibit a living faith?
If a man speaks God's Word alone, has he not faith?
If a man knows an unchanging Christ, is he unstable in teaching?
6. *It cannot have members who are useless.*—John 15:2-9.
What is done with those who will not bear fruit?
What is best to do with those who work willingly?
What does it signify to be fruitful?
7. *It does not live on dead pleasures.*—Eph. 5:8-18.
Does it have to get up sociables to have a good time?
Who but fools run church sociables?
Is there any time for entertaining people on their way to hell?
8. *It has a faith that brings startling results.*—Mark 16:16-20.
Does not a true Church startle and stir up the community?
What Church believes the Gospel that saves the sick?
Does God confirm and make this Word true today?
9. *It does not explain away God's truth by commentaries.*—Mark 7:1-13.
Who says you cannot be healed without the use of medicine as a means?
Are not a few, out of a large church, at a prayer-meeting a sign of vain worship?
Who but the Devil shows how to explain away the truth of God into meaninglessness?

God's Holy People are a Church-Adhering People.

BIBLE LESSON FOR FRIDAY, MARCH 30th, 8 P. M.

The Most Helpful Truth in Godly Preaching.

1. *Repent, or God cannot work righteousness in your life.*—Hos. 10:11-13.
Will God help any one until he purposes to do right?
When will God rain righteousness on one?
2. *Repent, or you will have no desire toward Christ.*—Luke 3:8-18.
Do not those who repent expect salvation from God?
What must one do to prove true repentance?
3. *Repent, or you will stand condemned before God without excuse.*—Rom. 2:1-11.
Should not the goodness of God in salvation lead one to repent?
Should not the goodness of God in healing lead one to repent?
4. *Repent, or the light God has given will be taken away.*—Rev. 2:4-6.
Can any one keep light who does not walk in it?
What is one not willing to do when first saved?
5. *Repent, or you will be disowned when Christ comes for His own.*—Rev. 3:2-4.
What is God's remedy for languishing strength?
What will occur if the denominational churches do not repent?
6. *Repent, or the persecutions of a godless world will awaken you.*—Rev. 3:15-20.
When a Church gets indifferent to its holy mission, what then?
If they heed not God's rebuke, will not chastising follow?
7. *Repent, or you will lapse into soul-destroying sin and strife.*—Rev. 2:20-23.
What sins will make God cast a Church off?
Does not God make one Church a warning to others?
8. *Repent, or you will be destroyed at the brightness of Christ's coming.*—Rev. 2:14-16.
Are not some preachers blinded by hire?
Cannot a Church exist only to curse God's true people?

The Lord Our God is a Repentance-Urging God.

BIBLE LESSON FOR SUNDAY, APRIL 1st, 1:30 P. M.

Falsehoods Told By a Faithless Church.

1. *Saying that Jesus was the first medical missionary.*—Isa. 9:2-7.
Is it the light of science or God's power that saves from the grave?
Was not Jesus the Wonderful Healer, and not a medical man?
Did not the prophesies say that He would come to heal the body?
2. *Saying that God distinguishes between sickness and sin.*—Matt. 9:2-8.
Would there be sickness where there is no sin?
Is not healing one's diseases a seal of the forgiveness for sins?
Does it not shock people now to have some one say "Jesus heals?"
3. *Saying that surgery and spirituality are the Divine methods of evangelization.*—Mark 16:14-20.
Did Jesus send apostles forth with surgeons' knives and pill boxes?
Were not His disciples to use holy hands, and not butchering hands?
Is not God willing now to heal through holy hands as He did then?
4. *Saying that the methods of Jesus were never more in vogue than now.*—Ezek. 34:2-6.
Do preachers today teach people to come to them when sick?
Why is it so hard to get people into the Church these days?
Who fights people Divinely healed more than the preachers?
5. *Saying that disease was once a burden, but now it is a blessing.*—Psa. 107:8-14.
Are not people happier when well than when sick?
Is not disease always the work of the Devil?
Is not God always willing to loose prisoners bound by disease?
6. *Saying that the parable of the Good Samaritan is the constitution and by-laws for medical missionary work.*—Luke 10:30-35.
Does not this prove that an apostate ministry is a fraud by neglecting the sick?
Is anything said in this about hospitals or medicine?
Was this man a doctor supporting himself by large fees?
7. *Saying that modern medical science supplants the early miraculous cure of diseases, for hospitals are the outgrowth of Christianity.*—Acts 5:12-16.
Do not people like Divine Healing rather than hospital methods?
Does not Divine Healing build up a holy Church?
Are there empty pews where God's power is preached and vindicated?
8. *Saying that Jesus did not condemn an innocent man because of his misfortunes, as Job's friends did him.*—John 9:1-7.
Did not Jesus come to save and not to condemn any one repentant?
Is not God ever glorified when the work of the Devil is destroyed?
Which did the man say gave him his sight, Jesus or the clay?
9. *Saying that it is impossible to conceive but that if Jesus were on earth today He would use the best methods of medical science.*—Isa. 42:5-16.
Is God so limited that He must rely on man-made means of evil men?
Will Jesus ever heal, except by His own Divine power?
Will He ever consent to any but Himself having the glory of the healing?
10. *Saying that through the medical missionary some are reached who would not otherwise hear the Gospel.*—Mark 11:20-26.
What will not the prayer of faith accomplish that which is necessary?
Is there more potency in the sorcerer's art than in the Holy Ghost?
What was the cause of 5000 being saved just after Pentecost?

God's Holy People are Not a Sacreligious People.

OBEYING GOD IN BAPTISM.

"Baptizing Them Into the Name of the Father and of the Son and of the Holy Ghost."

Six Thousand Two Hundred and Forty-Six Baptisms by Triune Immersion Since March 14, 1897.

Six Thousand Two Hundred and Forty-Six Believers have joyfully followed their Lord in the Ordinance of Believers' Baptism by Triune Immersion since the first baptism in Zion Tabernacle, on March 14, 1897.

Baptized in Central Zion Tabernacle from March 14, 1897, to March 14, 1899, by the General Overseer...	3070		
Baptized by Elders	149		
Total Baptized in Zion Tabernacle			3219
Baptized in places outside of Chicago by the General Overseer		65	
Baptized in places outside of Chicago by Elders and Evangelists		166	
Total baptized outside of Chicago			231
Total baptized in two years			3450
Baptized in Zion Tabernacle from March 14, 1899, to December 14, 1899, by the General Overseer	528		
Baptized by Elders	683		
Total baptized in Zion Tabernacle		1211	
Baptized in places outside of Chicago by the General Overseer		55	
Baptized in places outside of Chicago by Elders and Evangelists		816	
Total baptized outside of Chicago		871	
Total baptisms in nine months			2082
Total baptized in two years and nine months			5532
Baptized in Zion Tabernacle by the General Overseer:			
February, 1900, Vol. 6, pages 520, 552, 584	199		
March, 1900, Vol. 6, pages 616, 688	113		
Baptized in Zion Tabernacle by Overseer Wilhide	13		
Baptized in Zion Tabernacle by Overseer Piper	67		
Baptized in Zion Tabernacle by Overseer Mason	82		
Baptized in Zion Tabernacle by Overseer Speicher	38		
Baptized in Zion Tabernacle by Elder Graves	24		
Baptized in Zion Tabernacle by Elder Holmes	31		
Baptized in Zion Tabernacle by Elder Pos	22		
Baptized in Zion Tabernacle by Elder Kennedy	9	598	
Baptized in California by Elder Viking		23	
Baptized in California by Overseer Wilhide		9	
Baptized in Michigan by Elder Stevens		16	
Baptized in Nebraska by Elder McFarlane		4	
Baptized in Ohio by Elder Bouck		5	
Baptized in Ohio by Elder Moot		4	
Baptised in Ohio by Elder Fockler		8	
Baptized in Vancouver, B. C., by Elder Simmons		5	
Baptized in Victoria, B. C., by Evangelist Brooks		13	
Baptized in Washington by Evangelist Brooks		6	
Baptized in Washington by Deacon Tanner		6	
Baptized in Wisconsin by Elder Jenson		8	
Baptized in Japan by Elder Viking		9	116 714
Grand total baptized since March 14, 1897			6246

The following-named nine believers were baptized in Central Zion Tabernacle, Wednesday night, March 7, 1900, by Elder E. B. Kennedy:

Cornell, Miles F. ... Valparaiso, Indiana
Ernst, Mrs. A. ... Portland, Oregon
Ernst, Laura ... Portland, Oregon
Hatcher, Miss Mary ... 1915 State Street, Chicago, Illinois
Hunt, Mrs. Allie ... Atkinson, Illinois
Sabine, Mrs. Ellen I. ... 141 Halsted Street, Chicago, Illinois
Sunberg, Mrs. Alma ... 824 West Twenty-second Street, Chicago, Illinois
Sunberg, William ... 824 West Twenty-second Street, Chicago, Illinois
Winston, Philip ... 1201 Michigan Avenue, Chicago, Illinois

The following-named forty-nine believers were baptized in Central Zion Tabernacle, Lord's Day afternoon, March 11, 1900, by the General Overseer:

Aikin, Miss Martha ... 6723 Marshfield Avenue, Chicago, Illinois
Alyea, Orlando E. ... 120 West State Street, Hammond, Indiana
Anderson, David ... 1347 Seventy-second Place, Chicago, Illinois
Anterthrope, Mrs. Lillie ... 271 Twenty-fifth Street, Chicago, Illinois
Baker, Mrs. Josie ... 18 East Sixteenth Street, Chicago, Illinois
Barta, Barbara ... 722 North Nineteenth Street, Chicago, Illinois
Boodle, Mrs. Emelie J. ... Melbourne, Australia
Boegen, Ruby ... 2146 West Twenty-fourth Place, Chicago, Illinois
Borman, Herman ... 926 Forest Avenue, Oak Park, Illinois
Bowley, Harry ... 3966 Vernon Avenue, Chicago, Illinois
Bronson, Mrs. Ida ... 307 Sohl Street, Hammond, Indiana
Champ, Mrs. Amanda ... 313 Fifty-fourth Street, Chicago, Illinois
Clark, Harry ... 823 Foster Street, Evanston, Illinois
Darwin, Mrs. Emma ... Burr Oak, Kansas
Davis, George ... Lexington, Missouri
Davis, Mrs. Helen ... Lexington, Missouri
Divine, S. W. ... Chattanooga, Tennessee
Emerson, Miss Mamie ... Dunkerton, Iowa
Forshall, Fred H. ... 830 Melrose Street, Chicago, Illinois
Free, Richard ... 2956 Thirty-ninth Place, Chicago, Illinois
Gagnon, Gustave ... 473 Fulton Street, Chicago, Illinois
Garfield, William ... Berrien Center, Michigan
Hammon, Lydia ... 307 Sohl Street, Hammond, Indiana
Hammon, Milton ... 307 Sohl Street, Hammond, Indiana
Harley, Edgar ... Metamora, Indiana
Hippel, Andrew ... 426 Sibley Street, Hammond, Indiana
Jenrich, Anna ... 3233 South Canal Street, Chicago, Illinois
Jenrich, Frieda ... 3233 South Canal Street, Chicago, Illinois
Johnson, Hazel ... 1425 Michigan Avenue, Chicago, Illinois
Kaiser, Mrs. Lucy ... 6504 Ingleside Avenue, Chicago, Illinois
Marshall, Mrs. Isabella ... 1602 West Twelfth Street, Chicago, Illinois
Marshall, Montgomery, Jr. ... 1602 West Twelfth Street, Chicago, Illinois
Miller, Miss Jessie E. ... Terre Haute, Indiana
Moon, Mrs. Louis ... 6924 Cregier Avenue, Chicago, Illinois
Piper, Mrs. Fannie R. ... 69 Ellen Street, Chicago, Illinois
Piper, William L. ... 69 Ellen Street, Chicago, Illinois
Price, Mrs. Lucinda ... 4912 Wabash Avenue Chicago, Illinois
Quibell, Ethel ... 1425 Michigan Avenue, Chicago, Illinois
Quibell, Mrs. G. W. ... 1425 Michigan Avenue, Chicago, Illinois
Randolph, Emma ... 1314 Indiana Avenue, Chicago, Illinois
Richardson, Mary ... 375 Belden Avenue, Chicago, Illinois
Rief, Charles ... 1517 Forty-first Avenue, Chicago, Illinois
Sams, Mrs. Laura ... Woodruff, Indiana
Smith, Miss Jessie ... 16 Sixteenth Street, Chicago, Illinois
Stocker, Marie ... 6914 Cregier Avenue, Chicago, Illinois
Stocker, Robina ... 6914 Cregier Avenue, Chicago, Illinois
Studebaker, Mrs. Mary ... Park Rapids, Minnesota
Tooke, Bertha ... 221 California Avenue, Chicago, Illinois
Zeiss, Charles ... 749 East Seventieth Street, Chicago, Illinois

The following-named eighteen believers were baptized in Central Zion Tabernacle, Chicago, Illinois, Wednesday evening, March 14, 1900, by Elder D. C. Holmes:

Brown, Jennie ... 1638 Wabash Avenue, Chicago Illinois
Brown, Catherine J. ... 12 East Harrison Street, Chicago, Illinois
Campbell, Lottie M. ... San Antonio, Texas
Davis, Charles H. ... Monticello, Indiana
Duvall, Marie ... 306 Twenty-ninth Street, Chicago, Illinois
Erler, Ellonora Lillie ... 1732 Wabash Avenue, Chicago, Illinois
Erler, Irma Ellonora ... 1732 Wabash Avenue, Chicago, Illinois
Erler, Ida Irma ... 1732 Wabash Avenue, Chicago, Illinois
Erler, Louis Albert ... 1732 Wabash Avenue, Chicago, Illinois
Erwin, Mrs. H. J. ... 456 East Forty-fourth Street, Chicago, Illinois
Fraser, David ... 1045 West Adams Street, Chicago, Illinois
Fraser, Harry, ... 1045 West Adams Street, Chicago, Illinois
Noble, Mrs. F. R. ... 316 San Pedro Avenue, San Antonio, Texas
Pinkett, Mrs. Alice ... 2541 Dearborn Street, Chicago, Illinois
Rechsteiner, Charles, ... 1823 Dearborn Street, Chicago, Illinois
Sabine, Minnie Margaretha ... Topeka, Kansas
Wiedenheft, Minnie ... 3404 Western Avenue, Chicago, Illinois
Wilger, George Henry ... 3139 South Canal Street, Chicago, Illinois

Zion's First Baptism in Japan.

Elder C. F. Viking baptized by Triune Immersion the following eight Japanese and one missionary, making nine in all, in a Japanese public bath house, in Tokyo:

Rev. K. Matsuno ... Kofu
Mrs. E. Matsuno ... Kofu
Mr. Y. Matsuno ... Kofu
Mr. T. Masuta ... Tunabashi
Miss E. Burklund ... Tokyo
Miss N. Aisawa ... Tokyo
Mr. G. Kawana ... Tokyo
Mr. M. Koshiishi ... Tokyo
Mrs. T. Kitano ... Tokyo

Of these, Miss Burklund and Mrs. Kitano are members of the Christian Catholic Church; the remaining seven have made out their application blanks for membership to be forwarded to Chicago.

Yokohama, February 19, 1900. C. F. VIKING.

Blätter der Heilung.

Die monatliche deutsche Ausgabe der „Blätter der Heilung" ist nun schon in zwei Nummern erschienen. Abonnement kann mit jeder Nummer beginnen.

Bezugsbedingungen.

Deutsches Monatsblatt. Jährlich 50 Cts., halbjährlich 30 Cts. Einzelexemplare 5 Cts., 25 Exemplare einer Nummer $1.00, 100 Exemplare einer Nummer $3.00. Für Prediger, christl. Vereine und öffentliche Lesehallen jährlich 35 Cts., halbjährlich 20 Cts. Für's Ausland halbjährlich 12 Cts. mehr, und jährlich 25 Cts. mehr für Porto.

LEAVES OF HEALING.

Two Dollars will bring to you the weekly visits of the "Little White Dove" for a year. 75 cents will send it to a friend for fifteen weeks; $1.25 will send it for six months; $1.50 will send it to your minister, or to a Y. M. C. A., or to a Public Reading Room, for a whole year. We offer no premiums, except the premium of doing good. We receive no advertisements and print no commercial lies or cheating enticements of unscrupulous thieves. LEAVES OF HEALING is Zion on wings, and we keep out everything that would distract the reader's mind from all except the Extension of the Kingdom of God, for which alone it exists. If we cannot send forth our Little White Dove without soiling its wings with the smoke of the factory and the dirt of the wrangling market place, or compelling it to utter the screaming cries of the business vultures in the ears of our readers, then we will keep our Dove at home.

He sendeth His word and healeth them.

PATIENCE

LEAVES OF HEALING

I am the Lord that healeth thee.

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

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

EDITED BY THE REV. JOHN ALEX. DOWIE.

VOLUME VI. NUMBER 23. CHICAGO, MARCH 24, 1900. PRICE FIVE CENTS.



THE COMING CITY.

He sendeth His word and healeth them.

LEAVES OF HEALING

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

A WEEKLY PAPER FOR THE EXTENSION OF THE KINGDOM OF GOD
EDITED BY THE REV. JOHN ALEX. DOWIE.

Entered at the Postoffice, Chicago, Illinois, as Second Class Matter.

Subscription Rates.		Special Rates.	
One Year	$2.00	100 Copies of One Issue	$1.00
Six Months	1.00	50 Copies of One Issue	1.00
Three Months	.25	To Ministers, Y. M. C. A.'s and Public Reading Rooms, per annum	1.00
Single Copies	.05		

Foreign subscriptions 6/6 one dollar per year for postage.
Subscribers desiring a change of address, should give present address, as well as that to which they desire LEAVES OF HEALING sent in the future.
Make all Bank Drafts, Express Money Orders or Postoffice Money Orders payable to the order of JOHN ALEX. DOWIE, 1207 Michigan Avenue, Chicago, Ill., U. S. A.
Station L. Long Distance Telephone South 800. Cable Address "Dowie, Chicago."
All communications upon business must be addressed to
MANAGER ZION PUBLISHING HOUSE,
1207 Michigan Avenue, Chicago, U. S. A.

CHICAGO, ILLINOIS, MARCH 24, 1900.

TABLE OF CONTENTS.

Leaves of Healing, Saturday, March 24, 1900.

THE COMING CITY. 689
EDITORIAL NOTES—
The Editor at His Country Home, ... 690
Many Letters of Sympathy and Confirmation Received, ... 690
Hypocrisy of Rev. R. A. Torrey, ... 690
Startling Facts Disclosed by Letter Written by W. R. Moody, ... 690
Mr. Newell's Gross Insult to Elder Inouye, ... 690-691
Exposure of Mr. Newell's Duplicity, ... 691
Zion's Inroads Upon the Apostate Denominations, ... 691
Ram's Horn's Attack Rebounding Upon Itself, ... 691
Wonderful Defense of General Overseer by Saintly "Mother Stewart," 691-692
Tribute to Mother Stewart, ... 692
Zion Going Forward, ... 692
ZION LITERATURE MISSION, ... 693
CARTOON—
Masonic Covenants With Death and Agreements With Hell Opposed by Zion, ... 694
A VOICE TO ZION AND GOD'S PEOPLE IN EVERY LAND—
Prelude—Exposition of Scripture Concerning the Covenant of Divine Healing, ... 695-698
Sermon—God's Covenant, ... 698-701
Address—Talk on Workingmen's Problems, ... 701-702
CHEERING WORDS FROM ZION'S GUESTS, ... 703
ZION'S SALOON SEVENTIES, ... 704
NOTES OF THANKSGIVING TO ZION'S GOD, ... 705
NOTES FROM ZION'S HARVEST FIELD, ... 706-707
ZION CITY BANK, ... 708
ZION CITY NOTES, ... 709
MAP OF CHINA, ... 710
ZION IN THE ORIENT, ... 711
ZION COLLEGE, ... 712
ZION'S JUNIOR SEVENTIES, ... 713
GATHERINGS OF THE FRIENDS OF ZION, ... 714
ANNOUNCEMENTS, ... 715
ZION'S PRAYER REMINDER, ... 716
CATALOGUE OF ZION PUBLISHING HOUSE, ... 717
FORM OF APPLICATION FOR MEMBERSHIP IN THE CHRISTIAN CATHOLIC CHURCH IN ZION, ... 718
ADVERTISEMENTS, ... 719
BAPTISMS, ... 720
ZION'S BIBLE CLASS, ... 720

EDITORIAL NOTES.

"ZION, THY GOD REIGNETH!"

THE PRESSES of Zion Printing Works are running night and day still turning out in thousands, and tens of thousands, our Reply to the *Ram's Horn* of March 3d.

WE HAVE left the city for a few days, and are at our home on the other side of Lake Michigan, resting from the extreme tension of several months of continuous toil in Chicago. But our rest usually means an average of fully twelve hours of work daily, keeping an expert stenographer also busy all the time.

MANY LETTERS are reaching us, in our retirement, from friends in all parts of the Continent expressing sympathy with us, and confirming our statements concerning our malignant critics by very remarkable corroboration. This is especially so in the case of John H. La Grange and R. A. Torrey, whose real characters are now being brought out into clear light.

IN THIS ISSUE we have called attention to the shameful hypocrisies of Mr. Torrey and Mr. Newell, the Superintendent and Assistant Superintendent of the Moody Bible Institute.

WE HAVE shown in our issues of the 10th, 17th, and now in this, of the 24th of March, that Mr. Torrey confessed that he had, in returning to doctors and drugs, "dishonored the Lord, and would be glad to have the people know that the failure (the death of a daughter) was not in Him, but in me."

MR. TORREY'S own autograph letters to ourself, in LEAVES OF HEALING of March 10th, and Mr. Newell's confessions to ourself as given in this issue, all go to prove that both these men have fallen into deep sin, and are floundering now in the dismal swamps which they themselves have created by their crooked and perverse ways.

WE HAVE quoted in this issue, page 699, a letter which Mr. W. R. Moody wrote at the dictation of his father on October 16th, last, from his home at East Northfield, Massachusetts, to Dr. Kephart, editor of the *Religious Telescope*, United Brethren.

Our readers will perceive that in this letter the late Dwight L. Moody says: "In the Bible Institute *I absolutely refuse to allow the teaching of Divine Healing to be presented*"; and again, "*I might add regarding Mr. Torrey, that I know he is a regular contributor to a hospital in Chicago, and that he himself and his family do take medicines for various ailments.*"

HAVE WE not a right to say, therefore, that reverting to Mr. Torrey's own statement to us in his autograph letter on pages 642-643 in our issue of March 10th, he has once more "dishonored the Lord," not only by his shameful falsehoods concerning ourself already exposed, but by remaining in his position in the Bible Institute after he was absolutely forbidden to teach Divine Healing, which he declared to us was not only his conviction but his practice?

WE CANNOT doubt that the late Dwight L. Moody was truthful in saying that he had "absolutely refused to allow the teaching of Divine Healing to be presented in the Bible Institute," and we must also believe that his statements concerning Mr. Torrey being a regular contributor to a hospital, and a user of medicine for himself and family, are facts.

MR. TORREY stands, therefore, completely enmeshed in the web of his own hypocrisy, and is a man who retains his position in that Institute in violation of his conscience, selling his birthright for a miserable mess of pottage.

Mr. Newell's position is equally bad.

THE REV. JOHN ALEXANDER INOUYE, a Japanese Elder of this Church, went on Tuesday, March 13th, to the Institute with a gentleman from the Japanese Consul's office on official business.

Mr. Newell grossly insulted him and shamefully declared he had visited us in Zion and found us to be a false prophet.

This shameful falsehood sets us free from the seal of a private confidence. We, therefore, in this issue, give the facts concerning Mr. Newell's visit to us in May, 1898, when he, at the midnight hour, came to Zion in the direst agony of spirit, with a terrible series of confessions.

WE HAVE shown in our discourse of last Sabbath, reported in this issue, that Mr. Newell "loathed and detested" Dwight L. Moody even while serving him, and vainly sought to enter our ministry in Zion even while he was confessing that he was as one possessed by a thousand devils.

THIS MAN has been, both in England and in America, held in high repute as a teacher of large Bible Classes in connection with the Moody Bible Institute while he was denouncing Mr. Moody in the bitterest terms, and complaining that he was in great darkness because of his association with Mr. Moody.

We were compelled to show by the public evidence of a number of reliable witnesses that Mr. Newell had himself declared that the help which we gave him that night had caused him to entertain such a high opinion of us that he not only expressed it in Zion Home to others, but in a church in Englewood he said we had "given more real concern to the Devil than all the five hundred ministers in Chicago."

HERE AGAIN do we find the second in command in this Bible Institute entangled in a mesh of his own weaving, and floundering again like his chief in the dismal swamp of malicious fabrications.

WE MAKE no apology for taking up so much space in this and in recent numbers with these defenses and exposures, as the whole of the religious and secular press of America is ringing with the new series of attacks which began in the *Ram's Horn*. We are being vilified and misrepresented by thousands of papers, and doubtless will be by thousands more as the *Ram's Horn* attack reaches distant shores.

WE REMIND our readers in all parts of the world that the secular press and the doctors having all failed in their attacks for years, the hopes of all the enemies of God and of Zion are now centered in the papers of the apostate denominations.

These churches feel that Zion not only reproves them, but is actually making great inroads every day and week upon their ecclesiastical preserves, winning tens of thousands from their "churches" every year.

WE HAVE no doubt as to the issue.

Zion is more than equal, God helping her, to the unnumbered hosts of foes which confront her.

To their intense chagrin even already the *Ram's Horn* and the denominations are finding that their malignant and false attacks upon us are reacting upon themselves.

Were we to publish all the proofs we have of this, it would take the whole of this paper; but we shall select from time to time a few letters from among the many which are constantly reaching us.

JUST PREVIOUS to preparing these Editorial Notes we received a letter from one of the most saintly women we have ever met.

At the great age of eighty-four our friend, the Venerable Mother Stewart, of Springfield, Ohio, has taken up her pen in Zion's defense.

This aged heroine will be remembered as one of the founders led to the formation of the Women's Christian Temperance Union, an organization which has departed from the methods which were so gloriously triumphant when Mother Stewart led her conquering hosts through Ohio and other States, and even into Great Britain.

Few books are more thrilling than her "Memories of the Crusade," and tens of thousands of our readers throughout America who may not know that Mother Stewart still lives will be glad to know that she is a warm friend and defender of Zion.

FOLLOWING is a portion of her letter to ourself, enclosing her letter to the editor of the *Ram's Horn;*

APPLE TREE PLACE, SPRINGFIELD, OHIO.

MY DEAR DR. DOWIE:—I herewith send a copy of a letter which I have just sent to the editor of the *Ram's Horn*.

As I told him, I did not presume he would give it place as answer or rejoinder to his in the *Ram's Horn*, so I did not ask it.

But I do want you to know that I was "*Religiously vexed*," as one of my ministers used to call some of his old-time vehement attacks upon sin.

I tried in as mild a fashion as possible in the interests of Christian Justice to express my views on his article.

My winter has been very trying, and I have been confined to bed or invalid chair.

But the work presents itself all the time, and I have been able to help to put some wheels in motion that the Lord is blessing.

I ask you to please pray that the Lord will give me physical strength, brain power, and spiritual grace and wisdom to finish the work He has called me to do.

I have knowledge of two interesting cases of healing through the knowledge obtained by reading your LEAVES OF HEALING; but I will not take more of your time now.

In the bonds of the Gospel, your MOTHER STEWART.

SPRINGFIELD, OHIO, March 13, 1900.

EDITOR *Ram's Horn*, Chicago, Illinois.

Dear Sir:—A copy of the *Ram's Horn* of March 10th is just to hand, and I feel moved to write you, as indeed I did upon receiving the copy of last week. But I have always shrunk from any contentions, and have never in my life mixed up in any sort of controversy, public or private. In fact, I am an arrant coward in the fighting line, except as my life has been given to fighting the liquor curse for Christ's sake, and for the souls He gave His life to redeem.

But much as I shrink from seeming to enter a contest with you or to antagonize you, for I had taken great interest in the *Ram's Horn* and most cordially endorsed your fearless denunciation of the prevailing sins of the day, yet I feel constrained, in the interest of Christian Justice, to express my grief at the appearance of such an article, and to say that I know some of those statements are false.

I know Dr. Dowie personally, and I know him to be, not an ignorant man as you charge, but a cultured Christian gentleman. He uses the best of English, has his Greek Testament on his stand, and quotes freely from it, in sermon or lecture. He is as courteous and suave in social intercourse as any Scotch gentleman I recall out of a large acquaintance.

You will not find a single reliable person who will go on to the witness stand and swear that he or she ever knew of Dr. Dowie charging one farthing, in all his years of ministry, for offering prayer in behalf of the sick or sinning.

If any one, under circumstances of pressure, or bribe, should thus testify, I should not hesitate to say that person had perjured himself.

I have been an inmate of his institution, "Zion Home," and while there was closely studying Dr. Dowie, his methods of conducting the "Home," his manner to the guests, and the employees.

I was never in a public institution, hotel or whatever, where every department was conducted with such quiet system and order.

Among the large corps of employees, I never saw anything but cheerful service and the utmost respect, I might say almost reverence, for the Doctor.

They looked upon him as their friend.

The house was kept in the most scrupulous order and neatness.

While the table did not have the variety of the highest priced hotels, the furnishing was of the very best quality, in abundance, and cooked in a clean and appetizing fashion, and at a price very much below any respectable hotel in Chicago.

You will please excuse me, my dear sir, but as to Dr. Dowie's charity or open-handed liberality I happen to know what you do not.

Furthermore, I was witness to most remarkable cures or healings in answer to his prayers. In some cases healing of soul as well as body.

power of God, he, only the instrument. His teaching is of the highest standard of morality, temperance, and purity, and faith in the Divinity of Christ, and upon such confessions are applicants received into his Church.

His members are enthusiastic workers for the salvation of souls, and the accessions to his Church have been more than to any other ten that you can name in the country.

With these facts in evidence, it may not be surprising that ministers who look upon the worldliness of their congregations, upon card parties, dancing parties, wine suppers, and all kinds of political corruption, the general falling away of their numbers, and the evident decline of the power of the Church, may have a feeling of jealousy and try to excuse themselves by denouncing Dr. Dowie as a fake.

At the same time they are complaining that they cannot hold their congregations by preaching the Gospel, so they have resorted to entertainments, to lectures upon noted persons, and to reading novels, to draw and hold their congregations.

They openly confess that they dare not mention the word revival; their people will not hear it.

Here is Dr. Dowie, called of God, as I firmly believe, to do a grand and glorious work, and who is doing it with evident might and power, while ministers and so-called religious papers are turning their guns upon him. At the same time sin and wickedness of every kind run rampant, with very mild rebuke from pulpit or press.

I can see that by your course your paper is, for the time, netting you quite a handsome dividend; but is it, after all, a Christian way of getting gain?

As to Dr. Dowie's very vehement getting back on his persecutors (excuse me for saying the editor of the *Ram's Horn* has proved himself a wonderfully apt copyist), I know he had abundant provocation.

While I was in the Home he was cited to trial for the hundredth time in that year, no case ever being made against him.

The charges chiefly made against him were that he was practicing medicine without license, whereas he never administers or prescribes a particle of medicine.

I have often wondered what the result would be if all Christians pointed their guns toward the enemy, liquor traffic, say, instead of to those in the ranks.

I wish I could see the experiment made once.

It would not be surprising if I should find occasion to have an old-fashioned Methodist shout.

Please allow me to cite you to Lawyer Gamaliel's advice in such cases, which you will find in Acts V, 34-39. Suppose you heed the lawyer's suggestion.

Now my dear brother, I have written this simply as a private letter.

I would not of course expect you to give it space in the *Ram's Horn*, as an answer or rejoinder, but hope you may receive it in the spirit in which it is written, that is in Christian fellowship and with most earnest desire for the advancement of the Kingdom of my Christ among men.

If you shall live to four-score plus four, I prophesy that you will find your zeal will be tempered and greatly toned down with sweet Charity that even *suffereth* long and is kind.

In the bonds of peace and in His Name, your

MOTHER STEWART.

THESE lovely letters from this aged saint, whose lovely life is a part of the undying history of devoted Christian heroism in America, have given very much pleasure to us.

We have felt we could not have printed many of these kind words, except from the pen of one whose great age and pure and elevated character place her beyond all possible suspicion of partisanship or passion.

Mother Stewart is nearing her heavenly home after a life of great usefulness, and she may well be permitted to utter her voice from the river's brink on behalf of Christian Justice.

But these two words have no meaning for our bitter foes, who are ever ready to publish malicious falsehoods, born of envy and of uncharitableness.

THANKS, MOTHER STEWART; we have received your words as from God, "as one whom his mother comforteth."

And when you have crossed the river, dear Mother, tell Jesus what He knows so well, that we love Him better than our life and that we are fighting His battles and maintaining the Royal Rights of His Crown and Covenant.

With tens of thousands of loving hearts we pray for you, as you have asked, that you may be given strength and grace to complete and round out your whole life's work.

"At eventide it shall be light," and, Mother, the river is not dark; there is no dark valley for you!

All is Light and Life and Love shining more and more unto the perfect day.

OUT OF ALL the conflicts there will come to Zion, as in all our past experience, a glorious harvest of blessing.

Our enemies have but awakened, and are still awakening, a worldwide interest in ourself and in Zion, causing millions to "ask the way to Zion with their faces thitherward."

FROM EVERY SIDE we are receiving reports of continuous blessing in all departments of the work, and especially is this the case in connection with the Coming City.

Zion City is being gloriously prepared for.

ALL IS WELL, and a fine, clear night.

All the stars are shining.

The winter is passing, and the breath of the Coming Spring is in the air.

BRETHREN, PRAY FOR US.

NOTES FROM ZION HOME.

The following testimonies were given Saturday evening, February 24th, at the Guests' Meeting in Zion Home:

MRS. J. F. ARMSTRONG, Tokio, Japan, said: "I feel very thankful to God for being permitted to be in Zion. I came here just one week ago and was sick and weary from the long journey. I was very downhearted when I came into Chicago, not knowing a single one in this Home. But I praise God, this week has been the most glorious week I have had for ever so many years. When Doctor spoke tonight about LEAVES OF HEALING, about his having poured out his very life into that paper, I thought, 'Yes, that is true,' because the LEAVES shows that God gives him supernatural power. It is because of the supernatural power in the paper, for if God did not give the Doctor supernatural power, he could not work as he does.

"I have been in Japan for eight years and two months, and I have had many dark days there. I have longed for something better than I knew; longed to be able to do better work. the power to do a glorious work. There are many missionaries in Japan who just love LEAVES OF HEALING."

MRS. EUGENE BROOKS, Victoria, British Columbia, said: "I thank God for Zion. I have received much wonderful blessings in Zion, and I thank God for the blessings we have received in our community through Zion teaching. I praise God for His keeping power. He had wonderfully kept me since I was so miraculously healed here one year and eight months ago through Dr. Dowie's prayer. I thank God that I am here tonight. I know that it is His call. When I was told that the Doctor said that I was to come back with Mr. Brooks, I thought it was just monstrous." (Laughter.)

Dr. Dowie—But she came just the same. (Laughter.)

THERE can never be any moment or any circumstances when the Lord is unable or unwilling to heal you or receive you, if you obey. A true repentance lies at the basis of this.—Extract from Notes of Teaching of General Overseer in Assembly Room



By their fruits ye shall know them. Do men gather grapes of thorns, or figs of thistles?—Matthew 7:16.

MANY messages telling of blessings received through reading Zion Literature are constantly coming to Zion Home.

The following letter tells how Christ the Healer has been revealed to a sick man in Canada through the cartoon which appears in LEAVES OF HEALING, Volume VI, Number 15. He was sick in bed when his neighbor called and left him this copy of LEAVES. The sick man could not read, but he looked at the picture of beautiful Zion, clad in the whole armor of God, standing at the bedside of a poor sufferer.

She, having overturned the stand of medicine, has taken the hand of the sick one, saying, "In the Name of the Lord Jesus, arise and walk."

The denominational minister, with his arm around the doctor, stands near the foot of the bed looking upon the scene with a horrified face, as he says, "How blasphemous to say that disease is not from God!"

In this letter the writer says:

We first heard of Zion and LEAVES OF HEALING a year ago this month. God has prospered us during the year and wondrously led us to visit Zion Home last September, when we obeyed God in Baptism by Triune Immersion.

Now we have much joy in our lives, although we seldom see a dollar during the winter season, as our work is gardening.

We are in Zion, spirit, soul and body.

"Let the inhabitants of Sela sing, let them shout from the top of the mountains."—Isaiah 42:11.

On my way to Collingwood, I left LEAVES OF HEALING, containing a picture of Zion by a bed of sickness bidding the sick arise, with a man who cannot read.

He has a large family and was sick in bed with fever and grip.

After I left, he looked at this picture awhile, then got right up out of bed, watered his cattle, shouldered his ax, and went to the woods to cut cordwood. He has been well ever since.

He is a worker and God has used him to help others.

Secret Societies and swine abound in this country. The denominations are apostate to an alarming extent.

God answers prayer in Zion. My dear wife has had no cramps since I sent a request for prayer a month ago, and she has not taken a drop of medicine since a year the twentieth of May next.

A Native Preacher in India Blessed Through Zion's Message.

We quote from the letter of a native in India, who writes:

I am very grateful for your kindness in having sent to me the Rev. John Alex. Dowie's publications. I find they help me a great deal in my Christian life, and the friends who read them marvel to see such a good work as this.

On my part, I acknowledge that this is the true, primitive, Christian, apostolic teaching.

I am much benefited. I hope that this will take wings throughout the world.

I am longing to see some workers of the Christian Catholic Church—which I feel will become the Universal Church—here in India to work with the people and to pull down the strongholds of the false teachers of the present Christianity.

I want to circulate Zion Literature among my countrymen who are under the false doctrines and teaching of the missionaries—missionaries who come here for their livelihood.

Let our Father in the Heavens bless Dr. Dowie and his work, and grant him a long life, till the nations see their sinful sores from head to foot, and a Healer to heal them.

The Little White Dove the Most Welcome Visitor.

A lady from Baltimore, Maryland, writes to our General Overseer:

Please find enclosed money order for renewal of my subscription to LEAVES OF HEALING, which I could not be without, for it is my meat and drink.

The Little White Dove is the most welcome visitor to my fireside.

The LEAVES are eagerly read by friends.

Several cases of healing have been the result. We mention one—that of a little girl about twelve years of age whom the Devil was grievously tormenting with grip, accompanied by a bad cough.

Her mother had put a tar plaster on her chest, but after reading a few testimonies of healing in LEAVES, she took the plaster off, went to her room, and asked God to heal her.

He did, and she has been well ever since.

She is working for the salvation of her father and his healing of the tobacco habit.

When she returned to school her teacher asked her what kind of medicine she had taken. She told her that God had healed her. "O, nonsense," was the reply. "Don't you believe such a thing."

She took a copy of LEAVES containing the testimony of Miss Schaffer and gave it to the teacher, who acknowledged that the child was right.

William F. Schattschneider, of De Forest, Wisconsin, says:

We first heard of Zion through our neighbor, Mr. Gray, who lent us LEAVES OF HEALING. His daughter had been healed in Zion Home by prayer.

We soon became interested in LEAVES OF HEALING and subscribed for it.

Through reading it I gave up tobacco. I did not use it constantly, and I had the idea that I could smoke or let it alone, just as I chose. But when I tried to give it up entirely, I found it had a tight hold on me. It was through the prayers of my wife that I got rid of the appetite entirely.

For more than twenty-four years I had suffered with trouble with my eyes. They had been operated on several times and were worse than before the operations. I had to use colored glasses most of that time.

I went to Zion Home with my son, who was sick with liver trouble and could not eat or work, and my eyes brightened up when I was prayed for in the Home.

My son was healed, and came home and could work and eat and has been well ever since.

We gave up raising and using hogs.

My eyes continued to improve after we came home, and when by accident my glasses got broken I found I could do without them, and now my eyes are very good.

People say to me, "Did Dr. Dowie heal your eyes?" I say, "No; but God did through his prayers."

I had a trouble in my back for more than fifteen years. I think it was from my kidneys. I could not rest well at night—was not able to lie on my left side.

Two years ago I went to Zion Home the second time. Then I found I had some things to repent of, and I vowed to God to confess them and straighten them out when I went home.

I was baptized by Triune Immersion and joined the Christian Catholic Church in Zion.

After I had been home a few days I found that my old trouble in the back which I had suffered with so long, had left me. I could lie down and rest.

I have not felt it since.

The printed page can give only glimpses of the blessing which Zion Literature is carrying to the people. But we heartily thank all who have assisted the Zion Literature Free Distribution Mission in its part of this great work. We invite you to continue to help by your prayers and contributions.

Zion Literature Sent Out From a Free Distribution Fund Provided by Zion's Guests and the Friends of Zion. Report for Week Ending March 17, 1900.

1728 Rolls to	United States.
846 Rolls to	Hosts of the World.
549 Rolls to	England.
340 Rolls to	Ireland and Germany.
292 Rolls to	China and India.
300 Rolls to	Africa.
497 Rolls to	Various Foreign Countries.

Number of rolls for the week, 4552.
Reported to March 17, 1900, 327,469 rolls.



"But it was provide not for his own, and especially for those of his own House, he hath denied the Faith, and is worse than an Infidel."—1 Timothy v. 8.

MASONIC COVENANTS WITH DEATH AND AGREEMENTS WITH HELL OPPOSED BY ZION.

"Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked that thou cover him; and that thou hide not thyself from thine own flesh?"—Isaiah lviii. 7.

A VOICE TO ZION AND GOD'S PEOPLE IN EVERY LAND.

O thou that tellest Good Tidings to Zion, Get thee up into the High Mountain. Lift up thy Voice with strength: Lift it up, be not afraid: Say unto the cities of Judah, Behold your God! Isaiah XL:9

GOD'S COVENANT.

Report of Meeting held in Central Zion Tabernacle, Lord's Day Afternoon, March 18, 1900. Prelude: Exposition of Scripture Concerning the Covenant of Divine Healing. Sermon: God's Covenant.

Report of Meeting held in Central Zion Tabernacle, Lord's Day Afternoon, March 11, 1900. Talk on Workingmen's Problems.

REPORTED BY S. AND E. W. AND A. W. S.

THE proclaiming of God's Eternal Covenant of Salvation, Healing and Holy Living has been the great mission of Zion ever since her inception in these latter days.



It is with great power that God's Messenger in Zion has maintained the Unchangeableness and Truth of that wonderful Triune Covenant of the Triune God. The Holy Spirit is, by His power, making that Message more and more effective among God's true children, for so many centuries led away by the apostate leaders who have denied the Covenant, or at least desired the Church to be content with one-third of its fulness.

It was a wonderful meeting which was held on Lord's Day afternoon, March 18, 1900, when the General Overseer reaffirmed the Covenant, especially in reply to hypocritical enemies and false brethren in the Moody Bible Institute, of Chicago.

God greatly blessed that discourse, and will continue to bless it as it goes forth in these pages to the ends of the earth.

The indictment is severe, but those who will fight God must be effectually rebuked.

Central Zion Tabernacle, Lord's Day Afternoon March 18, 1900.

The meeting was opened by singing Hymn No. 391.

The General Overseer said:

Scripture Reading and Exposition.

I shall read portions of various chapters which will bear upon our subject today. First in the book of Exodus, in the fifteenth chapter at the twenty-second verse.

The first part of that chapter is the song of Moses and the triumphant strains of Miriam, the sister of Aaron and Moses.

And when they came to Marah, they could not drink of the waters of Marah, for they were bitter: therefore the name of it was called Marah.

Bitterness, the very sound of it—Ma-rah.

And the people murmured against Moses, saying, What shall we drink? And he cried unto the Lord; and the Lord shewed him a tree, and he cast it into the waters, and the waters were made sweet.

The Covenant of Divine Healing Made Over Three Thousand Years Ago.

This is the Covenant of Divine Healing, the Covenant of Jehovah-Rophi. The first healing in this wonderful journey of Israel in the Wilderness is the healing of these bitter, polluted, diseased springs, the water of which it was impossible for the people to drink. The Covenant of Healing was made, according to the accepted chronology as you will see in the upper corner of your Bible, B. C. 1491. Add 1900 to that, and you have 3391 years, say thirty-four centuries, since this Covenant of Divine Healing was made.

Divine Healing is not new. This is the Covenant of God with His people 3391 years old.

If thou wilt diligently hearken—

Now, there are two ways to listen.

There are a great many who do not listen diligently, people who are thinking all kinds of thoughts. They are not quick to hear the Voice of God.

They have come out to hear a man.

They are not as Cornelius, who said: "Now therefore we are all here present in the sight of God, to hear all things that have been commanded thee of the Lord."

They do not desire to hear any commands of God. They do not believe that any man living or dead has any right to command them. They think, "Cannot I do what I like? Who has a right to command me?" When a man gets to that place he will never be of any use anywhere. He will be an intolerable nuisance, in any manufactory, or in any place where men do business.

The master at the head of an establishment would very quickly say to such a man, if he had any sense, "Young man, there is plenty of room outside. Go!"

The man who does not know how to obey will never know how to command. The man who thinks there is no power to rule anywhere is an anarchist. The only place for him is neither heaven nor earth, but hell, where he will be ruled by a very strong, but evil, hand. From all we are told in Scripture, and from all we see in life on earth, the anarchist will have a hard time in hell, if he disputes the Devil's rule, and a hard

time if he does not. Listen diligently. If your heart is listening, if your spirit is awake, you will hear God's warning.

If thou wilt 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—

As great Hebrew scholars allege, the verb is permissive, and should be translated:

I will permit to be put none of these diseases upon thee which I have permitted to be put upon the Egyptians: for I am Jehovah-Rophi.

"I am the Lord that healeth thee."

If you say He is not, you have to fight that out with God. God says, "I am."

How Dare a Man Contradict God's Word.

Who are you to say that God is not the Healer of His people? Who are you? How dare you say God is not, when God says "I am"?

"Oh, but God changes," says the molasses dealer, who "*enjoys* poor health" generally, in the denominational pulpit.

Who are you to say that God changes when God says, "I am the Lord, I change not"? Who are *you? How dare you say that God changes?*

Here is God's Eternal Covenant of Healing, the second part of that Eternal Triune Covenant of the Triune God made with Triune Man, namely the Covenant of Father, Son, and Holy Ghost, redeeming man's spirit, soul and body, by Salvation, Healing and Holy Living.

"I am Jehovah-Rophi. I am the Lord that healeth thee." He who said that also said, "I am Jehovah, I change not."

We will read in the book of the Prophet Isaiah, the fifty-third chapter:

Who hath believed our report? and to whom hath the arm of the Lord been revealed? For He grew up before Him as a tender plant, and as a root out of a dry ground: He hath no form nor comeliness; and when we see Him, there is no beauty that we should desire Him. He was despised, and rejected of men; a Man of Sorrows, and acquainted with sickness: and as one from whom men hide their face He was despised, and we esteemd Him not.

You will notice in that verse, I have read the word "grief," as "sickness." If any of you have the Revised Version in your hands, you will see a note against the word "grief," and in the margin this note, "*Hebrew, Sickness.*"

You will find again in the next verse, the fourth verse, where the word "grief" is used that the marginal reading again is, "*Hebrew, Sickness.*" Right through this chapter, the word sickness is in the margin as the correct translation of the Hebrew. All scholars would agree that the Hebrew word means sickness.

Surely He hath borne our sicknesses, and carried our sorrows: yet we did esteem Him stricken, smitten of God, and afflicted.

Many think and many say: "Ah, Dr. Dowie, it is wrong to say that God does not afflict, because the Bible says that He was stricken smitten of God, and afflicted."

That is a False Quotation of Scripture.

The Bible says no such thing.

The Bible says:

We did esteem Him stricken, smitten of God, and afflicted.

We said it, not God. We wagged our heads, and shot out our tongues when He was on the cross, and said, "There, you blasphemer, Jesus, God rejects You. God struck You. God smote You. God afflicted You. God nailed You there."

The Jews lied when they said it, and *we* shall lie if we repeat their false accusation of our Lord in the hour of His agony. It was the Devil who nailed Him there. He was "crucified by the hands of wicked men." God never struck His Son. God never smote His Son. God never afflicted His Son. That lie the hymns have embalmed—

Jehovah lifted up His rod,
Oh Christ, it fell on Thee;
Thou wast sore smitten of Thy God;
There's not one stroke for me.

That is a wicked lie. God never struck His Son. God never afflicted His Son. God never crucified His Son.

Christ Himself said:

This is your hour, and the power of darkness.

It was not the Power of Life, and Light, and Love, the Power of God; it was the Power of the Devil; a short-lived power. Oh, it is wicked to say that Christ was crucified by God Almighty.

The Devil does all the crucifying, in every age.

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.

I will read from the eighth chapter of Matthew:

And when He was come down from the mountain, great multitudes followed Him. And behold, there came to Him a leper and worshiped Him, saying, Lord, if Thou wilt, Thou canst make me clean. And He stretched forth His hand, and touched him, saying, I will; be thou made clean. And straightway his leprosy was cleansed. And Jesus saith unto him, See thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them.

Some people say that when that man was healed, Christ said, "Now do not testify. Just go your way, and do not say anything about it, but show yourself to the priest."

The great trouble with the great mass of people is that they say things without knowledge. They talk about what they do not understand.

You see half a dozen fellows in a saloon drinking beer, smoking, squirting. One says, "I say, Bill, I don't believe in McKinley; I believe in sixteen to one." (Laughter.)

I think they do—usually sixteen drinks for themselves to one dollar that they give to their family.

Foolish People Talk About What They Do Not Understand.

That foolish man is talking about what he does not understand. He knows nothing about it. If he did, he would never ride the Democratic ass, and fall into the pit of the Popocrat.

It is sickening. It is intolerably sickening to hear men discussing finance who never studied it and have not the first knowledge of it, who talk about paying private and national debts in a debased currency, not worth fifty cents on the dollar.

If they had a grain of sense and knowledge on the subject, they would know that to enact such a crime into a law would be compelling national bankruptcy. The United States Supreme Court would have to declare such a law invalid. It would be impossible for that law to be sustained. There are none who know it better than the leaders of the Democratic party.

A leading Democrat in this city came to me to ask me for the vote and interest of Zion. He said, "I believe you can influence many thousands of votes."

I said, "I think you are right. But do you suppose for one moment that Zion would cast a vote for a man who would create national bankruptcy?"

"Why," he said, "Doctor, do not give me away, but there is not a Democratic leader who believes for a moment in sixteen to one."

"Are you all liars?" I asked.

"All," he said. (Laughter.) "It is the programme of the party, and we back it up."

If the workingmen would listen to those who know something, they would not be in the state they are today.

A cigar-maker was the business agent of the Piano-makers' Union, and led them into the stinkpot dens of Unionism for about four months. There they lost nearly a million dollars, and their masters a million more, and they in many cases exhausted their savings, ate up their union funds, inflicted untold miseries upon their wives and families, got into debt and difficulty, and gained nothing but—*smoke.*

Oh, how I long to see the workingmen led by the Spirit of God, obeying the commands of Jesus, doing in all things the will of our Father in heaven.

So it is in regard to this great subject. People are talking about what they do not understand. They say Jesus commanded this man not to testify. That is simply because they have never examined the subject.

Jesus' Direction Was a Command to Testify.

That was a command to go and testify, not to one man, but to the whole people. You would know it, if you only understood the Word.

"Tell no man. Go thy way. Show thyself to the priest."

What for? Offer the gift that Moses commanded. What for? In order to testify. How? I will show you.

The Levitical law had a provision in it concerning the healing of a leper. It would take us a long time to read it, but you can find it in the thirteenth and fourteenth chapters of Leviticus. When a leper was healed by God, the law under which this leper lived provided that he was to go to the priest. The priest was a sanitary officer. The priest plucked a hair upon the man's arm, looked at the roots of it, and examined it,

possibly, under a magnifier, to see if there were any leprosy at the root of the hair.

He examined that man's body everywhere, plucking hairs in many places to see if there were any leprosy at the roots of the hairs.

Finding no leprosy, but perhaps being a little doubtful, the law required that he was then to quarantine the man, keep him in strict confinement, not to allow him to go back to the lepers, nor allow him to go back to society, and bring him out again and examine him again publicly before the people, plucking the hair again, and going through other examinations to see whether there were any leprosy.

When at last, after repeated examinations, the man was found to have no leprosy, the priest said, "Now you can offer the gift." If he was a poor man, it was one lamb for a trespass offering to be waved, to make an atonement for him, and one-tenth deal of fine flour mingled with oil for a meal offering, and a log of oil, and two turtle doves or two young pigeons.

If he was a wealthy man, it was two he lambs without blemish, and one ewe lamb of the first year without blemish, and three-tenth deals of fine flour for a meal offering, mingled with oil, and one log of oil.

Form of Testimony to Healing of Leprosy Under Levitical Law.

When these gifts were brought to the priest, the priest appointed a day. On that day before all the people—not before a few, but before all the people—the priest slew one of these lambs and poured out into a basin a little of the blood. Then he caused the leper to stand, and taking the blood on the tip of his own forefinger, he anointed the leper on the tip of the right ear, on the tip of the right thumb, and on the tip of the right toe, proclaiming in the Name of Jehovah-Rophi, the Healer of God's people, that the man was healed through the blood.

Then he opened the log of oil, and touching the oil he anointed again the right ear, the right thumb, the right toe, proclaiming, in the Name of Jehovah-Rophi, the man healed through the emblem of the oil.

The blood was the emblem of the Lamb of God who taketh away the sin of the world, Christ. The oil was the emblem of the Holy Ghost.

When the priest had finished these, and other ceremonies, he said words like these:

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

In telling the man, therefore, to refrain from intercourse with his fellowman, and to go and show himself to the priest, and offer the gift as Moses commanded, Christ was arranging for a glorious public testimony meeting, in which the priest himself would have been compelled to witness to Christ's having healed the leper.

Was that not preparing a testimony? But this man did not do it.

He was like some men today who say, "I will go as I like, and do as I please. What has that old priest to do with my healing anyhow? It was Christ who healed me."

Mark tells us that the man did not do it. In the first chapter of Mark and the last verse you will see that he did not do it.

But he went out, and began to publish it much, and to spread abroad the matter, insomuch that Jesus could no more openly enter into a city—

Now the word "Jesus" should not be there, but the word in the margin *he*, meaning the leper,

—but was without in desert places: and they came to him from every quarter.

He did not submit to the examination, and the consequence was when he came into a town, and said, "I am healed," the priest said, "Get out. Go. You are not healed. You never came to me. You never presented yourself to me. You never offered the gift. Go into the desert places." The man had to go.

There are a good many people who get healing, who have to go into the desert places simply because they will do as they like, and go as they please.

People Who are of Use in the World are Obedient.

You see, when you look into this matter, that the man was not told not to testify, but he was told to testify in the way which would reach all the people. Why did he not do it? Because he was just what a great many men are today. They will obey God just as far as they like. They will obey those whom God has given rule and authority in His Church, just as far as they like.

They are rebels! No use at all!

And when He was entered into Capernaum, there came unto Him a Centurion, beseeching Him, and saying, Lord, my servant lieth in the house sick of the palsy, grievously tormented. And He said unto him, I will come and heal him. And the Centurion answered and said, Lord, I am not worthy that Thou shouldest come under my roof: but only say the word, and my servant shall be healed. For I also am a man under authority, having under myself soldiers: and I say to this one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.

Roman discipline was stern.

If a man would say to a Roman centurion, "I will go when I am ready," he would soon be a dead man. There was only one penalty for disobedience in a soldier or a servant, and that was death.

The Penalty for Disobeying God is Death.

If you do not obey God, you will die in your sins, I do not care who you are. You have to go when God says go. You have to come when God says come. You have to do what God says, no matter how you like it.

That Centurion was accustomed to obey commands, and he was accustomed to be obeyed. He never questioned the orders of the commander of his legion. It was not for him to reason why. It was for him to do; it was for him to die.

What have we to do with reasoning? We simply have to obey. We are in God's Universe, and we have to obey God's laws.

The Centurion had a grand conception of what faith was. It was doing what God told him. That is faith.

And when Jesus heard it, He marveled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel.

Only twice did Christ use the words, "Great faith." Was it regarding a High Priest? Was it regarding a Levite? Was it regarding a Scribe? Was it regarding a Pharisee?

In both cases he said, "Great faith" concerning those who had been heathen; the one a Roman Centurion, and the other a Canaanitish woman.

When the Lord comes to Chicago, where will He find the great faith? He will not find it in the leaders of churches as they are organized today.

He will find ministers standing in the pulpits explaining it all away, and saying God has changed; He is not the same today.

But He will not find that in Zion, will He?

Audience—"No."

Dr. Dowie—We believe that "He is just the same today," do we not?

Audience—"Yes."

(The audience then sang over and over with great enthusiasm the words—"The Power of God is Just the Same Today.")

It doesn't matter what the people say,
Whatever God hath promised
He is willing to perform,
For the Power of God is Just the Same Today.

And I say unto you, that many shall come from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob, in the Kingdom of Heaven: but the sons of the Kingdom shall be cast forth into the outer darkness: there shall be the weeping and gnashing of teeth.

That is where the Jew is today. The Jew today is at the Wailing Place, outside the gate of Jerusalem, weeping, and bemoaning, gnashing his teeth as he sees the flag of the false prophet over the site of the Temple of God. He has been there "in the outer darkness" for nineteen centuries, just because he would not obey God.

A Man Who Will Disobey God Will Crucify Christ.

If he cannot get Christ, he wants to crucify Dowie, or somebody else who maintains the Gospel of Christ.

And Jesus said unto the Centurion, Go thy way; as thou hast believed, so be it done unto thee. And the servant was healed in that hour.

And when Jesus was come into Peter's house, He saw his wife's mother lying sick of a fever.

There is a miserable old Pope at Rome who says he is Peter's successor. Why did he not follow Peter's good example and get a mother-in-law? (Laughter.)

Peter had a wife. Peter had a mother-in-law. No question about that. It would be a long way better for that old priest if he had been married to a good wife and had Peter's ex-

lonely today. He is a miserable old man with his false assumptions of infallibility, and his lonely celibacy.

Rome is the cause of sin in Europe, and in every country where the enforced celibacy of Roman Catholicism exists. When Cardinal Antonelli, the late secretary of Pope Pius IX, who was the first to be declared infallible, died, his daughter went into the courts in the City of Rome, and proved that Cardinal Antonelli was her father. She got his estate. He was next in rank to the Pope himself, Secretary of State for the Roman Curia.

What a fruitful source of sin enforced celibacy has been. What a curse it is in South America! What a curse it is in North America! What a curse it is in Europe! What a curse in Asia, Africa, and Australasia! How it has made the Name of Christ to be blasphemed.

I wish every priest had a wife. They would all cease to be Roman Catholics, and might become Christian Catholics. (Amen.)

And He touched her hand, and the fever left her; and she arose, and ministered unto Him. And when even was come, they brought unto Him many possessed with devils: and He cast out the spirits with a word, and healed all that were sick: that it might be fulfilled which was spoken by Isaiah the prophet, saying, Himself took our infirmities, and bare our diseases.

May God bless His Word.

Prayer was offered by Elder Voliva; also by the General Overseer.

The announcements were then made, during the course of which Dr. Dowie spoke as follows:

Concerning the Trades-Unions.

Do not strike at this time in Chicago, where good cause for striking does not exist. Do not let there be one man in the ranks of Zion found among the ranks of the strikers. Zion has no good word for labor unions who have walking delegoats, and pickets who break their fellowmen's heads.

The man in Zion who belongs to a union of that kind is a partaker in that union's crime.

I believe in the workingmen getting the reward of their labor. If a man is worth a dollar, let him get a dollar. If he is worth two, let him get two. If he is worth ten, let him get ten. It is the most stupid thing in the world to imagine that you can make all men worth the same number of dollars a week, by making a rule in a union to that effect. You cannot make men equally good workmen by demanding for them equal wages.

May God bless the toilers in every department of life. My heart is with the toilers: for I also am a toiler.

When we get to Zion City, we are going to try and find occupation for our people, and every factory which is established in Zion City must be governed as follows:

After allowing for wear and tear of machinery and other incidentals of that kind, those who supply the capital will only be permitted to take so much per cent of the profits. The rest must be divided pro rata amongst the workers, each of whom shall receive wages "according to his several ability."

May God bless the workingmen.

May God bless this city, and may it be that the workingmen shall be wise, and not throttle its industries. You will have the grass growing in the streets of Chicago soon unless you take care.

I Have No Fear of the Walking "Delegoat."

He once came to this place when we were constructing it. He said, "There are a lot of non-union men here, and I am going to call the union men off. Who is the proprietor of this thing?"

"Dr. Dowie," he was told.

"I want to see the Doctor," he said.

"Go down and see the Doctor," said some one; "he will give you a good time."

He never came. (Laughter.)

I should have taken that man and said to him: "If you do not stop threatening my workingmen, I will have you taken by the collar and put in prison for conspiracy. What right have you got to come to my place, and say that a man shall not labor except at your price and in your way? The law did not give you that right."

May God deliver the workingman from the walking "delegoat," and may no Zion workman belong to a union which employs unscrupulous "business agents," and forces the workmen to become "pickets" and imitators of them.

If there had been more plain speaking from pulpits, and more kindly advice given by those who know, things would be better today in Chicago.

I believe in profit-sharing industries. I shall establish them in Zion City, because God hates poverty, and Christ became poor that His people might be made rich, and that all men should be wise, and healthy, and happy.

May God make Zion rich in the possession of great spiritual and material power for the establishment of His Kingdom on every foot of earth and sea.

The tithes and offerings were received, after which Hymn Number 400, "The Great Physician Now is Near," was sung.

GOD'S COVENANT.

INVOCATION.

Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, and profitable unto this people, and unto all to whom these words shall come, in this and every land, in this and all the coming time, till Jesus come, for His sake. Amen.

In the eighth chapter of the Gospel according to St. Matthew, it is written in the sixteenth and seventeenth verses:

TEXT.

And when even was come, they brought unto Him many possessed with devils: and He cast out the spirits with a word, and healed all that were sick: that it might be fulfilled which was spoken by Isaiah the prophet, saying, Himself took our infirmities, and bare our diseases.

I desire to tell you once more the truth so often told in this city, on Zion's platform, before I leave you for a few days.

As the Messenger of God's Covenant, it is my duty to tell you that the Covenant of Salvation, Healing and Holy Living has never been broken by God, and cannot be; for, if God were to break His Covenant, He would cease to be God.

The Conditions of That Covenant Are Eternally the Same.

The Messenger has no right to vary these conditions.

The Message which he bears is one which he dare not, and if he would, cannot alter. If he were vainly and foolishly to attempt it and to present something else as the Covenant of God, the Seal of God would not rest upon that Covenant.

It would be like the Methodist Bishops' cry, which they have entitled, "The Seal of the Covenant."

It is not true. They have not the Covenant of God. They have violated the Covenant of God. They have broken the conditions upon which alone that Covenant can become effective in any Church. They have denied the Covenant in great part, and have bitterly persecuted those who have preached and lived it.

When the Quadriennial Conference of the Methodist Episcopal Church North shall assemble in this city, it will be my sacred duty to take that Address and show all Christendom as far as my voice can reach that it is the utterance of traitors to God's Covenant, written by a man who has trampled the Covenant beneath his feet; a shameful covenant-breaker, who, while he writes deploring the absence of spiritual power in the Methodist Church, is, with others of his kind, himself largely responsible for it.

While he declares that the ship is drifting and is in the breakers and will be upon the rocks unless they take care, it is he who has smashed the compass; it is he who has unshipped the helm; it is he who is driving that ship upon the rocks: for he is a priest of Baal!

He has been opening Masonic Churches by prayers and ceremonies in which the Name of Jesus Christ is never once mentioned.

He is a traitor to his God and to his Church.

I give notice far and wide that among the addresses which I shall deliver at the time will be an address upon the Bishops' hypocritical Address entitled "The Seal of the Covenant." For it is Bishop Fowler, who is the traitor, to whom I refer. He has written that address, according to statements in Methodist circles which I am informed are absolutely reliable.

I desire to say a very few words concerning that portion of the Covenant which deals with Divine Healing.

Why Do the Apostate Churches Fight Zion?

We have been attacked again and again in ten thousand papers. Over all the apostasy of Christendom the scream of the apostate Masonic ministers who control the religious denominational press in all kinds of ways is, "Can't you get

What is the trouble? If I have broken man's law how easy, with enemies so numerous and so willing, for them to punish me.

If I have defrauded any man, why do they not put the law in operation?

Where are mine accusers? I do not know. If I have broken man's law, is there not a remedy? Why do they not step forward and put that law in operation against the law-breaker?

They know I have violated no law. They know that they lie, when they falsely accuse me: for I have won more than one hundred legal battles in a War against Zion, extending over nearly five years, with brief intervals.

What have I done?

I have not proclaimed a new Gospel.

The Gospel which I have taught in Zion is the old-time Gospel of Salvation from sin, of Healing from sickness, and of Holy Living in all things and at all times.

Wherein is the false doctrine? Wherein? It is easy to scream "fraud! impostor! cheat! liar! false teacher! false prophet! false Christ!"

Do they not know that this was done when Christ Himself was here? Have they forgotten that all these accusations were made against the Master Himself?

Do not the Methodists know that every one of these accusations was made against John Wesley from ten thousand pulpits in so-called Christendom? Do not the Quakers know that these things were said of George Fox? Do the Presbyterians forget that they were said of John Knox? Do the Lutherans forget they were said of Martin Luther?

Why do they not read some history, and benefit by it?

Do they not know that the utterance of accusations which cannot be proved is the clearest evidence of utter incompetency on the part of those who are making them?

Divine Healing is not new.

If it were new, it would not be true.

I read to you today the Covenant of Jehovah-Rophi which God made with his people Israel 3390 years ago.

Is that a new Covenant?

I would like to know what old is, if that is not old. In a world which in its present form is only sixty centuries old, a Covenant has been in existence for forty centuries in writing.

If that is new, what is old?

The Apostate Churches Have Broken the Covenant.

But it is new, my friends, to this generation of God's people, because the apostate churches have stolen away the truth, and to account for their lack of faith have said that the Covenant is a dead letter, and that God now heals by means of Drugs and Doctors, all of whom are at strife amongst themselves.

I am here simply to maintain, to defend and to establish the Eternal Covenant of God, and maintain it I will, impugn it whoso list.

In the Name of the Most High God I declare that God has given this Covenant to Zion. It is inscribed upon her banners, and Zion will carry it forward to victory. (Amen.)

I am willing to suffer, but I shall never lower the Standard.

The miserable coward who with his puny little feet is trying to fill Dwight L. Moody's shoes, reminding me of a baby with a giant's sandals, said this morning from the platform of the Chicago Avenue Tabernacle that I was a false prophet.

He did not think so when his child was dying and he besought me to pray for her.

Whence came the change of mind?

It came when he was told by Dwight L. Moody, in his ignorance, that Divine Healing would not be tolerated in the Moody Institute, and that those who taught it, or tried to live it, would have to go out. Rather than go out he betrayed his Lord. We have it in his own handwriting that he said:

You may, if you like, read this letter publicly. I believe I have dishonored the Lord and would be glad to have the people know that the failure was not in Him, but in me.

Now what? The miserable cur and coward and liar and thief—for of all the kinds of robbery of which a man can be guilty, robbing God is the worst—has again denied the Lord. He has succumbed to threats and fears.

Mr. Moody when in Chicago in October last, at the time when he was stricken with the sickness from which he never [illegible] Divine Healing teaching in the Moody Institute. It is possible he gave it earlier; but he certainly reaffirmed it about that time.

I have it from the columns of the *Religious Telescope*, which contains a letter to its editor from the late Dwight L. Moody, written, at his dictation, by his son, Mr. W. R. Moody. It appears in the issue of that paper of October 23, 1899, from which we quote as follows:

One of our valued exchanges published in Cincinnati, week before last, contained a statement in regard to Dr. Torrey, of the Moody Bible Institute of Chicago, and his being accused by Dr. Frank Talmage of having gone completely over to the Dr. Dowie faith-cure fanaticism. . . .

Noticing the item, we clipped it from the exchange, wrote a letter to Mr. Moody, calling his attention to its allegations, and requested a statement in regard thereto for publication. In due time the following came to hand. It certainly has the right ring, and shows that the greatest of modern evangelists is as truly correct in head as he is in heart. The letter is as follows:

"EAST NORTHFIELD, MASSACHUSETTS, October 16, 1899.

"DEAR DR. KEPHART:—*Your very kind letter to father* was duly received by him, and in the rush of other work *I am writing at his dictation.* . . .

"Now, as regards Mr. Torrey, I would say that the attack has been most unchristian and unwarranted. . . . It is true that Mr. Torrey at the time of the illness of his little girl did accept the teaching of Divine Healing, and trusted God to raise up his child from the disease, but it is no less true that *he had an attendant physician at the same time* to whose charge the case was entrusted.

"*In the Bible Institute I absolutely refuse to allow the teaching of Divine Healing to be presented*, and should a student refuse medical assistance in case of sickness, he would either have to leave the institution (thus relieving us of all responsibility in the case), or send for some competent physician to attend him. . . .

"I would state that my own personal conviction regarding the efficacy of prayer and my attitude towards Divine Healing are as follows: God has wonderfully owned the unselfish labors of the medical profession, and has given wonderful skill to this department of science. It is doubtful if any branch has made such progress in the last few years, and as a profession I know of no higher or nobler calling, outside the ministering to the spiritual wants of men, than the alleviation of pain and suffering. . . .

"*In both our schools here at Northfield* we keep an *experienced trained nurse* and have *regular medical attendance*, and believe that these means are an efficient supplement to our prayers that God will keep disease from us.

"I might add *regarding Mr. Torrey, that I know he is a regular contributor to a hospital in Chicago, and that he himself and his family do take medicines for various ailments.*

"Thanking you for the opportunity of thus presenting the matter, believe me,

"Yours respectfully, W. R. MOODY."

Mr. Moody, therefore, was guilty of the great sin of refusing to allow the teaching of the Covenant of Divine Healing, set forth in the Word of God, because he, presumptuously, did not believe God when He said, "I am the Lord that healeth thee."

He paid the penalty of his rejection, and of his setting aside God's Word.

Mr. Torrey did believe it, but he stayed in because he sold his birthright for a mess of pottage. He sold his Lord for pieces of silver. He sold his principles for a place and a piece of bread, the coward, the liar, who has robbed God of His glory, and curses the Institute with his presence.

May God in His infinite mercy speedily remove him.

Cowards and Hypocrites Rebuked.

Friends, I can stand anything upon God's earth better than hypocrisy and lies. When I face them all patience is gone and my sword is unsheathed. It is a fight to the death.

Newell!

Where is that coward? Where is that liar and thief who will rob God, too? Newell! Assistant Superintendent of the Bible Institute, you told Elder John Alex. Inouye, of Shikoko, Japan, last Tuesday evening, that I was a false teacher and a false prophet. Is that true, Elder Inouye?

Elder Inouye—"Yes."

Dr. Dowie—I will defend God's Covenant. I will defend my office. I will defend my mission. I am teaching with authority. I will let no man living despise me with impunity.

Newell, you will die, unless you repent. You are a liar of the first rank.

Elder E. B. Kennedy, stand. Did Mr. Newell in May, 1898, come to Zion about midnight and ask to see me?

Elder Kennedy—"It was near midnight."

Dr. Dowie—Carl Stern, stand. When did Mr. Newell come?

Mr. Stern—"I saw him about eleven o'clock."

Dr. Dowie—When did I see him?

Mr. Stern—"Shortly after that."

Dr. Dowie—How long did he stay?

him to your room, when you agreed to permit him to see you."

Dr. Dowie—Is that true, Elder Kennedy?

Elder Kennedy—"Yes."

Dr. Dowie—Did not Mr. Newell tell you that he came to me in the direst agony and spiritual distress?

Elder Kennedy—"That is what he represented to me."

Mr. Stern—"Yes, he did."

Dr. Dowie—Did he come to me as God's servant?

Elder Kennedy—"As God's servant."

Dr. Dowie—Did he say that he received help? Did he tell you that?

Mr. Stern—"Yes."

Dr. Dowie—When he went to his room, about four o'clock in the morning, what did he say?

Mr. Stern—"He said he never had a better interview in all his life, and never had greater spiritual blessing."

Dr. Dowie—I will tell you what happened.

I think that I have a right to remove the seal of secrecy now, have I not?

Voices—"Yes."

Dr. Dowie—It shall bind me no more: for Mr. Newell has recently lied concerning this interview.

Mr. Newell's Sad Confession to the General Overseer.

Mr. Newell sent up a card on which were written words like this:

You must see me.
I am a soul in the direst agony.
I cannot live unless I am delivered.
You are the only man on God's earth to whom I can come.
See me, Dr. Dowie.

I saw him. He said, "Doctor, I am in despair. I am teaching the Bible from week to week in this city in large Bible classes, and I am teaching it with a conviction that I am damned. I have no light. I am as one possessed by a thousand devils. I am a hypocrite. I am serving Dwight L. Moody and I detest and loathe him. He is ignorant. He is brutal. He is an oppressor. No man under him has a right to any opinion but that which Dwight L. Moody will approve. I will speak also for R. A. Torrey. We are both in the same condition. Our hearts are broken. Our spirits are suffering from the dishonor of the betrayal of our Lord, and I come to you, and I ask you how can such a man be delivered. Our faces and hearts are toward Zion."

Before God, the Ever-Living God, that statement is true.

That is what he came to see me about in the midnight hour.

Elder Kennedy—"He did not tell me why he came. It was the first time he ever refused to give me his confidence."

Dr. Dowie—He did not dare to give you his confidence. It was too awful. Even now I will not give all the horrible details he gave me of his period of insanity.

Evangelist Fisher—"He told Mr. Inouye that he came down to investigate and determine whether you were a true or false prophet, and he found you a false prophet.

Dr. Dowie—What did he tell you, Elder Kennedy?

Elder Kennedy—"He did not tell me what he came for, but he had nothing but kind words for you, with the exception of some remarks that you made with reference to Mr. Moody. That is the plain statement, Doctor."

Dr. Dowie—He had nothing but kind words regarding me except that; but that was not true: for I had told him that he was not acting honestly with Mr. Moody, and was disgusted with his treachery. I spoke kindly of Mr. Moody.

When he told Mr. Inouye that he found me a false prophet, on Tuesday last, he lied, for he told in public that he had found me true to God.

I Will Never Cease to Fight the Hypocrites in Authority in the Bible Institute.

They are traitors to God!

I will tell you another thing he came to see me about that night. He had a servant maid. She was sick. He wanted me to pray for her healing. You know that?

Elder Kennedy—"Yes, sir; I can confirm that."

Dr. Dowie—He prayed for her. God did not answer his prayer, and she was taken to the Augustana Hospital. Among other things he said to me that night, "I have no power with God. I believe in Divine Healing, and prayed for that maid. God does not answer, and she is in that hospital tonight in agony and in pain. What a shame that I am teaching God's Word and professing to believe Divine Healing and can get no answer." Did he tell you that?

Elder Kennedy—"He told me that she was in the hospital, and many other details. A day or two after he went to the telephone in the Institute and called up the hospital and demanded she be released, but could not get her."

Dr. Dowie—He went from my rooms with the determination, among others, to get that maid out of the hospital.

Elder Kennedy—"You prayed for her when you were on the train going to Ben MacDhui."

Dr. Dowie—I had his request in writing and prayed for her on the train, as he knows.

Hypocrite! Betrayer of his God! He does not dare to say in the Bible Institute today that he believes in Divine Healing, because Dwight L. Moody in October last said, "If you say it, you shall go." He will not go, and so he sells his birthright also.

It was time that Dwight L. Moody died. God saw he had outlived his usefulness. The man who had been so mightily used of God could no longer be used at all, and that will be the condition of every man who dares to say, "You shall not teach that Christ is the Healer of His people."

I once more declare God's Covenant of Divine Healing today in the face of countless betrayers, like these two apostates of the Moody Bible Institute.

Does this Covenant stand?

Voices—"Yes."

Dr. Dowie—Has it been changed?

Voices—"No."

Dr. Dowie—Jesus Christ is the same yesterday, today, and forever.

Is He the same Saviour, Healer, Cleanser, and Keeper?

Voices—"Yes."

Dr. Dowie—"He is not here now," says somebody.

Did He say, "Lo, I am with you sometimes?"

Voices—"'Always.'"

Dr. Dowie—"Even unto the consummation of the age." Is He with us still?

Voices—"Yes."

Dr. Dowie—If we cannot get an answer from God our Father through Him by the power of His spirit, is it because He has changed?

Voices—"No."

Dr. Dowie—Have I ever taught that I healed any one?

Voices—"No."

Dr. Dowie—Did I ever claim glory for one healing?

Voices—"No."

Dr. Dowie—Did I ever ask money for it?

Voices—"No."

Dr. Dowie—Have I ever sold the gift of God for money?

Voices—"No."

Dr. Dowie—These hands are clean.

Grave Charges Against Mr. Torrey in Mr. Moody's Letter.

In the letter of Mr. W. R. Moody quoted above, you will note that W. R. Moody, writing from his father's deathbed, said that Mr. Torrey was in the habit of consulting a doctor; was constantly in the habit, with his wife, of taking certain remedies, and was a subscriber to a hospital.

Are these consistent with the confession which Mr. Torrey made to me that he had betrayed his God, and that he had dishonored his God, and that he had repented, and that God had heard him, and he praised Him for it?

Voices—"No."

Dr. Dowie—I do not doubt that Mr. Dwight L. Moody tells the truth in that letter. I never doubted Dwight L. Moody's honesty in his attacks upon Divine Healing. He was honestly wrong when he attacked Zion. He was blinded by his own narrow prejudice and led into making false statements; but he really thought that the doctrine of Divine Healing was false until, as Mr. W. R Moody says, when, within an hour of his death, he realized that truth for a few minutes, spoke of dismissing the doctors and of looking to God for a miraculous healing. He was blinded by the inconsistencies that he saw in men like Torrey; blinded by the Devil, but honest.

But this man Torrey, what is he?

Is he honest in saying, "I dishonored the Lord, and I want the people to know it," and then saying, in effect, "I have honored the Lord. He has heard my cry and yours and healed

my daughter, and I want the people to know it"? Is he an honest man who at the same time is taking pills and remedies, having a physician and subscribing to a hospital, deceiving Dwight L. Moody, and writing to me of his belief in the Lord as his Healer?

He is a liar. We have shown it lately in these columns again and again, especially in our Reply to his article in *Ram's Horn*.

He is a cheat: for he pretends to be true to God, when he robs Him of His Glory.

But he cannot deceive God.

The God that lived forty centuries ago, in Moses' time, is just the same today.

The same God that dwelt in Zion nineteen centuries ago, dwells in Zion today.

Shall I lower the Standard?

Voices—"No."

Dr. Dowie—Shall I ask men to believe me when I pretend one day to believe in Divine Healing, and the next day, when my bread is in danger, abandon the doctrine.

Friends, I proclaim that

The Doctrine of Divine Healing is True

because it is a part of the Eternal Covenant.

I do not believe that in this audience there are fifty people who doubt it.

I am going to test that. Every one in this room who believes that God our Father in Christ Jesus is just the same glorious Healer of His people by His Spirit today as when Christ was here in the flesh, stand. (With some exceptions the audience of thousands arose.)

There are not ten in the building who are not standing.

Do you believe that I have a right to maintain this Covenant of Divine Healing?

Voices—"Yes."

Dr. Dowie—Do you believe that if I were to lower the Standard that I should sin?

Voices—"Yes."

Dr. Dowie—Will you follow me and sacrifice to maintain it?

Voices—"Yes."

Remember that it is a Tri-une Covenant, Salvation, Healing and Holy Living; a Covenant which covers spirit, soul and body; a Covenant which cannot change, unless God can change.

All who believe in God and desire His blessing, follow me in prayer.

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Take me as I am. Make me what I ought to be in spirit, in soul, in body. Give me power to do right, no matter what it costs; to obey Thee truly, to repent; to fully restore, openly to confess to those whom I have wronged; to do right in Thy sight, and to all men; to trust Thy Son, the Lamb of God who taketh away the sin and the sickness and the sorrow of the world. For His sake take away mine, and help me to live for Thee by Thy Holy Spirit's power, and to extend Thy Kingdom, sacrificing my time, my talents, my earthly store, my all to Thee for Jesus' sake. (All repeat the prayer, clause by clause, after Dr. Dowie.)

Did you mean it?

Voices—"Yes."

Dr. Dowie—Will you live it?

Voices—"Yes."

Dr. Dowie—God help you.

Elder Kennedy—"Doctor, will you let me make one statement? Mr. Newell told me that he said publicly, in his class in some church in Englewood, that Dr. Dowie had given more real concern to the Devil than all the five hundred ministers in Chicago. That was his estimation of you."

Dr. Dowie—I hope I have given him some concern today. (Laughter.) I sincerely desire his, and Mr. Torrey's, repentance unto life.

It is a good thing when some people say you belong to the Devil to know where you do belong. I know today to whom I belong, whom I have served, and whom I have loved. I belong to God. Do you?

Voices—"Yes."

Dr. Dowie—Follow God. Obey God.

CLOSING PRAYER BY GENERAL OVERSEER.

Father in heaven: Our Father, bless Zion. Bless this assembly, one of hundreds of assemblies of Zion in this country. Bless Elder and Evangelist Viking and their dear little babe in China. Bless Overseer Wilhide and Elder Wilhide in Australasia. Bless Elder Pos and his family in England and in France. Bless all who have been sent out to foreign lands, and all who are going to be sent to various parts of this country. Bless Thy people who love our Lord Jesus in sincerity. Now the grace of our Lord Jesus, the love of God our Heavenly Father, and the fellowship of the Holy Spirit, be with and abide in you all forever. Amen.

A TALK TO WORKINGMEN.

Central Zion Tabernacle, Lord's Day Afternoon, March 11, 1900.

The meeting was opened by singing Hymn Number 226:

Stand up!—stand up for Jesus!
Ye soldiers of the cross;
Lift high His royal banner,
It must not suffer loss:
From victory unto victory
His army shall He lead,
Till every foe is vanquished,
And Christ is Lord indeed.

The General Overseer then read the Scripture lesson from the Forty-sixth Psalm and the twenty-second chapter of the Acts of the Apostles. Prayer was then offered.

The announcements were made, during the course of which Dr. Dowie spoke as follows:

It is the Duty of the Church to Help Its Members to Coöperate.

Zion is one large family. We march in pretty good time and are learning to keep close together.

But Zion people must not impose upon each other.

Some tradesmen cannot be continued in Zion. They think, "Oh, I belong to Zion, and I can give anything I like. I can give poor quality."

You cannot. You must give good value. If you do not give good value, we will take the next Zion man. We will not be practiced on by tradesmen who give us third-rate goods and charge us first-class prices. You can only get value received for goods or labor. Zion has no money to throw away.

The idea in Zion is to pay a man what he is worth.

I am with the workingman. You all know it. This is a workingman's Church. There are more toilers in Zion than in any other Church in Chicago. Every one who knows me knows how intensely I desire the prosperity of the workingman.

The Way to Succeed as a Workingman.

If you desire to be a first-class workman, study, work, toil, raise yourself by your excellent ability and your industry, and your economy, and your wisdom, and your devotion to your master's interests.

Many employees do not see that.

The way to get on in this world is to be devoted to your master's business.

I began to earn my bread when I was fourteen years of age. I devoted myself to my master's interests, so that when I was less than nineteen, I was the resident partner's confidential clerk in a firm doing a very large business. I devoted myself to the interests of my firm, and I felt that in serving my master faithfully I was serving my God. God blessed me.

Those of you who do not serve your masters with godly service are not fit to stand before God or kneel before Him any night or any morning, and ask His blessing.

That is why you go down. You are only thinking of your own interest, and not the interest of your employer.

"What good will it do to think of the interest of my employer?" says a young man. Your employer marks your care of his interests. He says, "There is a man diligent in his business."

You work your way up by an inevitable law. You rise higher and higher. This leveling down business is wicked and abominable. I desire to see the working people leveled up, not down. May God grant it. (Amen.)

I am for the workingman, but I am "ag'in" the unions. These miserable walking delegoats, walking up and down as if they had the sun and moon and some of the planets in their waistcoat pockets! Have done with them.

Have we not seen it? I told you months ago. I happened to have a very close insight, through a great many of my people belonging to the piano and organ trade, into the inevitable disaster to the men which a strike in that trade would involve.

I said, "Have nothing to do with that union."

We saw 750 men, led by a tobacconist, throw over three thousand excellent workmen out of work for months.

The non-union men did not show enough courage. They ought to have backed their masters up. They were getting splendid wages. Now after six months' loss of time we see

The Working Classes are Driving Business Away From Chicago.

These riotous proceedings are simply driving capital out of this city. If you had any sense or love for your own city, you would stop that nonsense.

I do not say that the masters are always right, but there is a way to get things right, and you are not going about it the right way.

The way to get things right is to coöperate. Put away your beer and your skittles, and your tobacco and your gambling, and your loose living. Live clean, good lives, and coöperate. I will call you to do that in Zion. May God bless you.

Get home at night. Take care of your wife and family. Belong to the Stay-at-home Society. Get into the work of God. Do some good to your fellowmen. Tell them what God has done for you. I want you to be wise and happy.

I love the toiler. The toiler with his hands is not the only toiler; there is the toiler with his brain; there is the toiler who puts his skill into things.

Where would you be if there were not these toilers, these designers, these people who are captains of industry?

These delegoats could not establish factories. Who would trust them with capital? You would not trust them yourselves any further than you could throw them, and they are generally pretty heavy.

"Dr. Dowie, you will get your head broken some day if you talk like that," is the threat they make. (Laughter.) If God cannot protect my head in the day of battle, I am willing to die.

The day for these threats is over.

You talk about liberty, and will not give it to anybody but yourselves.

May God Make the Capitalist Wiser.

If they would only just see it, and share their profits with their workingmen after they had gotten a certain percentage for themselves, what a blessing it would be to both.

You capitalists are not entitled to more than a fair amount of remuneration for your capital. After you have that fair return for the use of your money, divide the rest among your workmen according to their wages. Encourage them to save, and to take stock in your factories, and strikes will be forever gone. The walking delegoat's business will walk away.

In Zion City we will have profit-sharing.

We will make you work, if you are able, or go. If you think you are going to come into Zion and not work, you are badly mistaken.

Everybody has to work. It is the Divine law; it is a glorious law.

Jesus said, "I must work the works of Him that sent Me, while it is day."

Poverty is a curse, a withering, blighting curse. God wants His people to be rich.

If you would give up your goats in Secret Societies, and your fooling around with other men's wives, you dirty dogs, and attend to your own families, what a blessing it would be.

May God bless the men. Let the women say Amen. (Amen.) And may God bless the women, and let the men say Amen. (Amen.)

Some of you are not fit to be husbands, you wretches. (Laughter.) And there are some of you women who are not angels by any means. (Laughter.) Some of you do not keep house and cook as you ought. I have only sharp censure for you. I am angry with you. There are not many of you, but there are some. Oh, I love you all, and that is why I reprove and instruct you all 'round.

In Zion you are beginning to do things better.

You did not used to when I first knew you. There were lots of fights both in workshops and homes where none occur now.

Some Suggestions to Separated Husbands and Wives.

I received a letter just before I got on this platform from a Roman Catholic. He said, "Your Reverence, my wife has gone off, but I believe if you will pray she will come back." I do not know that she ought to come back. You were a stinkpot, a beerpot, and keeping all kinds of company. Why should she be tied up to a dog like you, a man who lives as you live sometimes? Do right. Prove your repentance. Then I will pray that you may go and find her, and bring her back to a changed home.

I was asked to pray for a man to come back to his wife. "God forbid," I said. "The first thing is to get that husband saved and clean, and then let him come back. I would not touch him with a ten-foot pole now." (Laughter.)

I was asked to pray that a wife might return. I said, "No, the Lord forbid; because that wife was a curse. She was not a *wofen*."

The old Anglo-Saxon word for wife is *wofen*, a weaver. She was not a "weaver." She did not even sew the buttons on his shirt. He had not a single stocking in the house mended. She was a woman who went to clubs.

I will pray that she may get to heaven if she can.

The poor little children were neglected. The husband was neglected. It would be a very good thing for her to stay away; to go her own road if she will go it. If she will sin like that, the man will be one day free.

Usually she winds up with being an adulteress, and he is free. I do not see any reason why a man should be tied to an adulteress, or a woman to an adulterer.

I say these things because many people have no sense about these things. They imagine that God wants them to be tied up with immoral mates.

Everything that created a marriage in such a case has been broken. You have a right to be free.

I have been after a man with a very sharp stick this week. If he does not do better he will have to get out of Zion. The idea of a woman working, bringing children into the world, taking care of them, cooking, washing, baking, scrubbing, taking care of this man, and never getting anything. If all his money were his own, and she a servant, he would have to pay her three or four dollars a week. But because she is his wife she cannot get a cent. Is that right?

Voices—"No."

Dr. Dowie—You mean dogs! Where are you?

Why should not your wife have a part of your wages? She is entitled to at least $4 a week.

You stop that meanness.

The tithes and offerings were then received.

The General Overseer then made a call for $1,000 in distributing LEAVES OF HEALING containing the Reply to the Lies of the *Ram's Horn* of March 3, 1900. The people enthusiastically responded, and in a short time $1,100 was raised for this purpose.

Baptism of Forty-Nine. Closing Baptism of First Three Years in Central Zion Tabernacle.

The General Overseer then delivered a discourse on Christian Baptism by Triune Immersion, charged Forty-Nine candidates, and baptized them.

Five Thousand and Ten have been baptized in this Tabernacle alone in three years.

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 Christ; faithful is He that 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.

THE ANSWER to prayer comes when we rest in the Lord—when we stop putting forth effort and trying to work ourselves up into a certain frame of mind, and get into the stillness with God. Always expect an answer when you offer a prayer and do not offer it until you do.—Extract from Notes of Teaching of General Overseer in Assembly Room of Zion Home, preserved by a Deaconess.

IMPORTANT NOTICE.

Pasted on each copy of the LEAVES OF HEALING which is mailed to our regular subscribers is a small label indicating when the subscription ends. Thus, John Doe, 5-52, means that Mr. Doe's subscription ends with Vol. 5, No. 52. When special attention is called to this paragraph, by a pencil mark in the margin, it means that your subscription is about to expire, and that you are very cordially invited to renew. We do not wish to lose a single subscriber from our list, and trust that you will favor us with a prompt remittance, that the "Little White Dove" may continue its visits without a break.

If renewals are sent in advance, the paper will be continued without interruption; otherwise it will be stopped when the subscription expires.

Make all Bank Drafts, Express Money Orders or Postoffice Money Orders payable to the order of JOHN ALEX. DOWIE, 1207 Michigan Avenue, Chicago, Ill., U. S. A.

Station L. Long Distance Telephone South 662. Cable Address "Dowie, Chicago."

All communications upon business must be addressed to

MANAGER ZION PUBLISHING HOUSE.
1207 Michigan Avenue, Chicago.

CHEERING WORDS FROM ZION'S GUESTS

NOTES FROM ZION HOME

THE regular Praise and Testimony Meeting, held in Zion Home, Saturday evening, March 10, 1900, was conducted by the General Overseer.

After the usual opening exercises, the States represented were enumerated and found to be seventeen in number, as follows:

California, Colorado, Illinois, Indiana, Iowa, Kansas, Kentucky, Michigan, Minnesota, Nebraska, New York, Ohio, Pennsylvania, South Dakota, Tennessee, Virginia, and Wisconsin.

The following countries were also represented:

Australia, Austria, Canada, China, England, Japan, Scotland, and Switzerland.

After some remarks by the General Overseer, the meeting was thrown open for testimony.

JOHN JOHNSON, 1425 Michigan Avenue, Chicago, said: "The very first tract I handed out as a member of Zion's Seventies was refused because the man saw the General Overseer's picture upon it. That hurt me, and I became discouraged. I was taken with lameness in my back, something I had suffered with a great deal. Whenever I have been sick I have always applied to the Lord and He helped me, but this time I could not get any relief. I was on the point of sending in for prayer, but I thought maybe there was something in the way. I felt impressed to begin Seventy work again. The next day I reported to Deacon Lee for duty. I went out in the work and in a short time I was perfectly well."

ELDER AUGUST ERNST, Portland, Oregon, said: "I have read LEAVES OF HEALING for about four years, and have watched this Zion Movement very carefully and prayerfully. I believe it is the work of God. The most inspiration I got from LEAVES OF HEALING was when I read about the persecution. That touched me very much. I blame myself for being a coward and staying out so long. I asked the Lord to open the way for me to get to Zion, and I am glad I am here."

REV. ANTONIUS DARMS, 1245 Michigan Avenue, Chicago, said: "I praise the Lord for bringing me out of the apostate Reformed Church into Zion. I am convinced that it is impossible to believe in a Full Salvation in the Church to which I belonged. The Gospel which they have is a *deformed* Gospel, and the Christ is a *deformed* Christ; therefore, the Church is a *deformed* Church. The *Ram's Horn*, which is now fighting Zion, was the first link in the chain which drew me here.

"Several years ago the *Ram's Horn* published a testimony of Miss Whittemore's healing. I sent to Chicago at once for some tracts and LEAVES OF HEALING. I had volume after volume sent to me, until the people thought I was knee-deep in the literature of Zion.

"When I was pastor of a Church in Iowa, I stopped here at Zion about a week on my way to Philadelphia. After I was pastor there a year, the Board of Home Missions sent the superintendent to investigate the matter of the missionary out there. He came there and told me complaints were made that I believed in Divine Healing, and abstinence from swine's flesh, and the Coming of the Lord. I told him it was true. He asked me if it was in harmony with the teaching of the Reformed Church. I told him I believed it was my duty to teach the Word, and hold up the Christ. He asked me whether I got the 'Dowie' literature and endorsed what Dowie said. I said, 'Dr. Dowie stands up for the truth, and I love him.' I am now in Zion College, and I am going to prepare myself for His work."

OVERSEER J. G. SPEICHER, Zion Home, Chicago, said: "I look back with a great deal of interest to my experience in the University of Chicago Theological Seminary. I was about to graduate, and had been attending the Dowie meetings. The professors knew my beliefs. I had preached a sermon on Divine Healing, and they did not like it. President Harper appointed the Dean of the Language Department, and the Dean of the English Department, and the Professor of Homiletics as a committee to sit on me.

"I was called before them. I came a little before and was ushered into the professor's library. As I went in, I found a Little White Dove waiting for me to come. I took it that it was a good omen. They brought their charges, and I met them, and discomfited them. One professor was so angry that he ran out of the room, and the other two said I should not have anything to do with the Dowie meetings, or I would not be permitted to graduate. I am glad that they saw, even then, the power of this Movement. Dr. Dowie was enough to make the whole of the Theological Seminary to tremble.

"God wonderfully blessed me there. I am so thankful God permitted me to witness in the University of Chicago before all those professors, and to be persecuted. The persecution I got there was very sweet. I got a diploma, but I was not allowed to go upon the platform at the graduating exercises, and wear my cap and gown, because I was a Dowieite. But I did not care very much about that, anyway.

"I thank God for Zion! Bless God for an institution where men and women are not only taught to get clean, but to keep clean. God will not let you get far away from Him if you are determined to do what is right."

MRS. CORNELIA HELM, Darlington, Wisconsin, said: "I was here two years ago, and received a partial healing, but did not receive a full healing on account of a good many circumstances. One was that my husband did not believe as I did. He bought pork and I had to cook it for him."

Dr. Speicher—"You had to?"

Mrs. Helm—"Yes, I had to, because he was eighty years old."

Dr. Speicher—"What does the Word say? 'Their flesh ye shall not eat, and their carcass ye shall not touch.'"

Mrs. Helm—"What should I have done with it, when he brought it home?"

Dr. Speicher—"You should have thrown it out to the dogs."

Mrs. Helm—"I have done with it now. The poor old man has passed away, and I have come to Zion to get healing."

Dr. Speicher—"We are to learn we cannot trifle with God's command. It does not matter what your wife, or your husband, or father, or mother, or what any one says. The question for each one of us is, What does God want me to do?

"Many maids have gotten into trouble because of cooking pork."

MRS. AUGUST ERNST, Portland, Oregon, said: "I praise God that He has brought us to Zion. I can say that the Lord has richly blessed us since coming here. I have a determination to learn more of this good work."

ZION'S SALOON SEVENTIES



Jesus said "I am not come to call the Righteous, but Sinners to Repentance."—Luke v. 32.

Go out quickly into the Streets and Lanes of the City—and compel them to come in that My House may be filled.—Luke, XIV. 21, 23.

BY ELDER J. G. EXCELL.

NEITHER cast your pearls before swine, lest haply they trample them under their feet, and turn and rend you.

OUR MASTER here shows us that in our work of preaching the Gospel we will find some people who have degraded themselves to the level of the brute creation, and that these will not appreciate the jewels of truth which we offer them, but will trample them under foot and in return for our kindness will turn in anger upon us.

ZION is opposed to the Saloon, the Gambling Den and the Brothel—that triad of hell. Zion battles for the right, opposing all the powers of hell. Her armies must surely win, for the Lord of Hosts is with them "and the shout of a King is among them."

MANY OF THE saloonkeepers and patrons have treated Zion's Seventies kindly. May the Lord bless all such. But on the other hand some have shamefully abused them. May the Lord have mercy on such, and may they speedily repent, for God will not suffer His work to be long opposed; and it will fare severely with those who are found fighting against God.

THE FOLLOWING is from one of Zion's Saloon Seventies:

Our route this evening was along one of the streets which is known throughout the entire city as one of the worst if not the worst on the "levee." One sees only saloons and brothels.

The saloon is never alone, but is connected with the house of her of whom the Scripture says, "Her house is the gate of hell."

In these terrible places one finds from six to twenty girls with little clothing and less modesty, whose only thought in life is to lead men into sin. I have been horrified to see the depth of iniquity to which these women have sunk.

As we entered one of these places, filled with men and girls, we began as usual to sell our papers right and left, going in among the different groups of people and asking the men and women to buy.

The "Madam," a beautiful woman dressed in pale blue silk, stood behind the bar. We had worked our way to the middle of the room when she decided that we were too successful for the interests of her business. She rushed out from behind the bar cursing and screaming, "——d—— you; go to h—l with your papers. Git out o' here."

We paid no attention to this, but she evidently meant business. Partly intoxicated and maddened by our indifference to her imprecations, she doubled up her fists and gave us an exhibition of the manly(?) art of prize-fighting, wholly at our expense.

The miserable excuses of men in the place were such slaves to these women that they dared not interfere. Oh man! Thou hast sold thy manhood and become a slave to the mistress of thy lust.

She rained the blows first upon one and then the other of us, driving us toward the entrance.

Even in the midst of this torrent of abuse we sold a couple of papers on the way out. When we reached the screen doors she threw both of us out bodily.

We landed on our feet. A young man standing on the sidewalk seeing that we had been forcibly ejected, came up to us at once saying, "Here, lady, I'll buy your paper."

It was very fortunate that we were enabled to keep our feet while she was driving us out, for had we fallen she would probably have inflicted serious injuries upon us.

To what degradation does the monster Drink lead its victims!

We talked the matter over and determined to try the same place next week. We had prayed that the Lord be with us and were willing to suffer, if need be, for His cause. When we came to this place we passed in as though nothing had happened.

The "Madam" did not happen to be there at that time. We sold our papers without hindrance.

The next week we were surprised at seeing so few men present. As soon as we entered, the "Madam," who was sitting over in one corner with several of the girls, said to one of them, "Get up and go over and kick them out."

The girl immediately came over toward us, her eyes snapping, and looking as though she had fully decided to carry out the above order.

We were prepared for this, and determined to return good for evil. We smiled pleasantly, and seeing this her attitude changed. Putting her hand on my shoulder to "encourage me in the way" (toward the door), she said, "You folks will have to get out of this; we haven't made anything tonight, and we don't propose that you shall get any money from the few men that are here."

We smiled and said, "All right; we will go."

When within a few feet of the door, her hand still upon my shoulder, I turned to her and said, "My dear, you ought to buy my paper tonight, and then you would learn the Way to real prosperity." She replied, "I would, but I have not the money." I said, "Maybe you can next time." She smiled. By this time we had reached the door and kindly opening it for us she said "Good-by till next Saturday night."

The next time we found the place full of men. The "Madam" was there and quite a number of the girls. We had an especially interesting number of LEAVES and they sold readily.

The "Madam" had shown no signs of putting us out this time, probably ashamed of her previous action, and emboldened by this, I went up to her and putting my arms around her and smiling I said, "My dear, you do want my paper tonight, don't you?" She broke down and began to cry. After paying for the paper she drew me aside and said, "I want to talk with you."

I was glad of the opportunity, and she continued: "I don't belong here. This is no place for me. I have a Christian home and a dear mother who is longing for me. She has been a teacher in the Sunday School for thirty years and is now the President of the Christian Endeavor of ——" (mentioning one of the Eastern States).

I talked with her, showing the necessity of her leading a better life. She admitted all that I said, but was not willing to give up her wicked life. She promised to read the paper and I bade her good-by.

I have never seen her since, although I have often been to that place. Let us pray that wherever she may be, the Spirit of God may reach her and bring her back to her sorrowing mother—back to her Father's house.

I was a wand'ring sheep—
Wand'ring far from the fold:
Out on the mountain dreary,
Wounded and hungry and cold.

I was a wand'ring sheep—
Wand'ring in blackness of night:
Jesus the Shepherd brought me
Back to the Life and the Light.

M. A. E.

Owing to his absence from the city, Dr. Dowie has been unable to revise this page.

NOTES OF THANKSGIVING TO ZION'S GOD

Extracts From The General Overseer's Correspondence

Compiled by D. L. Sherrer, Private Secretary

THE WORKS of the Lord are great,
Sought out of all them that have pleasure therein.
His work is honor and majesty:
And His righteousness endureth forever.
He hath made His wonderful works to be remembered:
The Lord is gracious and full of compassion.
He hath given meat unto them that fear Him:
He will ever be mindful of His Covenant.—Psalm 111:2-5.

God Answers General Overseer's Prayer for Dying Woman.

53 South Seventh Street,
Kansas City, Kansas, March 11, 1900.

Rev. John Alex. Dowie.

Dear General Overseer:—I feel that I ought to tell you what God has done for my wife.

About one year ago I wrote to you for prayer, as my wife was very sick, and the doctors did not think she would get well.

You prayed, and God answered your prayer. He healed her and has kept her well.

We have no use for doctors or pork.

Your Brother in Christ, M. M. Lemon.

Mother and Son Receive Blessing.

17 Maynard Street,
Halifax, Nova Scotia, March 12, 1900.

Rev. John Alex. Dowie, Chicago, Illinois.

Dear Dr. Dowie:—Yours of the 8th inst. at hand.

The Lord has wonderfully answered your prayers.

My mother is perfectly healed, although still very weak.

She began getting better the day you prayed, and is getting better every day. Praise God!

I am getting better all the time, although very weak, but I believe the dear Lord is healing me.

Praise His dear Name.

May God bless you. Arthur H. Larder.

Instantaneous Healing of Severe Illness.

Danville, Illinois, March 10, 1900.

Dear Brother in Christ:—I feel it my duty to give thanks to God for the wonderful blessing received.

On Tuesday of last week I was suddenly taken sick.

I suffered intensely Tuesday night, Wednesday, and Wednesday night.

On Thursday morning I was almost instantly healed.

We put our trust in God and received the blessing.

We thank you for your prayers, and give God all the praise.

Yours faithfully in Christ, D. L. Sterner.

Wonderful Healing of Terrible Scalding.

Bradley, Ontario, Canada, March 15, 1900.

Rev. John Alex. Dowie.

Dear General Overseer:—Received your letter yesterday stating that you had prayed for our little Florence, who was scalded by falling backward into a pail of scalding water.

Her back was one mass of blisters from her shoulders to her thighs, but it is healing beautifully, with not a raw spot to be seen.

She has never suffered any pain since the first hour after her accident. We asked God to take all the pain out of the burn, and He did.

The little one prayed, herself, too.

She is three years old, and is a twin. Neither of them has ever tasted medicine or pig.

Thanking you very much for your prayers, and for teaching us that Jesus is the Healer, and praying that God will ever bless you and Mrs. Dowie, as He has done, and is doing, I remain,

Your Sister in Christ, (Mrs.) James Richardson.

Owing to absence from the city, Dr. Dowie has been unable to revise this page.

Blessed Relief From Untold Agony.

85 Condit Street,
Huntington, Indiana, March 7, 1900.

Dear Dr. Dowie:—I have been suffering untold agonies with gall-stones.

We sent you a telegram to pray Saturday morning early. I was in such misery it seemed almost more than I could endure, but in about half an hour after we sent the telegram, every pain left.

Thank God for His deliverance.

The next day the pain returned. We sent for Deacon Creager and he prayed for me. I got better soon, and now I am able to do my own work.

We give God all the glory, and thank you and all the others who have prayed for me.

Your Sister in Christ. (Mrs.) J. H. MapletHorpe.

Dying of Spinal-Meningitis—God Healed.

Gladstone, Michigan, March 17, 1900.

Dear Dr. Dowie:—We sent a message to Zion between ten and eleven o'clock, asking prayer for my brother's little boy, who was very low with spinal-meningitis.

It took two persons to hold him down when having the spasms, but, thank God, about or near one o'clock last night God's power came, and now he is resting very well.

We do thank you for your prayers, and give all the glory to our Father in Heaven.

Leaves of Healing is at work up here. I give them out, and some are blessed in reading. Others will not see the truth.

Your Sister in Christ, (Mrs.) Robert Rose.

Jesus Heals the Little Children.

Sherburn, Martin County, Minnesota, March 15, 1900.

Dear Dr. Dowie:—I am so glad to tell you that our two children, for whom you prayed last Monday noon, are better.

I think they had lung-fever. They were taken with a terrible cough, and had pains in their lungs; had high fever. Every time they would cough, they would scream with pain. One coughed up blood.

We sent the telegram at eleven o'clock. At twelve they got easier. I laid them in the bed, and in a few minutes they were perspiring nicely.

They continued to improve until Friday, when the little boy got worse again; but we prayed, and he got easier.

On Sunday John Delisle and Mr. Lapooce, from Sherburn, came and prayed with us, and they got better right away. The next day the fever was all gone, and now they are up.

How I bless God for His goodness to us, and thank you for praying for them. We thank all the rest who encouraged us and prayed for us.

Yours in His service, Ida Richardson.

God's Gracious Answer to Prayer.

Milford, New York, March 15, 1900.

Dear Dr. Dowie:—My request for prayers of the date of February 20th was answered. I was perfectly well in a week, and was spiritually blessed.

Thank you for your prayers. I can truly say my cup is running over with praise and thankfulness to God.

Thanks to Dr. Dowie for Leaves of Healing. It came to me from an unknown hand.

I had an inward growth over two years. The doctors said it was a cancerous tumor. I was a great sufferer. I had other inward diseases which were pronounced incurable.

I then wrote a request for prayer, and the time was set for prayer. At the time of prayer I was healed. I felt the healing power in my body; every pain was gone.

I got up, but did not tell that I was healed. In one hour the pain returned.

I then thought I was not healed; I did not know it was the Devil. But I got very much better.

Through Leaves of Healing I have been saved and blessed, praise the Lord. I have learned how to trust God for healing, and how to live a holy life.

I thank God for the man who can give us the right teaching from the Bible.

God grant that you may be kept and have all the strength and power you need until your work is done.

Your Sister in Christ, Mary J. Taylor.



TO God's own children, Zion is increasingly an object of the greatest love and interest. Although there may be times when, to the sensation-craving mind of the public, Zion seems to have lapsed into the humdrum of existence, there is never any time when the true Christian does not find, in Zion, constant sources of joy, wonder, admiration, and praise to the loving Heavenly Father.

A member of the Christian Catholic Church in Zion said, recently, upon hearing a blessed testimony to God's healing power, "Isn't it wonderful? Although I have been closely associated with this work at Headquarters for four years, I never get used to it." Such is also the experience of many others who have been eye-witnesses for years to the mighty works which God, through His Messenger, is doing in Zion.

The Salvation of a never-dying Spirit is not a humdrum affair in the sight of God and the holy angels.

A Miracle of Healing can never become a commonplace thing.

Five thousand men were saved as a result of the preaching of the Gospel of Christ, with a Miracle of Healing as the text, nineteen hundred years ago, although such miracles had been wrought upon "multitudes" by the Lord Himself, during the three years immediately preceding

When an honest man has become convinced that immortal spirits are saved and Miracles of Healing are actually wrought by God in Zion, his interest in the teachings of Zion is at once aroused and he begins to investigate. An honest investigation always leads to conviction.

As for those under the sway of the Devil, the truth that God heals in Zion awakens in their spirits the most diabolical and murderous hatred and rage, inspired by that arch-demon, the bitterest foe of Divine Healing.

Hence, while Zion goes calmly and trustfully about her work of carrying the Glad Tidings of Salvation, Healing and Cleansing through faith in Jesus Christ, the Son of God, and while the Songs of Praise of those saved and healed ascend in a mighty chorus to God, we do not feel that there is little to record in these colums, even if the liars of the daily press cannot find anything to write concerning Zion.

The brightest, the best, and—we venture to say—the most interesting to the general public are the items of news concerning Zion which are studiously excluded from the columns of the daily press.

In the columns of LEAVES OF HEALING we find space to print less than a tithe of them. Yet we praise God to be able to send throughout the world a few of these marvelous, yet perfectly true, stories. They tell of Salvation, Healing and Spiritual Blessing which has come through the consecrated labors of Zion's Elders, Evangelists and other Ordained Officers.

Mt. Morris, Illinois.

A very successful and helpful mission, held in the very stronghold of an apostate denomination, is thus interestingly described by one of those who assisted at the two days' services:

Rev. William Hanmer Piper, Overseer-at-Large of the Christian Catholic Church, accompanied by Mrs. Piper, Private Secretary O. L. Sprecher, Elder and Evangelist Brooks, Conductor Burt M. Rice, Irvin Sprecher, Miss Mary Mason, and Miss Anna C. Reiff, conducted a series of meetings in Seibert Hall, Mount Morris, Illinois, on Saturday and Sunday, March 17th and 18th.

We were royally entertained by Mr. George Sprecher, father of Mr. O. L. Sprecher, and were delighted at the genuine old-time hospitality with which we were received.

The town is principally a Dunkard settlement. The sect has a school of two hundred students in the place.

While there was no outward demonstration of enmity, which is so often the case at such missions, the audience looked at us very suspiciously at the first service on Saturday afternoon, and were cold and unresponsive. They would not even join in the congregational singing.

The hall holds from 300 to 350 people, and at three of the services it was crowded to the doors, some being turned away.

Overseer Piper, in the power of the Spirit of God, showed the people that Zion had come to do them good, and by his hearty geniality won their hearts from the beginning. By the time the meeting was half over, the cold, stolid look on the faces of the men and women was gone, the ice was broken, and they were in a receptive mood. The Spirit of God had done His work.

The people were with us in spirit, and many of the College students attended every meeting and manifested much interest in them. Perfect quiet and order was maintained throughout all the services and, as one paper put it, we "took Mount Morris by storm."

The Overseer in charge of the services started out with the beginning of the Gospel, Repentance, and kept it up during the whole of the meetings. He dealt sledge-hammer blows at every form of evil, and the Holy Spirit sent them home to each heart, with convicting power.

The Spirit of the Lord was present to save and heal. One man, in particular, well along in life, gave his heart to God and determined by His grace to spend the remainder of his days in His service. His daughter came into the Kingdom with him.

A number of others came seeking salvation and healing from the Fountain which has been opened in the House of David, and has been flowing for 1900 years. They were taught the Way more perfectly.

Mr. O. L. Sprecher told of his five years of close association with our beloved General Overseer, and the simple facts coming from a man who has been so intimately associated with God's Messenger could not but convince the people that the malignant lies and slanderous statements made by Zion's enemies were instigated by the Devil.

Conductor Rice won many by his Songs of Praise. Many hearts were softened, and many faces were wet with tears as his sympathetic voice told the story of Jesus in song.

Evangelist Sara Leggett-Brooks told the sweet story of her healing when dying, through the prayers of the General Overseer, having been brought on a cot in a dying condition from Malcolm, Ontario, about a year ago. (See LEAVES OF HEALING, Volume V, Number 17.)

Mrs. William Hanmer Piper also told the story of the lengthening of a limb three and one-fourth inches short, and of healing of partial paralysis, through the prayers of our General Overseer. (Vol. 3, No. 3.)

On Sunday morning, before services, we went out as Seventies from door to door, with the Message of Peace, and, with but few exceptions, were very kindly received.

It is needless to say that the Masonic Devil was present, and after we had left the town published a column of contemptible and malicious falsehoods in one of the local papers. The other paper, we rejoice to say, published a very fair and unprejudiced account of the Mission.

Some friends had desired baptism, and both the Disciple and Dunkard Churches offered us the use of their baptistries, but they afterwards both refused.

At the close of the Mission, a score or more of the students came down to the depot to see us off; a number of the ladies came up to Overseer Piper of their own accord and shook hands with him. They gave us good-by in jolly college fashion, with a college yell, to which Overseer Piper heartily responded.

While waiting in the car, the students filed in to hear Conductor Rice sing a last song, and joyfully applauded.

As a result of this visit, it was manifest that the utterly false impression concerning Zion and her General Overseer, which had been instilled into these people by the falsehoods of the newspaper press, and the misrepre-

sentations of those who profess to be God's ministers, was very largely dispelled.

The people of Mount Morris, in common with the people everywhere, are beginning to understand Zion better.

The battle is fierce, but God-given Victory is at hand in the Name of our King. ANNA C. REIFF.

Cambridge and Caldwell, Ohio.

Deacon W. B. Kindle, of Kalamazoo, Michigan, conducted Gospel services at Caldwell, Ohio, on Friday, March 9th, and at Cambridge, Ohio, Lord's Day, March 11th. God's Spirit was present to bless in both places, as is recounted in the following letters from a member of Zion at Cambridge:

Deacon Kindle conducted services at the home of W. C. Suitt in Cambridge.

There were nearly fifty present. Nearly all churches of the city were represented.

The meeting was wonderful. Deacon Kindle spoke for over two hours and the Lord gave him a most wonderful Message.

Oh, we can see it all now.

Zion is born of God.

Praise God for Zion.

Thank God for Dr. Dowie and his corps of consecrated officers. May they bring us all to Zion, is my prayer; for the Lord dwelleth in Zion.

We hope for a large public meeting soon.

Faithfully yours in Jesus, W. C. SUITT.

Praise God for Zion!

Ever since we attended the All-Night Meeting with God in Zion, on December 31, 1899, our hearts have been full of love and devotion toward Him.

On March 9th Deacon Kindle, my wife, brother, sister and myself went from Cambridge to Caldwell, Ohio, where Deacon Kindle conducted services.

The meeting was held at Mr. J. A. Okey's home. We had over fifty present.

The Lord gave Deacon Kindle the power and his Message was most effective. More than once we were moved to tears.

The meeting was a grand success spiritually, and I think there will be a regular Gathering soon.

There were present two ministers; one Baptist, one Presbyterian.

The different churches represented were Methodist, Baptist, Presbyterian, Romanist, and Christian.

We expect to hold another mission there soon, at which time we expect to hold a large public meeting.

Pray for us. We are praying for Zion and its dear General Overseer, that he may be spared to us and that God may be glorified and many souls born into the Kingdom.

Yours in Jesus, W. C. SUITT.

Windom, Minnesota.

Deacon Orren C. Kibbey, in Charge.

Partly as a result of the faithful spreading of Zion Literature in the community, partly as the result of the fearless testimony and the persecution of the Evangelist (now Elder) Fred A. Graves, and partly as a result of the consecrated efforts of a small but deeply earnest band of Zion people, all with the power of God's Spirit, the interest in Zion in the southwestern part of Minnesota and the northwestern part of Iowa is very intense. There are a number of strong Gatherings of the Friends of Zion. Among these is that at Windom, Minnesota, under the excellent charge of Deacon Orren C. Kibbey.

Deacon Kibbey has been active in visiting the people in all this vicinity, and God has blessed his labors. He sends us a testimony of God's speedy answer to prayer in the healing of a lady given up to die by her weeping relatives. The conversion of her husband after her healing is but another of the thousands of exemplifications, in Zion, of the fact that the preaching and the practicing of the Gospel which teaches that God is the Healer of His people is more powerful to Salvation than a mutilated Gospel, which proclaims Jesus only as Saviour.

The following is Deacon Kibbey's letter:

I have just returned from Spencer, Iowa, where I was called to pray for Mrs. Annie G. Britton.

Her people, all but one, had bid her goodby.

Her limbs had grown cold.

When I prayed, all pain left her, and in about an hour she sat up in bed and ate her supper.

The second day she was up and got a meal for the family.

Her husband gave his heart to God.

I do praise God for the work He lets me see Him do.

I enclose an application for fellowship from a brother.

Detroit, Michigan.

Rev. S. H. Stokes, Elder-in-Charge.

The following interesting letter to the General Overseer tells of a wonderful work of God done in Detroit in answer to the faithful prayers of Zion's Elder in that city:

275 EAST FIFTY-FIFTH STREET, CHICAGO,
November 12th, 1899.

DEAR DR. DOWIE:—A Zion member in Detroit told me of the following healing.

About a month ago Elder Stokes was away in Port Huron, and Deacon Wright took charge of the meeting. He asked all who would do something for God that week to hold up their hands, and nearly all did so.

He then told them to buy some LEAVES OF HEALING and distribute them. Mrs. Wright, wife of the Deacon, bought a copy.

After the meeting, she happened to look out of the window and saw an old colored lady in a wheel chair.

She went out and gave the copy to her.

She said she could not read, so Mrs. Wright asked her husband, who was pushing the chair, if he could read. He said he could, and he read it to her after they went home.

After that Mrs. Wright and Elder Stokes went to see her, and the Elder prayed for her while there.

Before this she could walk only by leaning on a chair, and could not sleep at night because of the pain.

That night she went to bed and slept all night without waking, something she had not done for a great many years.

She got out of bed the next morning and walked out all alone.

She is almost eighty years old.

Sunday Mrs. Wright and another Zion lady took her to the meeting. How happy she was!

She gave her testimony. She said she had not walked so far in ten years. She had walked four or five blocks. She could not go to her front gate alone for five years.

She remained and partook of communion.

I remain, yours sincerely, ANNIE STANLEY.

NOTES FROM VARIOUS POINTS.

THE following letter from a Campbellite minister in Ohio is but a sample of many hundreds which have come in. It tells its own story of the self-defeat of the lying hypocrites who have attacked the General Overseer and Zion through the columns of a professedly religious paper:

REV. JOHN ALEX. DOWIE.

Dear Sir:—About a month ago a few copies of your LEAVES OF HEALING fell into my hands.

To say I was surprised at the extent and progress of your work is putting it mildly. I had often seen references to you and your work, but from such fragments concluded you were a kind of second Schweinfurth, the Rockford, Illinois, man.

Now that the *Ram's Horn* has given you a blast, and so is helping to advertise you, I am going to make an honest effort to know what you stand for religiously, if LEAVES OF HEALING will reveal it.

I do not believe in prejudging a man nor his doctrine.

Enclosed please find $1, for which send me LEAVES OF HEALING until the sum is exhausted.

BROTHER E. E. RAY writes from Summitville, Indiana, that he is distributing Zion Literature and awakening an interest in Zion in spite of the bitter prejudice of the people, caused by reading the lies of the Chicago and Cincinnati papers. Both Mr. Ray and his son were speedily healed of serious diseases in answer to Overseer Speicher's prayer, recently.

THE VARIOUS Branches of the Church are ordering large numbers of extra copies of the General Overseer's Reply to the *Ram's Horn*, individuals have ordered thousands and the Free Literature Distribution Mission is sending them out literally by the wagon-load. The Reply is being greatly blessed of God and the demand for it increases.

ZION CITY BANK.

BY DEACON CHARLES J. BARNARD.

THE attention of persons wishing to place money on deposit in our Savings Department is called to the following rules:

1. Depositors with this Bank shall, on the occasion of making their first deposit, declare their name, residence and occupation, and any other information the Bank may require.

2. Savings deposits of One Dollar and upward will be received.

3. All deposits will be received by this Bank as current funds, and will be repaid in funds current in the City of Chicago.

4. All deposits and withdrawals must be entered in the depositor's Bank Book.

5. Interest will be credited on the books of the Bank on the first days of January and July.

6. On deposits made during the first five days of each month, interest will be allowed from the first day of the month in which such deposit is made. On deposits made after the first five days of each month, interest will be allowed from the first day of the month following the deposit. Interest will be computed on the first days of January and July of each year on all accounts from $1 to $500 at the rate of four per cent per annum; on all accounts over $500, three per cent per annum. But interest will not be allowed upon fractional parts of a dollar, nor on any sum withdrawn between "Interest Days," for any of the period which may have elapsed since the preceding "Interest Day." All withdrawals between "Interest Days" will be deducted from first deposits.

7. When interest is due and payable, it will be added to the deposit account, and will thereafter draw interest the same as the original deposits.

8. All withdrawals must be made personally, or by order in writing, duly authenticated, and no deposit, or portion of a deposit, will be paid, or shall be payable, except upon production of the depositor's Bank Book at Zion City Bank.

9. When an account is closed the Bank Book must be returned to the Bank.

10. In the event of a Bank Book being stolen, mislaid or lost, notice in writing must be given at the office of the Bank by the depositor.

11. Moneys may be deposited by any person for the benefit of minors, not subject to be withdrawn until the minors become of age, if they please so to order at the time the deposit is made; but such arrangement must be expressed in a written instrument at the time of the deposit.

12. Every savings deposit which shall be made by any minor or minors, or by any person or persons for or in the name of any minor or minors, shall be made and received, and shall be taken to have been made and received, upon the express condition, to wit: that the Bank may pay out such deposit, or any part thereof, to and upon the written order of either such minor or minors, or of the person who made the deposit for the minor, and any such order shall be a full receipt and acquittance to the Bank for the amount so paid out.

13. These rules and regulations may be altered or amended, and new ones may be made by the Bank at any time; *provided*, however, that no such alteration or new rule or regulation shall be in force until notice thereof shall have been exhibited in the office of Zion City Bank for thirty (30) days.

14. All savings deposits are made by the depositor, and shall be received by the Bank under and subject to the foregoing rules, conditions and regulations, all of which are hereby made part of the agreement of each deposit.

15. John Alex. Dowie is proprietor of this Bank and responsible for all its obligations. Shareholders have no power to act for the Bank or bind it in any way, and are not liable for its debts.

WE QUOTE from a letter recently received: "I am a firm believer in Zion and its teaching. I have a small savings to lay up as a treasure for God, that it may do good."

CONCERNING the gold standard bill, the *Economist* of March 12th has this to say: "It is now operative, and the Treasury Department has set in motion the machinery which is to carry its provisions into effect. This law puts an end to some of the worst evils in the history of American finance."

FROM 1895 TO 1899 the increase in the circulating medium of this country was $302,103,408, more than $200,000,000 being in gold.

THE NEW currency bill provides, Section 14: "That the provisions of this act are not intended to preclude the accomplishment of international bimetallism whenever conditions shall make it expedient and practicable to secure the same by concurrent action of the leading commercial nations of the world, and at a ratio which shall insure permanence of relative value between gold and silver."

ONE OF THE leading papers of Lafayette, Indiana, has this to say regarding Deacon Peckham, Assistant Cashier of this Bank: "William S. Peckham, Esq., will shortly leave our city and transfer his residence to Chicago. We see him depart from Lafayette with sincere regret, and hope that happiness and prosperity are in store for him in the big city on the lake. We have been associated with Mr. Peckham on the School Board for nearly four years, and gladly bear testimony to his great efficiency and rare competency as a school trustee. It will be difficult to adequately replace him on the School Board; for, to an uncommon natural capacity, he had, by his long experience, added a rare familiarity with school work and an intimate knowledge of the wants and requirements of the city schools."

SUBSCRIPTIONS to the new issue of Bank Stock are daily being received. Persons wishing to avail themselves of this offer must send in their applications at once.

OUR SAVINGS STAMP Agents report a constant and increasing demand for Stamps.

SINCE AUGUST last the government revenues have exceeded the disbursements by $46,000,000. Is it not time that the government abolished a portion of the war tax?

THE THREE leading European banks are lending money at from three and one-half to five per cent, while the leading banks of the United States are getting three and one-half to six per cent.

THERE WERE COINED at the mints in February, $13,401,900 gold, $1,940,000 silver, $126,800 minor coins.

WANTED—Five Thousand Men, Women and Children to open a Savings Account in Zion City Bank. Send us One Dollar, and be one of the number.

WHATSOEVER ye do, work heartily, as unto the Lord, and not unto men.—Colossians 3:23.



BY DEACON H. W. JUDD.

OUR HEARTS are full of praise and thanksgiving to God for the bountiful blessings He is constantly pouring out upon Zion and her Financial Institutions.

THOUSANDS OF DOLLARS are coming in to us for investment, and the month of March promises to be the best since the subscription books were opened.

ZION CAN sing with the Psalmist, "Let Israel rejoice in Him that made him: let the children of Zion be joyful in their King."

ONLY THE MERE distant echo of the toots of the lying hornless "Ram" can be heard through the reverberation of the high-sounding trumpet of God's servant in Zion.

ZION CITY will be the greatest object lesson for Christianity that the world has ever seen. It will show to the world—

That the Living God is in Zion.
That it is possible for God to establish a pure city.
That men and women can live without being controlled by the World, the Flesh and the Devil.
That there is something in this life worth living and striving for.
That the truth is better than falsehood any time.
That men do not need to take detestable oaths in order to become brothers.
That God is keeping His Covenants with Zion, and hath chosen Zion for His habitation.

HOW CAN YOU say you are a follower of the Lord Jesus Christ and have no desire to live in a City which will be free—

From the heart-breaking, crime-producing Rum Seller?
From the detestable tobacco-spewers and puffers?
From the skull and cross-bones worshipers in Secrecy?
From the theatrical dens of vice and whoredom?
From the ungodly practice of Sorcery and human butchery?
From the disease-producing Swine's flesh, which Jesus cursed?
From the house of the harlot and the gambling hell?

And where you can train your children in righteousness, and where they will learn to love and serve God and know Jesus as their Saviour, Healer, Cleanser and Keeper?

NO DOUBT many have met with very bitter opposition when changing their investments from the world to Zion, but God has given much blessing to many who have had the courage to do right in spite of the opposition.

ONE RECENT purchaser of stock writes: "I do this contrary to the wishes of all my friends. It is hard to do the things which our friends so bitterly oppose. But, nevertheless, where God leads me, I will follow."

ANOTHER WRITES: "I spent yesterday reading the attack in the *Ram's Horn* and Dr. Dowie's Reply, and haven't lost faith in Zion City yet. Enclosed find draft for six additional shares of stock."

IF ZION were not doing the work of God, how could it have withstood the terrible persecution of the past eight years and survive?

WE ARE about to contract for the purchase of 32,000 young trees for a nursery.

FIVE PASSENGER TRAINS are now stopping for us daily, and it is pleasant to hear from the trainmen the welcome shout "Zion City!"

ALTHOUGH no special report as to the location of the best clay deposits has been received, yet we have every reason to believe that Zion will be able to manufacture common brick in abundance.

A FEW WEEKS of good weather will enable our Engineering Department to complete the topographical survey.

MANY HAVE already disposed of their properties and are anxiously awaiting the call to Go Forward! A general exodus to Zion City is expected in the spring of next year.

OUR ASSISTANT MANAGER, Deacon Daniel Sloan, is making extensive preparations to personally visit Zion at many different points, and show to our people the many advantages that investments in Zion's Financial Institutions have over those of the world.

HE WILL carry with him about 200 beautiful and interesting views which he will exhibit by means of a stereopticon, and which will be classified as follows:

The General Overseer amid his busy life's work.
Historical scenes and worldwide views of Zion.
Zion's Institutions and Industries.
Zion's truths and protests; routing her enemies.
God's remarkable healings in Zion.
Zion City Site as it is today.
Demoralizing views of the worldly city, and which will not be seen in ZION CITY.

NO SAFER nor better paying investment can be found anywhere than stock in Zion's Financial Institutions.

SUBSCRIBERS for stock should first send for the Articles of Agreement, then execute same and return it with their remittance.

ADDRESS all your communications relative to Zion City to

ZION LAND AND INVESTMENT ASSOCIATION,
1300 Michigan Avenue, Chicago, Illinois.

Owing to absence from the city, Dr. Dowie has been unable to revise this page.



"LO, THESE SHALL COME . . . FROM THE LAND OF SINIM."

"Sing, O Heavens; and be joyful, O Earth."—Isaiah 49:12, 13.

ZION IN THE ORIENT.

By REV. G. L. MASON, B. A., B. D., Overseer of the Christian Catholic Church in China.

MEDICAL MISSIONS are unscriptural. They are not recognized in the great Commission. But that which medicine usurps, namely, Divine Healing, is distinctly enjoined. Matthew 28:20 and Mark 16:15.

MEDICAL MISSIONS are unapostolic. The first missionaries, on the contrary, constantly exercised the Gift of Healing; and that, on one occasion at least, when accompanied by a *physician*. Paul on his last missionary journey was accompanied by Luke "the beloved physician." Acts 28:8, 9. Divine Healing is here preferred and utilized, and Medical Missions are unconfirmed and tacitly condemned.

MEDICAL MISSIONS are unscientific. That there is no science of medicine is the opinion of leading teachers in medical schools quoted in LEAVES OF HEALING, Volume VI, Number 13. The prevailing school of medicine in Medical Missions, the Allopathic, obstinately continues the use of deadly poisons against popular protest. Vaccination is still required in Medical Missions, although European statistics prove that the more vaccination there is the more smallpox there is, and although the English government has repealed the compulsory Vaccination Act. See LEAVES OF HEALING, Volume VI, Number 18.

THE PRESENCE of the Medical Missionary obscures the patient's view of the Great Physician. He believes that the doctor can heal him, and he will seek the Great Physician at his leisure. Matthew 8:14-17.

THE MEDICINE is supposed to do the work which the Scriptures declare the Holy Spirit will do. Medical Missions are most pernicious in offering a substitute for the Holy Spirit, whose work is to dwell in and heal the body.

The doctor does not pretend that his drug will have one effect when taken by the sinner and a different effect when taken by the Christian; and usually lays no stress on repentance and the reception of the Holy Spirit as a means of cure. He intends rather to cure the patient with poisonous drugs, and hopes that afterwards a sense of gratitude will lead the patient to accept Christ. John 7:37-39. 1 Corinthians 6:19, 20.

MEDICAL MISSIONS hinder repentance. Out of courtesy, the patient listens to the preaching in the dispensary, but he has no desire to repent of the sins which have caused his disease. The hurried diagnosis of his case has been physical, not spiritual. The man believes that "Western Medical Science" is going to cure him, and is looking forward hopefully to the time when, cured, he can resume the very vices which have caused his sickness.

The Medical Missionary offers relief from suffering without repentance from sin. John 5:14.

MEDICAL MISSIONS confirm millions of Chinese in the belief that Christian converts are made such by drugs rather than by teaching. In Central and Eastern China the converts are constantly taunted with the sneers "you have eaten the foreign devil's medicine," meaning, you have been bewitched by his powerful drugs. Missions without medicine can answer the lie that eating Western medicine makes Christian disciples.

THE MEDICAL MISSIONARY cannot get on without prescribing opium and alcohol. He thus greatly weakens his protest against these giant evils.

THE MEDICAL MISSION is followed by the accursed modern drug-store, full of lying nostrums and wicked so-called female remedies, which are nothing but methods of murder. The druggist always, and too often the Christian physician, is led into the shameful "Murder of the Innocents." Divine Healing and Divine Health make possible and require such purity as to deliver family life from the common horrors above intimated.

Medical Missionaries easily fall in with the Devil's teaching in favor of small families. Zion teaching on family purity and safe deliverance in childbirth is well summarized in 1 Timothy 2:15 (Revised Version):

But she shall be saved through the childbearing, if they (both husband and wife) continue in faith and love and sanctification with sobriety.

SIGNS AND WONDERS to attest the Word are needed in every new mission field today, just as they were needed in every new field worked by the apostles, as in Jerusalem, in Antioch, Esphesus, Galatia, Greece, Malta, and in Rome.

Medical Missions now deny the need of the signs following, and boldly intimate that the healings in Jerusalem would have sufficed for Europe, and that no new cases were needed to confirm the Word.

MEDICAL MISSION work hinders the faith which the Church ought to exercise for the restoration of the primitive Gifts of the Holy Spirit. 1 Corinthians 12.

MEDICAL MISSIONS are a confession of the absence of the Holy Spirit and, sadder still, of the hopelessness of expecting the fulfilment of the promises of God.

ELDER VIKING reached Yokohama, Japan, February 12th, and has held a very interesting mission there. Nine were baptized in Tokio, the metropolis of Japan. The Baptist mission refusing the use of their baptistry, a Japanese bathhouse answered the purpose. Among those baptized was a physician, a Baptist native preacher and his wife, and a missionary. Others were waiting baptism in Shikoko, Southern Japan, Elder Inouye's home. Work is opening up in Japan most auspiciously.

Elder Viking left Japan for China on the 12th inst., and is probably at Shanghai now. Earnest and continued prayers are requested for Elder and Evangelist Viking and Baby Grace. Pray that a suitable house may be found and that they may be kept in health.

Two Wonderfully Raised When Near Death.

Mrs. Julia L. Lewis, writing at 1720 Banks Avenue, West Superior, Wisconsin, under date of February 28, 1900, says:

I thank you very much for the helpful letter you sent me regarding Mrs. Olive Loney and family. It was such a help to us all.

The Lord wonderfully raised her when at death's door, in answer to your prayers and those of others and their own united, for which we glorify His Holy Name.

He also gave us back our father last Sunday morning, February 25th, in answer to my own cries to Him, when apparently he was just at the edge of the river.

It was the most miraculous and instantaneous healing I ever witnessed.

I cannot praise and thank our loving and kind Heavenly Father enough for what He has done for us, and for the way in which He manifested His



By REV. W. F. MATTHEWS, M. A., B. D., Principal Preparatory Department.

WE HAVE to acknowledge the favor of God, especially to the students of Zion College, in these days when so many about us are suffering from various forms of diseases and are thinking it necessary to resort to doctors and drugs.

Satan has laid his hand in disease upon many of our number, but they have been delivered in answer to prayer.

We praise God for many answers to prayer for healing. Where trust is complete and fear is put aside, victory is sure in the Name of the Lord Jesus Christ.

The noble ideal of manhood as in Christ Jesus, the perfect Man, and the grandeur of our human nature created in the image of God, is ever kept before our students. Man was made a little lower than God, and has been given dominion over all creatures. But he has not always had dominion over himself, and Zion teaching, under God, is to bring him into such communion with the Divine nature that he may have every thought brought into captivity to the obedience of Christ; and growth may be made in "the unity of the faith, and of the knowledge of the Son of God, unto a fullgrown man, unto the measure of the stature of the fulness of Christ."

One of the plainest signs of advancement in Zion College work is the power of concentrated effort, which our scholars seem to be gaining more and more.

There must be, first, the willing mind, then the consecrated purpose, then the continual prayer for help and guidance, and continual effort to secure the full benefit from all opportunities presented. Then progress is perceptible and good results reward repeated efforts.

We have received students from all parts of the world and in all stages of advancement, and it is remarkable how earnestly all have devoted themselves to the work required and how harmoniously the different parts are adapting themselves to surroundings. We are becoming more and more a band of workers for God, united in heart and hand, and devoted to the task of preparation for the work of saving men.

The Zion Seventy work and other missionary work done by students is remarkably developing them in the line of practical Christian effort for the good of men. The effort is continually made to keep before all the true relation of the practical to the theoretical, and to develop the full capacity of the individual for any line of Christian service.

More than one student has already acknowledged improvement in this direction, and in ability to learn.

The advantage of a liberal education is not alone in what a pupil learns, but also in the ability to learn. The power to fix one's mind upon any given subject and to think deeply into it is obtained more and more by continual effort in this direction. Encouragement comes as each advance step is taken.

Courage and confidence and patience are here needed with every step. We do not want a procession of the fearful and unbelieving and the disobedient who shall never enter into the land of promise or secure the blessings promised to the faithful and the persevering ones.

We are glad to receive testimonies concerning what Zion College has already done for our pupils in all the departments.

One says: "I can do more work now in one hour than I could in three hours before coming to Zion College."

Another says: "I praise God for bringing me here. I have been greatly blessed in my whole life and am continually gaining victories."

A parent says: "My children have learned more in one-half year in Zion School than they learned before in three years in public school."

Another asked prayer for deliverance from what seemed a severe attack of the grip, accompanied with much pain and weakness. Instant relief came and regular school work was very soon resumed.

In Zion Students' Home a regular exercise at morning and evening worship is to make formal acknowledgment of special blessings and healings received. So a little thanksgiving service is held generally every night and morning. At least all hearts seem to be full of gratitude to God continually for His favors and the privileges enjoyed together in our Christian College Home. "With thanksgiving let your requests be made known."

Some seem to be disappointed that the plan has not yet been carried out to open Zion Tabernacles as Zion Schools. But progress can be reported in this direction, and the desired result will surely come with the good hand of our God upon us.

Students of the Preparatory Department in Bible study are taking up Paul's Epistles in general outline, and many of them are beginning to find out that their knowledge of the Bible has been very indefinite. The effect is to give a good foundation for further individual, and perhaps critical, study of the text. But first of all the design of the writer must be learned, and the conditions and circumstances under which each book was written.

Then Scripture must be compared with Scripture, and the unity of the various parts made plain. An almost boundless field is here disclosed, and one that well repays the utmost carefulness in study. "How precious, also, are Thy thoughts unto me, O God!"

This Bible Study is an exercise from which none are excused. The design is to have all Zion College Students become thorough Bible students, and to be able to use the weapons of truth therein furnished against a wicked world.



PICTURE NUMBER THREE we have this week of our four noted little Juniors, called **"Zion's Little Four."** Four things desired of and for them, with all the other Juniors far or near, are found in the Message of the Man of God, Moses, given by him to the mighty warrior Joshua and the people under him (Deuteronomy 31:6), as follows: "Be strong"; "be of a good courage"; "fear not, nor be affrighted at them."

And that they might be thus equipped, the instructions to Joshua, the warrior-leader, were: Gather the people together, **Men, Women, Children,** and thy **Stranger,** "that they may **Hear,** and that they may **Learn,** and **Fear** the Lord your God, and observe **to do all the words of this law."**

See the story of the four Jewish Junior boys in the Book of Daniel—an Old Testament four. See also the New Testament four's (Junior girls') record in the twenty-first chapter of Acts.

May these little Juniors in the picture be like them, for the Old Testament was recognized by our Lord Jesus Christ (Luke 24:27-44), who when a child was a model Junior. At twelve years of age He was saying to the loved ones in the home life, "Wist ye not that I must be in My Father's house?"—Luke 2:49.



Four Wishes For Our Four Little Ones.

On this page and for all the thousands of boys and girls who will see their little faces.

First, that they may **Grow** in spirit, soul, and body. **Grow** up as calves of the stall.—Malachi 4:2. **"Grow** up in all things into Him."—Ephesians 4:15. "Long for the spiritual milk which is without guile, that ye may **Grow** thereby."—1 Peter 2:2. **"Grow** in the grace and knowledge of our Lord and Saviour Jesus Christ. To Him be the glory both now and forever."—2 Peter 3:18.

Second, **"Stand** against the wiles of the Devil."—Ephesians 6:11. **"Stand** therefore, having girded your loins with truth."—Ephesians 6:14. **"Stand** fast in the Lord, my beloved."—Philippians 4:1. **"Stand** fast in the faith, quit you like men, be strong."—1 Corinthians 16:13.

"Walk by the Spirit."—Galatians 5:16. **"Walk** in love."—Ephesians 5:2. **"Walk** as children of Light."—Ephesians 5:8. **"Walk** in wisdom toward them that are without."—Colossians 4:5.

"Run, and not be weary."—Isaiah 40:31. **"Run** like mighty men."—Joel 2:7. (See the four things of this verse—**Run, Climb, March, Break not** ranks.)

Run—Run—Run, that ye may attain.—1 Corinthians 9:24. **"Run** with patience the race that is set before us, looking unto Jesus the Author and perfecter of our faith."—Hebrews 12:1, 2.

To aid you as you run, find in the Junior Yell seven texts, all of the Word of God.

Deuteronomy 6:6—The Word in the heart.
Nehemiah 8:8—How to read the Word.
Matthew 4:4—Man to live by the Word.
Mark 4:4—The Word sown and the four places where it fell—W. S., S. G., T., G. G.
Luke 4:4—"Man shall not live by bread alone," but by **every word** of God.
John 4:41—The Living Word goes through Samaria preaching **the Word.**
Acts 4:4—Five thousand men as the result of **the Word** preached.

Also, as you run, seven texts about "the Word" in the flesh as "the Son of God."

Exodus 15:26—"I am the Lord that healeth thee."
Malachi 3:6—"I am the Lord, I change not."
Hebrews 13:8—"Jesus Christ is the same yesterday and today, yea and forever."
Isaiah 7:14—One of His seven names—"Immanuel."
Isaiah 9:6—Five more of His names—Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace.
Matthew 1:21—The last of the seven names, Jesus.

Luke 13:13—The work of the "Wonderful" "Prince of Peace." "And He laid His hands on her: and immediately she was made straight, and glorified God."

Pray for little Junior "Joy" now in China with her parents. Do not forget her text, what and where it is.—Psalms 81:10.

Some pointers for our wee Junior studies on Divine Healing, found in Matthew 9:?; Mark 9:?; Luke 9:? John 9:?; Acts 9:?

Some chapters on prayer clustering about the figure nine. Read Deuteronomy 9, Ezra 9, Nehemiah 9, Daniel 9.

A Little Junior Girl's Letter.

May we get more of them.

ELDER D. C. HOLMES, Chicago, Illinois.—*Dear Elder:* I believed I promised to write to you when I was in Chicago.

I wonder whether you remember a little girl by the name of Marion Kindle, who lives in Kalamazoo, Michigan, United States of America? I will enclose seven cents for a little Junior Calendar. I hope it will not be too much trouble for you to send it to me, and I hope I have not waited too long, so that they will be all gone.

There are only four Juniors here, but the Lord is here just the same.

Mamma and another member went out to visit the sick yesterday, and are going out today.

We hope to go to Zion City as soon as it is built, and when we do I hope you will have some Junior Seventy work for me to do.

We had some very good meetings here when Elder Stevens was here. We had twenty-seven in the afternoon and forty-two in the evening. Three united with the Church, and we expect some more to unite.

I have written you a long letter now, so I guess I will have to stop.

MARION B. KINDLE,
529 Woodward Avenue, Kalamazoo, Michigan.

February 22, 1900.

GATHERINGS OF THE FRIENDS OF ZION.

SPECIAL NOTICE.

IN all parts of America, and in many other countries, there are Members of the Christian Catholic Church, and other Friends of Zion, who are meeting together for the worship of God, the reading of the Holy Scriptures, and the Extension of the Kingdom of God in the Salvation, Healing and Cleansing of all mankind through Faith in Jesus, by the Power of the Holy Spirit, and in accordance with the Will of God our Heavenly Father.

The time has now come when, as General Overseer of the Christian Catholic Church, it is necessary for us to make better arrangements for the conduct of these Gatherings of the Friends of Zion.

We shall publish in LEAVES OF HEALING as soon as possible a List of these Gatherings, classified under their Countries, States, Cities, etc., the Name of the Conductor, the Places of Assembly, etc.

No responsibility will be assumed by us in any way for any Gatherings which are not in that List.

Many excellent Friends of Zion, who are not yet Members of the Christian Catholic Church, are desirous of attending Gatherings where the Teaching given in LEAVES OF HEALING and in A VOICE FROM ZION may be obtained, both from authorized Members of the Church and from the Zion Literature which may be obtained at such Gatherings.

This List will, therefore, be as full and correct as possible, and will be revised constantly and kept up to date.

We, therefore, now call upon all who are holding such Gatherings, or who desire that such shall be conducted in their localities, to forward an Application for a Gathering of the Friends of Zion in the form appended hereto.

Let the Application be sent to us as quickly as possible.

We shall withhold publication in every case until we are satisfied that the conditions exist for Divine Blessing on the intended Gathering.

But we do not want any unnecessary delay, for many important reasons exist for the early publication of this List.

Many impostors abound who are falsely representing themselves as authorized by us to conduct such Gatherings, and to exercise the Ministry of Healing in connection with the Christian Catholic Church.

It is desirable to at once arrest the operations of these wolves in sheep's clothing, and to guard God's sheep from their devouring wickedness.

These Gatherings of Friends of Zion are not Branches of the Christian Catholic Church; but they are preparatory to the formation of such Branches, and will be recognized as a part of the Work of the Church and visited by the General Overseer, or by Elders or other Officers of the Church, wherever it is possible, until placed as Branches under the charge of some qualified Elder.

REQUIREMENTS IN THE FORMATION OF THESE GATHERINGS.

I. The Conductor must be a brother or sister in full fellowship with the Christian Catholic Church.

II. The Conductor must be nominated by Members of the Christian Catholic Church who are living in the same locality, or by Members who are fully informed as to the person nominated.

III. The Conductor shall be responsible to the General Overseer alone for the entire working of the Gathering.

IV. No members of the so-called Christian Alliance of New York, or of the so-called Christian Scientist Churches, will be permitted to take any part in the Gatherings, other than by their being present as a part of the audience if they so desire, since the Teachings and Practices of these organizations are not approved by the Christian Catholic Church.

V. All Christians who are in fellowship with any acknowledged Evangelical Church of any Denomination, other than persons referred to in the preceding paragraph, will be permitted, *so far as the Conductor sees fit*, to take part in the exercises of these Gatherings.

VI. A Messenger and a Custodian for each Gathering will be appointed by the General Overseer, upon the nomination of the Conductor of the Gathering.

VII. The Messenger will keep the Records of the Gathering, the Requests for Prayer, the Applications for Fellowship, etc.

The Custodian will take care of all Literature and Moneys arising therefrom and from the Offerings and Tithes of Friends and Members; but all communications to the General Overseer of either of these Officers must be approved by the Conductor, who shall be held *alone responsible for the Gathering.*

VIII. Since the Object of the Gathering is the Extension of the KINGDOM OF GOD by the Salvation and Healing and Cleansing of Humanity, there shall be as little form as possible in the assemblies and the utmost Freedom in Praise, Prayer, and Testimony compatible with Purity and Good Order.

IX. The Gathering shall meet, wherever possible, at least twice in each week, namely, on the Lord's Day at 3 o'clock P. M., and on Wednesday at 3 or 8 P. M.

We are very far from desiring to burden these happy Gatherings of the Friends of Zion with needless restrictions or with cumbersome details of organization.

It is for their protection and development that we have made the foregoing regulations.

Any alterations of these, or additions to them, will be made as occasion arises under the heading of GATHERINGS OF THE FRIENDS OF ZION in pages of LEAVES OF HEALING.



General Overseer of the Christian Catholic Church.

Application for the Recognition of a Gathering of the Friends of Zion.

To the General Overseer of the Christian Catholic Church, Zion, Chicago, U. S. A.:

We, the undersigned, Members of the Christian Catholic Church, hereby make Application for the Recognition of a Gathering of

the Friends of Zion, in ..... *County of* .....
(*Town or City.*)

State of .....
(*If in City, give in addition Street and Number.*)

We nominate as Conductor M. .....
(*If in City, give Street and Number.*)

We wish to hold Meetings at 3 ..... *P. M. Lord's Day, and at 8* ..... *P. M. Wednesday* .....
(*If held at other times, fill in Dates in blanks.*)



ZION HOME,
Michigan Avenue and Twelfth Street,
CHICAGO.

GENERAL OVERSEER:
THE REV. JOHN ALEX. DOWIE.



CENTRAL ZION TABERNACLE,
Michigan Avenue,
CHICAGO.

OVERSEERS.

Rev. W. Hanmer Piper, at Large.
Rev. J. T. Wilhite, for Australia.
Rev. George L. Mason, for China.
Rev. J. G. Speicher, M.D., for Chicago.

ELDERS IN AMERICA.

Rev. Jane Dowie.
Rev. W. O. Dowie.
Rev. O. L. Fredal, M.A., B.D.
Rev. Samuel A. Walton, D.D.
Rev. S. Mead.
Rev. G. F. Stevens.
Rev. William J. Piper.
Rev. Richard W. Borsch.
Rev. R. M. Simmons.
Rev. D. S. Fletcher.
Rev. C. L. Haight.
Rev. D. C. Holmes.
Rev. F. A. Graves.
Rev. W. F. Matthews, M.A., B.D.
Rev. S. H. Stokes, B.A.
Rev. A. W. McClurkin, B.A., B.D.
Rev. A. McFarlane.
Rev. Peter W. Rizzo.
Rev. David A. Reed.
Rev. Ephraim Basinger.
Rev. Gideon Hammond.
Rev. Andrew J. McCreery.
Rev. Wilbur G. Voliva, B.A., B.D.
Rev. J. W. Calvert, B.A., B.D.
Rev. Christ John Stadtel, M.D.

ELDERS IN AMERICA.

—CONTINUED.

Rev. Martin Hayden.
Rev. Alfred F. Pierce.
Rev. J. C. Rich, M.E.
Rev. Cyrus B. Puckett.
Rev. John G. Excell.
Rev. Stephen Barnett Osborn.
Rev. James Robert Adams, B.D.
Rev. Isaac Leonard.
Rev. Edward Williams.
Rev. Daniel Bryant.
Rev. Harvey D. Brasefield, Ph. B.
Rev. Emma Keeler Mason.
Rev. Charles John Jensen.
Rev. John Alex. Inloes.
Rev. Charles A. Sligo.
Rev. Paul Dowie Kitson.
Rev. T. B. Kennedy, B.A., B.D.
Rev. Eugene Brooks.
Rev. John R. Armstrong.
Rev. August Greef.
Rev. Frederick J. Richert.
Rev. Christopher S. Overbau.

EVANGELISTS.

Rev. Nelle Stevens.
Rev. M. H. Lohlee, M.L.A.
Rev. C. M. Murphey.
Rev. James Watt.
Rev. Nicholas Pox.
Rev. Mary C. Reed.

EVANGELISTS.—CONTINUED.

Rev. Mary R. McCreery.
Rev. Merle A. Excell.
Rev. Edward Parsons Fisher, B.D.
Rev. Claudius Lucilo Oshorn.
Rev. Vina L. Graves.
Rev. Hattie Haight.
Rev. F. W. A. MacCormac.
Rev. Harry E. Cantell.
Rev. Mary F. Brasefield.
Rev. Anna Armstrong.
Rev. Sarah Lelo-Kennedy.
Rev. Nora Leggett-Brooks.
Rev. William E. Moody.

DEACONS IN AMERICA.

B. H. Harper, B.A.
Charles J. Barnard.
Charles O. Hatch.
F. E. Will.
Roscoe E. Rodda.
C. W. F. Post.
F. S. Anderson.
E. E. Snyder.
Daniel Sloan.
H. Worthington Judd.
Charles Chichester Stewart.
Edgar A. Peters.
R. W. L. Ely.
C. A. J. Hoyt.
T. G. Howard, M.D.
Benjamin Lyman Tomkins.

DEACONS IN AMERICA.

—CONTINUED.

Alfred William Fishon.
James Morrison.
John Charles Fernfield.
Henry Joseph Wright.
W. B. Kindle.
Jarius W. Crane.
Joseph H. Fanton.
Pillsbury Tanner.
Byron J. Allen.
Abraham F. Lee.
Charles P. Kehn.
W. S. Peckham.
Charles F. Kelshaw.
Joshua Thomas.
August F. Moeller.
John H. Sayre, M.D.
William D. Yerger, M.A.
William B. Holmes.
Henry Merchasnell.
Owen C. Klober.
Sidney P. Fogwill.
George B. Staley.
Samuel M. Creager.
Homer Keasler.
John G. Speicherin.
Frederick Greenfield.
Harvey A. Gould.
Andrew Gellinger.
Walter C. Huber.
Samuel Stevenson.

DEACONS IN AMERICA.

—CONTINUED.

William Hamilton.
Herman Petersen.

DEACONESSES IN AMERICA.

Miss Sophia J. Hortrich.
Mrs. Jennie Paddock.
Mrs. Jane Fox.
Mrs. Christine E. Stuart.
Miss Lottie Ludlow.
Miss Sarah E. Hill.
Mrs. Mary B. Speicher.
Mrs. H. E. Robbins.
Mrs. Mary M. Comeau.
Mrs. Helen A. Smith.
Mrs. Mary F. Shaw.
Miss Ina Culbertson.
Mrs. Marie Brieger.
Mrs. Lizzie Snow Wooldridge.

ELDER IN FRANCE.

Rev. William deRoundes-Fox.

ELDERS IN AUSTRALIA.

Rev. John S. Wallington.
Rev. Elizabeth A. Wilhide.

ELDERS IN CHINA.

Rev. C. F. Viking.

EVANGELIST IN CHINA.

Rev. Betty C. L. Viking.

ZION IN CHICAGO.

Central Zion Tabernacle.

(Now 1153 Michigan Avenue, Chicago.

MEETINGS.

LORD'S DAYS—11 A. M., 3 and 8 P. M.: Preaching and Testimony. The afternoon service is usually conducted by the General Overseer, who is accompanied by a full Choir, and all the Overseers, Elders, and other ordained officers in Chicago. This is the largest and most important Gathering of Zion in each week.

TUESDAYS—2.30 P. M., Teaching on Divine Healing and prayer with the sick. This meeting is always conducted by the General Overseer when possible, and is the principal one of its kind each week.

WEDNESDAYS—From 3 to 5 P. M., the General Overseer, or some Overseer or Elder whom he may appoint, will meet those desiring counsel in the prayer-room. Special lecture at 7.30 P. M. The Ordinance of Believers' Baptism follows the lecture.

THURSDAYS—8.30 P. M., Children's Divine Healing Meeting.

FRIDAYS—8.30 P. M., Teaching on Divine Healing and prayer with the sick. This meeting is usually conducted by Elder Jane Dowie, and her teaching and prayers have been wonderfully blessed by God.

SATURDAYS—7.30 P. M., Choir Practice.

ZION Refectory (opposite the basement), where refreshments are served for the accommodation of Zion's friends who come from a distance.

ORDINANCES.

THE LORD'S SUPPER, open to all Christians, at the close of the afternoon service, on the first Lord's Day of each month.

BELIEVERS' BAPTISM BY TRIUNE IMMERSION at the close of the afternoon service, on the second Lord's Day of each month, and at the close of every Wednesday evening lecture. The General Overseer usually administers this Ordinance on the second Lord's Day in each month.

PRESENTATION AND CONSECRATION OF YOUNG CHILDREN, at the close of the morning service, on the third Lord's Day of each month. The General Overseer usually conducts this service.

South Side Zion Tabernacle.

5588-6434 Wentworth Avenue.

Overseer W. H. Piper, in Charge.
Elder J. W. Calvert, Assisting.

MEETINGS—Lord's Day at 10.30 A. M. and 8 P. M. Tuesday and Thursday, 8 P. M.

West Side Zion Tabernacle.

Corner Madison and Paulina Streets.

Rev. Edward Williams, Elder-in-Charge.
Evangelist M. H. Lohlee, Assisting.

MEETINGS—Lord's Day at 10.30 A. M. and 8 P. M. Tuesday and Thursday, 8 P. M.

North Side Zion Tabernacle.

Corner Belden and Lincoln Avenues.

Rev. W. G. Voliva, Elder-in-Charge.
Evangelist Harry R. Cantell, Assisting.

MEETINGS—Lord's Day at 10.30 A. M. and 8 P. M. Tuesday and Thursday, 8 P. M.

North Side Cottage Meetings.

Rev. James R. Adams, B. D., Elder-in-Charge.

SUNDAY AT 10.30 A. M.—At the residence of Brother Dixon, 183 Larrabee Street, west side, near Elm Street.

WEDNESDAY AT 7.45 P. M.—At the residence of Brother George W. Swain, 1864 Milwaukee Avenue (second floor), near North Avenue and Ridge Street. This meeting was formerly held on Monday evening.

FRIDAY AT 7.45 P. M.—At the residence of Elder J. R. Adams, 338 North State Street (first floor), near Elm Street.

Zion Hall of Seventies.

Zion College Building, 1300 Michigan Avenue, Chicago.

MEETINGS.

LORD'S DAY—9 A. M., for training of the Junior and Senior Sunbeams; Rev. D. C. Holmes, Superintendent. 4.30 P. M. Bible Class for Seventies and others, led by Deacon Daniel Sloan.

EVERY MORNING AT 8.30—Prayer and Consecration.

FRIDAYS—7.30 P. M., Bible Class for Seventies and others, led by Deacon Daniel Sloan.

FIRST SATURDAY OF EVERY MONTH at 3 P. M., the General Overseer addresses a United Gathering of Zion's Junior Seventies.

MONDAYS AND FRIDAYS at 3 P. M., throughout the Zion College vacation, the President, Dr. Dowie, delivers his Lectures on Prayer. These Lectures are only open to the Students and Faculty of the College, Officers and Members of the Christian Catholic Church, and only to ministers and members of other churches by special tickets, which may be gratuitously obtained from the Principals of the College.

Zion Bible Class.

Conducted by Deacon Daniel Sloan, 1214 Lyman Avenue, Chicago. Formerly Secretary of the Y. M. C. A.

CHICAGO—The Michigan Avenue, every Sunday afternoon, 1.30 to 2.30, and every Friday at 7.30 P. M. Special Messages by Messengers of Zion, to Enlighten the Understanding, Deepen the Conversion and Make Homeless the Life of Divine Heralds of the Kingdom of God in the Worldwide Evangelism, Proclaiming now the Gospel of the Son of God, that Saves, that Heals, that Sanctifies, that Keeps, unto the Coming of the Lord Jesus. God says: "Sit unto Zion, Thou art My People."

Zion Home of Hope for Erring Women.

18 East Sixteenth Street, Chicago.

Deaconess Jessie Paddock, in Charge.

This Home is open day and night for the reception of fallen sisters who desire to seek and find mercy from God, and to be restored to paths of virtue and peace.

The help and cooperation of all friends of Zion is earnestly desired.

Christian lady visitors are welcome at all times.

Clothing for women and for babies will be gladly received.

CITY AND SUBURBAN MISSIONS.

Southern Suburban Missions.

NORTH HARVEY, Illinois—Meetings at the New Zion Tabernacle, in Postoffice Building, 147th and Dreschlerer Streets.—Lord's Day: Children's Meeting at 9.30 A. M.; Preaching Services at 10.30 A. M. and 7.30 P. M.; also 7.30 Wednesday evening.

ROSELAND, Illinois—Thursday Evening at 7.30, at the residence of H. Croll, 11048 Curtis Ave.

N.B.—No Services in Harvey. Rev. W. G. Voliva, Elder-in-Charge.

HAMMOND, Indiana—Rev. Chas. M. Murphey, Evangelist-in-Charge. Deacon Andrew Gellinger, Assisting. Zion Tabernacle, 17 State Street. Meetings: Lord's Day, 9.30 A. M., Junior Seventies; 10.30 A. M. and 7.30 P. M., Preaching. Tuesdays and Thursdays at 8 P. M., Gospel Services.

Western Suburban Missions.

Rev. Daniel Bryant, Elder-in-Charge.

OAK PARK, Illinois—Zion Tabernacle, corner of Marion and Lake Streets.—Lord's Day 10 A. M., and 7.30 Monday and Friday evenings. Special Praise and Testimony Meeting on Third Friday evening of each month. Deacon F. E. Will, 108 Lake Street.

Bohemian Mission.

Rev. W. F. Matthews, Elder-in-Charge.

CHICAGO—Zion Tabernacle (Sunday Sloan), 720 West Nineteenth Street.

A Monthly Reception in Zion Home, 1301-1307 Michigan Avenue, Chicago.

To which all members of the Church, with their families, and all Friends of Zion are heartily invited, is usually held on the THIRD THURSDAY EVENING of each month, from 7.30 to 10 P. M.

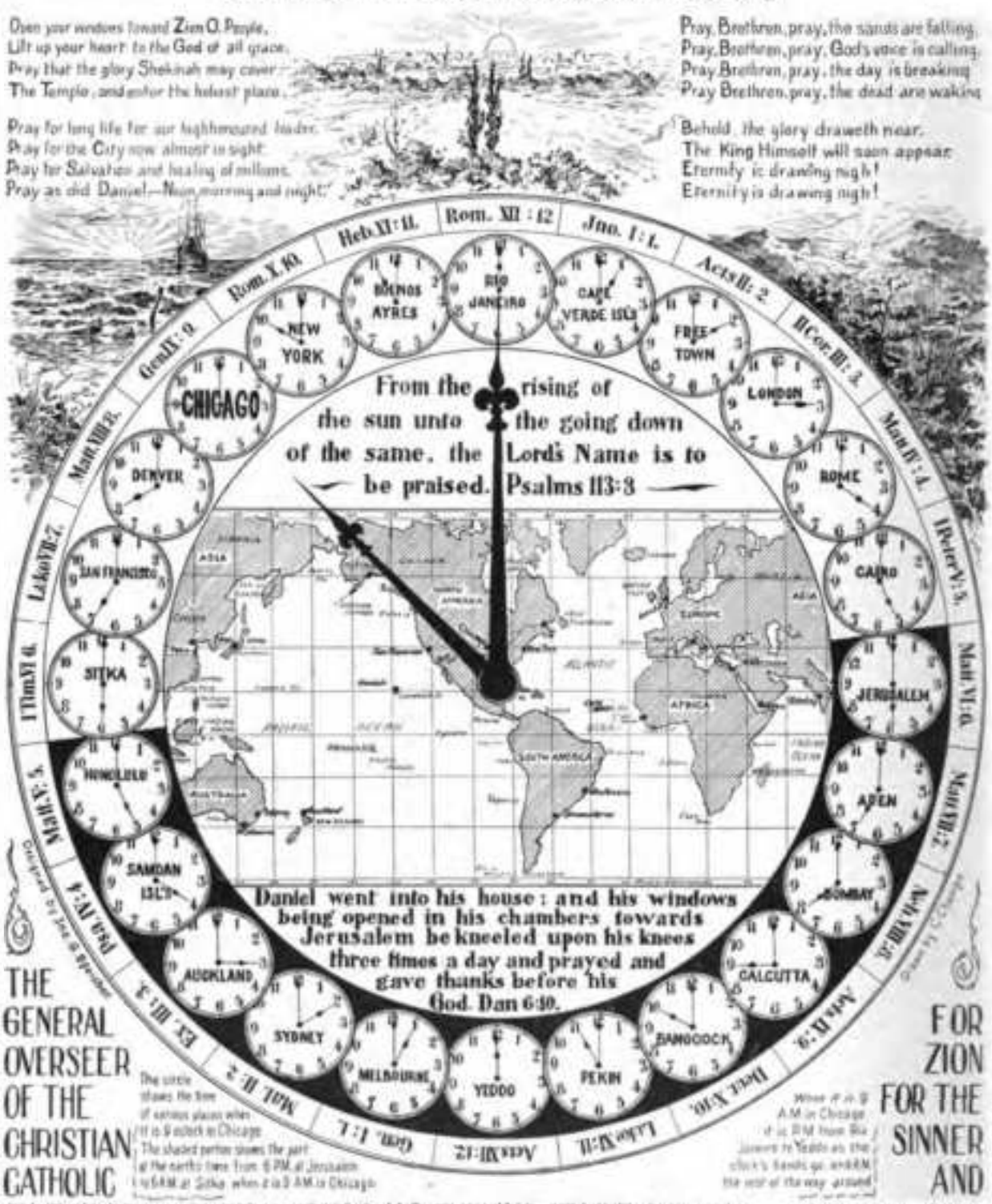
The General Overseer, his family and staff, will receive in the Private Drawing Room, and Music, etc., will be provided in the Large Drawing and Assembly Rooms.

Bureau of Labor and Relief of Poor.

Deacon B. H. Harper, 1306 Michigan Avenue, Chicago, who has been appointed to this service by the General Overseer, will be at Zion Tabernacle on Monday and Wednesday evenings of each week, at the close of the regular meetings, to receive applications from men seeking work and from employers seeking workmen, also for application for relief of the poor.

The Sisters of the Christian Catholic Church are invited to meet at the Tabernacle to sew at 10 o'clock each Friday morning. Entrance at the south east door.

ZION'S PRAYER REMINDER.



THE GENERAL OVERSEER OF THE CHRISTIAN CATHOLIC CHURCH PRAYS EVERY MORNING AND EVENING AT NINE O'CLOCK FOR ZION FOR THE SINNER AND FOR THE SICK

LET ZION EVERYWHERE BOW THE KNEE

AT THE SAME TIME IN EARNEST SUPPLICATION FOR GOD'S BLESSING

NEW AND REVISED
Catalogue of Zion Publishing House.

1201-1207 Michigan Avenue, Chicago, Ill., U. S. A.

A VOICE FROM ZION. Published monthly. 32 pp. 50 cents a year. Subscriptions may begin with any number of the volume.

Vol. 1, No. 1, January, 1897.....A Woman of Canaan.
No. 2, February, 1897.....Permission and Commission.
No. 3, March, 1897.....Reply to Dr. Hillis.
No. 4, April, 1897.....Reply to Ingersoll's Lecture on Truth.
No. 5, May, 1897.....Redemption Draweth Nigh.
No. 6, June, 1897.....Talks With Ministers.
No. 7, July, 1897.....Sanctification of Spirit, Soul and Body.
No. 8, August, 1897. Secret Societies: The Foes of God, Home, Church, and State.
No. 9, September, 1897. "I Will." Address on Divine Healing, with Answers to Questions.
No. 10, October, 1897. Doctors, Drugs and Devils; or, The Foes of Christ the Healer.
No. 11, November, 1897.....Ethiopia Stretching Out Her Hands to God,
No. 12, December, 1897. The Christian Ordinance of Baptism by Triune Immersion.
Vol. 2, No. 1, January, 1898.....What Should a Christian Do When Sick?
No. 2, February, 1898.....Organization of the Christian Catholic Church.
No. 3, March, 1898...."You Dirty Boy!" A Reply to Rev. P. S. Henson, D. D.
No. 4, April, 1898.....How to Pray.
No. 5, May, 1898. Christ's Methods of Healing: A Reply to Rev. J. L. Withrow, D. D.
No. 6, June, 1898. Zion's Protest Against Swine's Flesh as a Disease-Producer.
No. 7, July, 1898.....Tobacco: Satan's Consuming Fire.
No. 8, August, 1898.....False Christian Science Unmasked.
No. 9, September, 1898.....Divine Healing Vindicated.
No. 10, October, 1898.....The Press: The Tree of Good and Evil.
No. 11, November, 1898.....Estimates and Realities: A Reply to Baptist Ministers.
No. 12, December, 1898.....Diabolical Spiritualism Unmasked.
Vol. 3, No. 1, January, 1899.....Bible Calendar.
No. 2, February, 1899.....Ye are Come Unto Mount Zion. Will a Man Rob God
No. 3, March, 1899.....Fighting Blackmailers
No. 4, April, 1899.....Ingersoll Exposed.
No. 5, May, 1899. Christian Science Exposed as an Anti-Christian Imposture.
No. 6, June, 1899....Job's Boils; or, Objections to Divine Healing Considered.
No. 7, July, 1899.....The Man of Sin Revealed.
No. 8, August, 1899.....Zion's Answer to the Messengers of the Nations.
No. 9, September, 1899.....Reply to Dr. Gray.
No. 10, October, 1899.....Reply to D. L. Moody and *The Ram's Horn*.
No. 11, November, 1899.....Repentance.
No. 12, December, 1899.....Zion and Her Enemies.
Vol. 4, No. 1, January, 1900...Do you know God's Way of Healing, and He is Just the Same Today.
No. 2, February, 1900.....Jesus the Healer and Satan the Defiler.
No. 3, March, 1900.....Reply to the Lies of the *Ram's Horn* of March 3, 1900.

Tracts by the Rev. John Alex. Dowie.

AMERICAN FIRST FRUITS. Price 25 cents, 10 copies $2.

A WOMAN OF CANAAN: WITH ITS APPLICATIONS. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for $4.

BIBLE CALENDAR. Price 5 cents, 12 for 50 cents, 100 for $4.

CHRISTIAN SCIENCE EXPOSED AS AN ANTI-CHRISTIAN IMPOSTURE. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for $4.

CHRIST'S METHODS OF HEALING. Price 5 cents, 12 for 50 cents, 100 for $4.

CONQUESTS FOR CHRIST IN AMERICA: PAST, PRESENT, AND TO COME. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for $4.

DIABOLICAL SPIRITUALISM UNMASKED. 32 pp. Price 5 cents, 12 for 50 cents, 100 for $4.

DIVINE HEALING VINDICATED. 32 pp. Price 5 cents, 12 for 50 cents, 100 for $4.

DO YOU KNOW GOD'S WAY OF HEALING? In Danish. 2 cents per copy. Also an English edition in nonpareil type at 1 cent a copy, suitable for enclosing with letters.

DO YOU KNOW GOD'S WAY OF HEALING? and HE IS JUST THE SAME TODAY. 16 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for $4.

DOCTORS, DRUGS AND DEVILS; OR, THE FOES OF CHRIST THE HEALER. 32 pp. with portraits of Dr. and Mrs. Dowie. Price 5 cents, 12 for 50 cents, 100 for $4.

ESTIMATES AND REALITIES: A Reply to the Rev. George Lasher, the Rev. Johnston Myers, and other Baptist Ministers. 48 pp. Price 5 cents, 12 for 50 cents, 100 for $4.

ETHIOPIA STRETCHING OUT HER HANDS TO GOD: Narrative of the Rev. Amos Dresser. 20 pp. with 4 illustrations. Price 5 cents, 12 for 50 cents, 100 for $4.

FALSE CHRISTIAN SCIENCE UNMASKED. 32 pp. Price 5 cents, 12 for 50 cents, 100 for $4.

FIGHTING BLACKMAILERS. 44 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for $4.

GENERAL OVERSEER OF THE CHRISTIAN CATHOLIC CHURCH. A beautiful engraving from a recent life-size photograph of the Rev. John Alex. Dowie. Printed on heavy coated paper, suitable for framing, and mailed in tubes specially prepared to avoid injury while in transit. Price 10 cents.

HE IS JUST THE SAME TODAY. In German and Danish. Price 2 cents per copy.
An edition in English and smaller type, of suitable size for enclosure in an envelope without folding, at one cent per copy.

HOW I CAME TO SPEAK FOR JESUS. By Mrs. Dowie. 12 pp. with portrait of author. Price 2 cents, 15 for 25 cents, 50 for 75 cents, 100 for $1.25, 1000 for $10.
An edition in smaller type, of suitable size for enclosure in an envelope without folding, at one cent a copy.

HOW TO PRAY. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for $4.

"I WILL." An Address on Divine Healing, with Answers to Questions. In English and German. 48 pp. with portrait of author. Price 5 cents.

"IF IT BE THY WILL." In English and Norwegian. 16 pp. with portrait of author. Price 2 cents, 15 for 25 cents, 50 for 75 cents, 100 for $1.25, 1000 for $10.

INGERSOLL EXPOSED. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for $4.

JESUS THE HEALER. 16 pp. with portrait of author. Price 1 cent each, Size suitable for mailing in envelopes.

JESUS THE HEALER AND SATAN THE DEFILER. 32 pages with portrait of author. Price 5 cents, 12 for 50 cents, 100 for $4.

JOB'S BOILS; OR, OBJECTIONS TO DIVINE HEALING CONSIDERED. 32 pp. with portrait of author. Do You Know God's Way of Healing? etc. Price 5 cents, 12 for 50 cents, 100 for $4.

LEAVES OF HEALING. In English. Weekly. $2 per annum; $1.25 for 6 months; 75 cents for 15 weeks; single copies 5 cents; 25 copies of one issue $1; 100 copies of one issue $3. To ministers, Y. M. C. A.'s and public reading rooms, $1.50 per annum. For foreign subscriptions add 25 cents for three months, 50 cents for 6 months, and $1 for yearly subscriptions, to cover postage.

LEAVES OF HEALING. In English. Bound in book form. Each volume contains one year's issue of the paper; Volumes I, II, III and IV. Price per volume, $3.50; three volumes, $9; four volumes, $10. Transportation charges to be paid by purchaser. We also have these volumes unbound. Price per volume, $1.50, postpaid; three volumes, $4; four volumes, $5. For foreign countries, add $1 for each volume for postage.

LEAVES OF HEALING. In German. Monthly. 50 cents per annum; 30 cents for 6 months; single copies 5 cents; 25 copies of one issue $1; 100 copies of one issue $3. To ministers, Y. M. C. A.'s and public reading rooms, 35 cents per annum, 20 cents for 6 months. For foreign subscriptions add 12 cents for six months and 25 cents for yearly subscriptions, to cover postage.

LEAVES OF HEALING. In Dutch. Monthly. Same rates as for German edition.

LIKE A SHEPHERD. 16 pp. with portrait of author. Price 2 cents, 15 for 25 cents, 50 for 75 cents, 100 for $1.25, 1000 for $10.

ORGANIZATION OF THE CHRISTIAN CATHOLIC CHURCH. Containing verbatim reports of the two General Conferences of January 22 and February 5, and Formation of Church, on February 22, 1896. 100 pp. with portrait of Dr. Dowie. Price 10 cents, 12 copies for $1, 100 copies for $8.

OUR SECOND YEAR'S HARVEST. 180 pp. Price 25 cents (30 cents postpaid), 10 copies postpaid $2.25.

PERMISSION AND COMMISSION. "Whom the Lord Loveth He Chasteneth," Paul's Thorn in the Flesh, and Answers to Other Difficulties and Objections to Divine Healing. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for $4.

REASONINGS FOR INQUIRERS CONCERNING DIVINE HEALING TEACHING. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for $4.

REDEMPTION DRAWETH NIGH. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for $4.

REPENTANCE. 96 pp. and cover, with portrait of author. Price 5 cents, 12 for 50 cents, 100 for $4.

REPLY TO DR. GRAY. 36 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for $4.

REPLY TO DR. HILLIS. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for $4.

REPLY TO INGERSOLL'S LECTURE ON TRUTH. 32 pp with portrait of author. Price 5 cents, 12 for 50 cents, 100 for $4.

REPLY TO D. L. MOODY AND *The Ram's Horn*. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for $4.

REPLY TO THE LIES OF THE RAM'S HORN OF MARCH 3, 1900. 80 pp. with portrait of author and cartoon. Price 5 cents, 12 for 50 cents, 100 for $4.

SANCTIFICATION OF SPIRIT, SOUL AND BODY. 48 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for $4.

SATAN THE DEFILER. 16 pp. with portrait of author. Price 1 cent Size suitable for mailing in envelopes.

SECRET SOCIETIES: THE FOES OF GOD, HOME, CHURCH, AND STATE. 96 pp. with portrait of author. Price 10 cents, 12 copies for $1, 100 copies for $8.

SOUVENIR OF ZION. 96 pp. and cover. Beautifully illustrated. Price 25 cents, 10 copies postpaid $2.

TALKS WITH MINISTERS. 32 pp. Price 5 cents, 12 copies for 50 cents, 100 copies for $4.

THE CHRISTIAN ORDINANCE OF BAPTISM BY TRIUNE IMMERSION. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for $4.

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. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for $4.

THE PRESS: THE TREE OF GOOD AND EVIL. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for $4.

TOBACCO: SATAN'S CONSUMING FIRE, AND ITS ALLIES. 24 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for $4.

WHAT SHOULD A CHRISTIAN DO WHEN SICK? What Constitutes an Elder? 20 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for $4.

YE ARE COME UNTO MOUNT ZION. Will a Man Rob God? 32 pp. Price 5 cents, 12 for 50 cents, 100 for $4.

"YOU DIRTY BOY!" A Reply to Rev. Dr. Henson. With Some Remarks on Dining with the Doctors. 52 pp. Price 5 cents, 12 for 50 cents, 100 for $4.

ZION AND HER ENEMIES. 96 pp. with portrait of author and cartoon. Price 5 cents, 12 for 50 cents, 100 for $4.

ZION'S ANSWER TO THE MESSENGERS OF THE NATIONS. 32 pp. and cover, with portrait of author. Price 5 cents, 12 for 50 cents, 100 for $4.

ZION'S PROTEST AGAINST SWINE'S FLESH AS A DISEASE-PRODUCER.

FORM OF APPLICATION FOR MEMBERSHIP

—IN THE—

CHRISTIAN CATHOLIC CHURCH.

To all who are desirous of entering into Fellowship with the Christian Catholic Church:

MY DEAR BROTHERS AND SISTERS:—The principles of the Christian Catholic Church have been fully set forth in the Reports of Two Conferences on Organization, held in Zion Tabernacle No. 2, which are fully reported in LEAVES OF HEALING for January 31 and February 7, 1896. The Basis of Fellowship is set forth in the second section of the Resolution passed on February 5th (see LEAVES OF HEALING, Volume II, Number 17, page 267):

FIRST—That we recognize the infallible inspiration and sufficiency of the Holy Scriptures as the rule of faith and practice.

SECOND—That we recognize that no persons can be members of the Church who have not repented of their sins and have not trusted in Christ for Salvation.

THIRD—That such persons must also be able to make a good profession, and declare that they do know, in their own hearts, that they have truly repented, and are truly trusting Christ, and have the witness, in a measure, of the Holy Spirit.

FOURTH—That all other questions of every kind shall be held to be matters of opinion and not matters that are essential to church unity.

All who are conscious of fulfilling these conditions, no matter where they may reside, are invited to fill up the following blank and answer the questions contained therein.

I am, faithfully yours in Jesus,



General Overseer of the Christian Catholic Church.

.....

No......

.....

To the Rev. John Alex. Dowie,

General Overseer of the Christian Catholic Church,

1201 Michigan Avenue, Chicago, Ill., U. S. A.

I hereby make application to be received as a member of the Christian Catholic Church, and declare my agreement with the Basis of Fellowship agreed upon at a Conference held February 5, 1896, as set forth in your circular letter of February 7, 1896.

What is your full name?.....

What is your age last birthday?.....

Are you married, unmarried or widowed?.....

If married, how many of your children are living? .....

Where is your residence?.....

What is your occupation, profession, or trade?.....

Where were you born?.....

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? .....

Were you sprinkled or immersed in Baptism?.....

When and where were you sprinkled?.....

When and where were you immersed?.....

With what Church were you formerly connected?.....

REMARKS:

.....

[Extra Copies of this Form will be sent to intending members, on application to the General Recorder of the Christian Catholic Church, Zion, Michigan Avenue and Twelfth Street, Chicago.

..ZION CITY BANK..

1300 Michigan Boulevard.

TRANSACTS. A General Banking Business.

RECEIVES... Checking and Savings Accounts.

PAYS..... Interest at three per cent per annum on savings of $1 and upwards

MAKES..... Loans on Improved Real Estate and Approved Collateral.

ISSUES..... Drafts payable at all principal cities of Europe.

COLLECTS... On all accessible points on equitable terms.

MANAGES... Estates and Collects Rents.

RENTS..... Boxes in Vault for valuable documents at yearly rental of $3 and $5.

Correspondence or a Personal Interview with a view to Business Relations respectfully invited.

Address all communications to

CHAS. J. BARNARD, Cashier.

ZION CITY BANK,
1300 Michigan Boulevard, CHICAGO, ILL.

Zion Divine Healing Home.

Situated on the Finest Boulevard in Chicago.

Fire-Proof Construction.

Within One Block of the Illinois Central Railroad.



ZION HOME, Michigan Avenue and Twelfth Street.

Morning and Evening Praise and Prayer Daily.

Special Lectures on Monday, Wednesday and Friday, with Healing Services thereafter.

IS NOT A HOSPITAL, NOT A HOTEL, NOR IS IT A PUBLIC MEETING PLACE.

It is simply what its name implies, a "Home" for the accommodation of the Lord's children who seek God's Way of Healing through Faith in Jesus Christ.

It is also a temporary home for God's children who are not sick, but who desire to avail themselves whilst in Chicago of the privileges of Zion for a longer or shorter time.

No Alcohol, Tobacco, or Medical Poisons of any kind used or permitted.

Conducted by the REV. JOHN ALEX. DOWIE and MRS. DOWIE.

TERMS TO GUESTS will be forwarded on application.

Daily morning and evening prayer and instruction are also given, and the rooms are visited as often as occasion requires by ourselves and colleagues.

Guests only are permitted to attend the meetings in Zion Home.

Situated on the finest Boulevard in Chicago.

Special Assemblies for Teaching and Healing Three Times in Week.

Morning and Evening Praise and Prayer Daily.

ZION is very attractive to all who come, and we rejoice in the sacrifices we have made to prepare it for God's children as a place of quiet Teaching and Healing in the Name of Jesus.

ZION is within one block of the Park Row Terminal Depot of the Illinois Central Railroad. It is within one block of Wabash and Cottage Grove Avenue Cable Cars, one block and a half of the Elevated Railway, and two blocks from State Street Cable Cars, connecting with all points of the city and suburbs.

Zion Land and Investment ...ASSOCIATION...

Under the Supervision and Control of the General Overseer of the Christian Catholic Church in Zion, and Organized for the Purpose of Securing the Site and Building Up

"ZION CITY."

Shares $100 each, upon which six per cent interest is guaranteed, with an additional dividend of two per cent from the profits of the Association.

Copies of the Articles of Agreement, to be signed by each shareholder, will be mailed for inspection, upon application.

Remittances should be made either by Bank Draft on New York or Chicago, or by Postoffice or Express Money Order, payable to the Association.

Your correspondence is earnestly solicited, and all communications relative to this department of Zion should be addressed to the

Zion Land and Investment Association,

1300 MICHIGAN BOULEVARD,

CHICAGO, ILL.

H. WORTHINGTON JUDD, DANIEL SLOAN,

....ZION COLLEGE....

1300 MICHIGAN BOULEVARD,

CHICAGO, ILL.

REV. JOHN ALEXANDER DOWIE, President.

An Educational Institution for Members of the Christian Catholic Church and Their Families.

....DEPARTMENTS....

Ministerial Training School.

REV. G. L. TINDALL, M. A., B. D., PRINCIPAL.

For the teaching of men and women how to pray, teach and preach in the carrying of a Full Gospel to all nations.

Instruction by the President and a corps of able Lecturers.

Preparatory Training School.

REV. W. F. MATTHEWS, M. A., B. D.

Offers the following courses equivalent to those usually taught in the best secondary schools:

a. English Course. b. Scientific Course.
c. Teachers' Course. d. Business Course.
e. Classical Course. f. Review Course.

A Night School is held for the accommodation of those who cannot attend in the day time.

GENERAL INFORMATION—The School Year is divided into two terms: The First from September to January; the second from February to July. The tuition in any department is $15.00 for each half-year term. For more

OBEYING GOD IN BAPTISM.

"Baptizing Them in the Name of the Father and of the Son and of the Holy Ghost."

Six Thousand Two Hundred and Sixty-Four Baptisms by Triune Immersion Since March 14, 1897.

Six Thousand Two Hundred and Sixty-Four Believers have joyfully followed their Lord in the Ordinance of Believers' Baptism by Triune Immersion since the first Baptism in Central Zion Tabernacle on March 14, 1897.

Baptized in Central Zion Tabernacle from March 14, 1897, to March 14, 1900, by the General Overseer	3910		
Baptized by Elders and Evangelists	1100		
Total baptized in Central Zion Tabernacle			5010
Baptized in places outside of Chicago by the General Overseer	120		
Baptized in places outside of Chicago by Elders, Evangelists and Deacons	1098		
Total baptized outside of Chicago			1218
Total baptized in three years			6228

Baptized in Central Zion Tabernacle by Elder Holmes	18		
Baptized in Central Zion Tabernacle by Elder Kennedy	14	32	
Baptized in Ohio by Elder Bouck	4	4	36
Grand total baptized since March 14, 1897			6264

The following-named fourteen believers were baptized in Central Zion Tabernacle, Chicago, Illinois, on Wednesday evening, March 21, 1900, by Elder E. B. Kennedy:

Barksdale, Mrs. L. A.	Garden Grove, Iowa
Beitel, Rev. J. C.	Hinckley, Illinois
Burgeson, Sophia	1122 Melrose Avenue, Chicago, Illinois
Chappelair, Mrs. Martha	1625 Spear Street, Logansport, Indiana
Henry, Francis	Centre Rutland, Vermont
Henry, Joseph	Centre Rutland, Vermont
Henry, Maryette	Centre Rutland, Vermont
Henry, Mrs. Sarah	Centre Rutland, Vermont
LeBeau, Cordelia	2023 Thirty-seventh Pl., Brighton Park, Chicago, Illinois
Monfort, Mrs. Catherine S	St. Joseph, Missouri
Monfort, Rev. Cornelius B	St. Joseph, Missouri
Ranowden, Henry H	6754 South Chicago Avenue, Chicago, Illinois
Ranowden, Jennie A	6754 South Chicago Avenue, Chicago, Illinois
Schweitzir, Samuel	Cavalier, North Dakota

The following-named four believers were baptized in Zion Tabernacle, Cleveland, Ohio, on Lord's Day, March 18, 1900, by Elder R. N. Bouck:

Davies, Mrs. H.	South Brooklyn, Ohio
Esry, Robert	89 Woodbine Street, Cleveland, Ohio
Laux, Retta	South Brooklyn, Ohio
Yaiger, Philip	85 Ontario Street, Cleveland, Ohio

"Bladen der Heeling."

Wij vestigen opnieuw de aandacht op de Maandelijksche Uitgave van BLADEN DER HEELING in 't Nederlandsch, waarvan reeds negen nommers verschenen. Bij inschrijving doet men wel met No 1. aantevangen, daar de leesstof Goddelijke Waarheden betreft uit de H. Schriftuur ons overgeleverd, welke trouwens nimmer verouden.

VOORWAARDEN VAN INTEEKENING..

Leesgeld per Jaar 50 cts. Halfjaarlijks 30 cts. Afzonderlijke Exemplaren 5 cts. Honderd exemplaren van een nommer $3.00. Vijfentwintig exemplaren $1.00. Voor Predikers, Jongelings-Jongedochters- of andere Christelijke Vereenigingen per jaar 35 cts. Naar het Buitenland, franco jaarlijks 75 cts. en per half jaar 45 cts.

Not Looking Each to You of His Own Things, but Each of You Also to the Things of Others.—Philippians 2:4.

While the undersigned thankfully acknowledges the receipt of many addresses, he again calls the attention of the readers of LEAVES OF HEALING to the need of additional subscribers to the Holland Edition.

If you know poor Dutch families, will you not subscribe for and send them BLADEN DER HEELING?

Address EVANGELIST N. POS,
Zion Home, 1201 Michigan Avenue, Chicago, Illinois.

LEAVES OF HEALING.

Two Dollars will bring to you the weekly visits of the "Little White Dove" for a year. 75 cents will send it to a friend for fifteen weeks; $1.25 will send it for six months; $1.50 will send it to your minister, or to a Y. M. C. A., or to a Public Reading Room, for a whole year. We offer no premiums, except the premium of doing good. We receive no advertisements, and print no commercial lies or cheating enticements of unscrupulous thieves. LEAVES OF HEALING is Zion on wings, and we keep out everything that would distract the reader's mind from all except the Extension of the Kingdom of God, for which alone it exists. If we cannot send forth our Little White Dove without soiling its wings with the smoke of the factory and the dirt of the wrangling market place, or compelling it to utter the screaming

ZION'S BIBLE CLASS.

CONDUCTED BY DEACON DANIEL SLOAN.

BIBLE LESSON FOR FRIDAY, APRIL 6th, 8 P. M.

The Blessed Grace of a Lowly Spirit.

1. *The Life of Jesus shows what it is to be humble.*—Matt. 11:28-30.
   Did Jesus ever resist base accusation in self-justification?
   Did He not show us how to be patient under trials?
   Cannot one do better work when not high-minded?
2. *God will not abide in one who is not humble.*—Isa. 57:13-16.
   Is not to be lowly in spirit to have communion with God?
   Will not God ever revive the faint-hearted?
   Will one be humble who does not right wrongs?
3. *One cannot obtain favor from God without humbly seeking it.*—Jas. 4:6-10.
   How much has God yet to give to the lowly?
   Where is the richest place of blessing to be found?
   How near to God ought one to live?
4. *Self must be humbled to get victory over the Devil.*—1 Pet. 5:5-10.
   Does not the Devil have his own way with the proud?
   Do not most people naturally love preferment?
   Will faith to resist the Devil come from a proud spirit?
5. *Humility is to be lived in all daily relations as well as manifested in dress.*—1 Pet. 3:1-6.
   Does not a humble spirit show itself in moderate dress?
   Will it not show itself in one's conversation as well?
   Is God pleased with a gaily dressed body prompted by a vain spirit?
6. *To be humble is to be heard in prayer and saved from trouble.*—Ps. 10:12-18.
   Cannot God work unhindered in a humble heart?
   Who is God certain to hear in prayer?
   Does God ever forget the lowly in spirit?
7. *To be proud and headstrong is to be defeated all through life.*—Prov. 16:16-24.
   Does not money make fools of most people?
   Will not pride of conquest sometime make a man lose all?
   Who is the happiest person to be found?
8. *One can never have any standing with God if self-assertive.*—Luke 14:7-11.
   What is it that makes people want to be conspicuous?
   What does the Bible say of the forward?
   Is it not better to be patient and wait for others to lift us up?

The Lord Our God is a Humility-Blessing God.

BIBLE LESSON FOR SUNDAY, APRIL 8th, 1:30 P. M.

How Pride Offends God.

1. *He could not stand it in him who had charge of the worship of angels.*—Ezek. 28:13-19.
   Is not one responsible for sin getting into the heart?
   Is not everything created by God beautiful in appearance?
   Is not one warned against thinking too highly of self?
2. *He cannot stand it in him who has the oversight of his work on earth.*—11 Tim. 3:1-7.
   Are not the experiences of others to warn us?
   Does not every great work call for self-forgetfulness?
   How can the life be without rebuke when one lives for self?
3. *He cannot stand it in any one who approaches Him in prayer.*—Jas. 4:1-10.
   Can a person be given to vain dress and given to prayer also?
   Why are so many prayers of Christians unanswered?
   Is to be proud in spirit to get answers to prayer?
4. *God always blesses a person who abominates pride.*—Ps. 40:1-9.
   Can a person be right with God and not hate pride?
   What should one do with those who live for the world?
   Has not God given us something better to occupy ourselves with?
5. *Pride deceives one as to his real condition before God.*—Jer. 49:14-16.
   Is not self-esteem a delusive snare to most people?
   Do not most people place a value on themselves for more than they are worth?
6. *Pride keeps one from seeking God so as to get mercy from Him.*—Ps. 10:1-6.
   What hinders so many from getting rich blessings from God?
   Does a proud person like any of God's ways?
7. *Pride makes one contentious that he is right, while before God he is wrong.*—Prov. 13:6-12.
   Does not pride make one self-assertive?
   Is not pride, even in one's acquirements, vain?
8. *Pride hardens one's mind against the truth God speaks.*—Dan. 5:18-22.
   Can one be proud and hear God speak truth to the heart?
   What happens when one thinks the world owes all to him?
9. *Pride defeats one in everything, even in getting healing from God.*—Prov. 16:17-24.
   Why do so many die even when they know God can heal?
   Is it not better to sacrifice one's pride than to lose one's life?
10. *It has no part or place in holy living with God.*—Ps. 101:1-8.
    Does not a holy person avoid the company of the proud?
    Does not to be proud mean to be involved in a network of sins?

He sendeth His word and healeth them.

PATIENCE

LEAVES OF HEALING

I am the Lord that healeth thee.

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

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

EDITED BY THE REV. JOHN ALEX. DOWIE.

VOLUME VI. NUMBER 23. CHICAGO, MARCH 31, 1900. PRICE FIVE CENTS.



ZION COLLEGE BUILDING 1300-1304 MICHIGAN AVENUE, CHICAGO.

He sendeth His word and healeth them.

LEAVES OF HEALING

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

A WEEKLY PAPER FOR THE EXTENSION OF THE KINGDOM OF GOD.
EDITED BY THE REV. JOHN ALEX. DOWIE.

Entered at the Postoffice, Chicago, Illinois, as Second Class Matter.

Subscription Rates.		Special Rates.	
One Year	$2.00	100 Copies of One Issue	$1.00
Six Months	1.25	56 Copies of One Issue	1.00
Three Months	.75	To Ministers, Y. M. C. A.'s and Public Reading Rooms, per annum	1.50
Single Copies	.05		

For foreign subscriptions add one dollar per year for postage.
Subscribers desiring a change of address, should give present address as well as that to which they desire LEAVES OF HEALING sent in the future.
Make all Bank Drafts, Express Money Orders or Postoffice Money Orders payable to the order of JOHN ALEX. DOWIE, 1207 Michigan Avenue, Chicago, Ill., U. S. A.
Station L. Long Distance Telephone South 189. Cable Address "Zion, Chicago."
All communications upon business must be addressed to
MANAGER ZION PUBLISHING HOUSE,
1207 Michigan Avenue, Chicago, U. S. A.

CHICAGO, ILLINOIS, MARCH 31, 1900.

TABLE OF CONTENTS.

Leaves of Healing, Saturday, March 31, 1900.

ILLUSTRATION—
Zion College Building, 721
EDITORIAL NOTES—
Zion's Hands Not Slack, 722
Letters to Zion From All Lands, 722
British Soldiers Join Christian Catholic Church in Zion, 722
Concerning War in South Africa, 722
Zion's Members Exhorted Not to Fight, 722
Letter From Mr. John Thomson, South Africa, 722-723
Resignation of Rev. J. Bichler, 723
Necessity of American Elder in South Africa, 723
The Crime of War, 723
Zion's Weapons Not of the Flesh, 723
Review of Winter's Work, 723
The Coming of Spring, 723-724
The Coming Contest of Zion With the Masonic-Methodist Apostasy, 724
Chicago a Mount Carmel in May, 724
Futile Sneers and Screams of Rage of the Apostasy, 724
The Times of Restitution of All Things to Follow, 724-725
Zion Revealed Anew in the Christian Catholic Church in Zion, 725
Defiance to Baal-worshipers, 725
The General Overseer's Return to Chicago, 725
Announcement's for Lord's Day, April 1st, 725
CARTOON—
Humbly Submitting to the Devil's Will, 726
A VOICE TO ZION AND GOD'S PEOPLE IN EVERY LAND—
Testimony Meeting Led by Overseer J. G. Speicher, M. D., 727-733
Testimony Meeting Led by Elder Eugene Brooks, 733-735
MUSIC—Ship of Zion, 735
NOTES FROM ZION'S HARVEST FIELD, 736-737
ZION CITY BANK, 738
ZION CITY NOTES, 739
CHEERING WORDS FROM ZION'S GUESTS, 740-741
NOTES OF THANKSGIVING TO ZION'S GOD, 742-743
ZION COLLEGE, 744
ZION'S SALOON SEVENTIES, 745
A WEEK'S STAY IN ZION, 746-747
ZION'S LITERATURE MISSION, 748
ANNOUNCEMENTS, 749
MUSIC—"Will a Man Rob God?" Malachi 3:8-12, 750
ADVERTISEMENTS OF ZION'S INSTITUTIONS, 751
BAPTISMS, 752
ZION'S BIBLE CLASS, 752

EDITORIAL NOTES.

"O ZION, LET NOT THINE HANDS BE SLACK."

THE LORD thy God is in the midst of thee
A Mighty One who will save;
He will rejoice over thee with joy,
He will rest in His love,
He will joy over thee with singing.
. . . . . .
I will make them a praise and a name,
Whose shame hath been in all the earth.
AT THAT time will I bring you in,
And at that time will I gather you:
For I will make you a name and a praise
Among all the peoples of the earth,
When I bring again
Your captivity before your eyes,
Saith the Lord.

"O ZION, let not thine hands be slack!"

WITH THE exceeding great and precious promises, Zion may well Go Forward in the strength of the Lord.

The hands of Zion are not slack, but are reaching forth to all the nations.

Zion is sending forth her Messengers and her Messages unto all the earth.

AND THE ingathering is wonderful.

BEFORE OUR EYES, as we dictate these Notes, are letters received within the last few days, in our quiet retirement, from England, Scotland, Ireland, France, Germany, China, Japan, Natal, Cape Colony, South African Republic, Orange Free State, Palestine, Madras, India, British Guiana, Australia, New Zealand, Hawaii, etc. Many of these tell of Salvation, Healing, and Holy Living through faith in Jesus which has come to the writers by means of Zion and LEAVES OF HEALING.

WE HAVE rejoiced to approve this week of applications from a number of British soldiers in a Scottish Highland regiment now with the front with the British Army now in Orange Free State, South Africa.

WE CONTINUE to receive many interesting communications from South Africa.

These come to us from both sides in this terrible fratricidal conflict, which so delights the Devil, that great destroyer of men's lives.

OUR FRIENDS must excuse us from taking sides upon this question, no matter what our private views may be.

We feel that *all war is wrong*, and that without any exceptions.

It is sinful for Christian men to fight and destroy life.

We read that the command of God is: "Thou shalt not kill."

No human or demoniacal sophistry can ever justify murder in any form.

WE ARE praying earnestly both for Boer and for British, and especially for the members of the Christian Catholic Church who stand on each side, whom we have earnestly exhorted not to fight.

WE ARE willing that our people should go, if need be, on the firing line to remove the wounded and dying, and to minister to them.

We are sure that no one will accuse us for a moment of desiring that our people shall be other than helpful to the utmost extent of their power in relieving the sufferings, both physical and spiritual, of those who fall beneath the bayonet, the bullet, or the shell.

SO FAR AS WE yet know, not a single member of the Christian Catholic Church has been killed.

Mr. John Thomson, of the Natal Bank, Limited, at present in Pietermaritzburg, Natal, who was so long associated with the Branch of the Christian Catholic Church in Zion a

Johannesburg, South African Republic, until driven from the country by the war, in a letter written on February 17th, says:

I have met a friend who has come down from the front.

He says there are many followers of Zion up there.

He has been constantly on the firing line with the bullets and shells flying and bursting around him, but he took refuge under the Ninety-first Psalm.

He has asked me not to mention anything at present, but will give details to the glory of God after the war. . . .

May God bring this war to an end soon, and establish Zion here.

I do pray that we may have some of Zion's Messengers out soon to organize and lead us against the forces of hell.

The Christians are all scattered among the denominations, and so are powerless.

I bless God for what He is doing; and as I think of the work, as wave after wave goes out from Zion and sweeps away some uncleanness, I feel sure that the world must soon divide into two great camps.

This certainly overthrows some of what we have been taught regarding the Lord's coming.

I pray constantly that God may protect you and inspire you constantly.

MR. JOSEPH WEBB, who has been in charge of the Branch of the Christian Catholic Church in Zion in Johannesburg, South African Republic, writes to us from that city, toward which the British army is now moving, under date of January 28th. He says:

I am so glad that LEAVES OF HEALING is arriving regularly again.

We felt lost without it when the war first began.

Several September numbers did not arrive at all.

We are only a few left here owing to the war, but we are continuing our little Gathering.

The town is nearly destitute of English and seems quite foreign.

When the war broke out the members scattered, many going to the Colony.

Pray for us.

By the help of God we will be faithful.

This beloved brother is, as our readers will see, right in the line of the British advance, and in that great city which has so marvelously grown up around the rich gold mines of the Rand, which have so much to do with the present war.

THE ADVANCE of Lord Roberts will probably be direct upon Johannesburg, although it is possible that he may pass it by and strike at Pretoria, if he can get his forces between Johannesburg and Pretoria after overcoming the present resistance which is in his path in the northern part of the Orange Free State.

LET ALL our readers pray earnestly for Divine protection to this little band, and that they and LEAVES OF HEALING may be a blessing both to British and to Boer.

THE REV. J. BÜCHLER, late Overseer of the Christian Catholic Church in the Transvaal, has resigned his overseership, his eldership, and his membership in the Christian Catholic Church.

These resignations have been accepted.

It is essential and necessary, and for the good of the work in South Africa, that a strong American Elder shall be sent from Headquarters to take the oversight of this work when this cruel war ends, or before.

LET OUR friends in all parts of the world pray for poor, bleeding Africa, and that out of all this terrible conflict God will speedily bring a permanent peace.

We pray to our Father in Heaven that He will heal the sorely afflicted hearts who are mourning over their dear ones who have been hastily buried in nameless graves on these bloody battle-fields.

We pray for the widows and fatherless, and we are thankful that Zion is helping these in many ways.

WHO COULD rejoice over war, except one in whose heart is the spirit of Cain, the first murderer, who slew his brother?

War is ruled by the spirit of Satan, who, from the beginning, was a murderer, a thief, and a liar.

WISDOM is better than Weapons of War:
But one sinner destroyeth much good.

THE WEAPONS of our Warfare are not of the flesh,
But Mighty before God to the casting down of Strongholds;
Casting down imaginations, and every High Thing that is exalted against the Knowledge of God,
And bringing every Thought into captivity to the Obedience of Christ.

NEVER DID we feel more confident that these Weapons of Divine Wisdom, and Love and Power are the Mightiest Forces in the Universe in pulling down the Strongholds of the Devil, and in extending the Kingdom of God.

THE MIGHTIEST among all these Weapons is the Sword of the Spirit, which is the Word of God.

THAT WORD is not a dead letter.

Every word that God ever inspired is a Spiritual and Living Force today.

We rejoice that Zion's Sword is the Word of God.

Down into the thickest of the fight against Satan and Sin, Disease and Death and Hell, every warrior in Zion goes forward, fighting, following, trusting, rejoicing; for Zion goes from victory unto victory.

IT HAS been a glorious winter.

IN THE three closing months of 1899 Zion went forth into that historic Three Months' Holy War which profoundly moved not only Chicago's millions, but tens of millions of hearts in America from Ocean to Ocean.

The echoes of that war are still reverberating through all the earth.

The first three months of 1900 have also been full of work and of blessing.

Zion City was unveiled in the glorious All-Day and All-Night with God which opened the New Year.

Then, after a brief pause—although the work never ceased—Zion's hosts gathered for Conference and Communion and Coöperation in all departments of Zion's work.

Then Zion's Seventies were reorganized and extended.

Zion's Messengers were also sent forth in these first three months to three Continents—to Asia and Australia, and to Europe—with praise and prayer and rejoicing, and they have all entered upon their labors. The consciousness of God's rejoicing over Zion with joy, with love, and the singing of the angels, the Messengers from Heaven, has been with us every day.

God, even our God, has blessed us so that Zion has been made "a Praise and a Name in all the Earth," even at the moment when the enemies of Zion in Apostate Churches have been vainly endeavoring by their lies to make Zion "ashamed."

AND NOW, even as we write in our country home, the snows of winter are melting away.

The robins and the bluebirds in the Sunny South have sent their first messengers ahead today with the first notes of joy and of spring.

Even amid the melting snows, the bright green grass is shooting up under the warm rays of the ever-increasing power of the glorious Sun.

AND SO IT IS in our hearts.

The winter is over.

The warm breath of a Divine Spring-time is causing all the streams of life in Zion to melt and flow together into one great Stream of Glorious Power.

FAIRER and more beautiful than ever, Zion stands before all the earth, her glory undimmed, her face radiant with joy, her heart flushed with victory, and, with songs of gladness, her ever-growing hosts are going forth into the next three months of glorious conflict for her King.

God will give her yet more glorious victories.

CHICAGO was Divinely chosen to be the first great battle-field in which Zion should reappear in these latter days, clothed with all the gifts and graces of the Holy Spirit, purchased by the blood of Christ her King, to establish the Kingdom of God our Eternal Father.

GOD DESIGNED that we should fight, as the Messenger of His Covenant, our first great battle in Chicago with Apostate Protestantism in its largest ecclesiastical representation in America, the Methodist Episcopal Church, which has just issued its false and hypocritical appeal, entitled "The Seal of the Covenant."

WE ARE preparing for this first great conflict with the Apostasy in our arraignment of Methodism next May.

Its representatives will then gather at the Quadrennial Conference of that which we now call the Masonic-Methodist Episcopal Church.

WE PROCLAIM now that we shall unveil that Church's "Covenant with Death, and Agreement with Hell" made by its principal Bishops, Leaders and Managers, who are continually "bowing the knee to Baal" from degrees of depravity to still deeper degrees of shame and heathenism, in the darkness of the Masonic Lodge, where the Name of Jesus Christ the Son of God is forbidden.

HOT, FIERCE, and unrelenting will be our attack.

We give no quarter, and we ask for none in this conflict with the Devil.

As far as the Voice from Zion can reach from shore to shore of this great Continent, and over the Oceans from island to island, and from Continent to Continent, our Message from God will ring forth a call to Repentance and Obedience to Christ the King.

In vain will these priests of Baal call upon their God to save them from their impending doom.

Only immediate and unconditional surrender to God and Zion can deliver them.

CHICAGO will be our Mount Carmel next May.

Despite their sneers, we summon these betrayers of Israel to meet us before the God of Elijah there.

WE DECLARE that, while there are still "thousands who have not bowed the knee to Baal" in the Methodist Episcopal Church, yet the entire ministry, and all the ruling Elders of that Church, are guilty of the terrible Apostasy of either making the Covenant of Death and Hell with Baal, or of breaking God's Covenant by consenting to association with, and to the oversight of, those who have forsaken God the Father, God the Son, and God the Holy Ghost for Mah-hah-bone and Hiram Abiff.

THIS IS the reason for the spiritual drought and loss which have been manifested so severely for many past years.

Like Israel in the days of Elijah, the ruling powers in Church and State in America have given themselves over to the foul mysteries of Secretism, "having forsaken the Commandments of the Lord and followed Baalim."

DAY BY DAY and night by night, hour by hour and minute by minute, in the midst of all our engagements we have felt that we have been marching on to this Carmel.

We shall not stand, as Elijah did twenty-eight centuries ago, alone beside the altar of our God when we confront and challenge all the priests of Baal, and the prophets of the Grove.

We shall not stand, as John the Baptist did, alone before the Idumean Ahab and Jezebel of his time.

We stood alone with God when we came to Chicago. Now we shall stand with visible thousands, and with invisible tens of thousands of the hosts of Zion on earth, and hosts of Zion from above, to proclaim the supremacy of God, and the apostasy of those who walk in the statutes of the mythical Hiram, the heathen son of the widow of Tyre, while they pretend to be the followers of Jesus the Christ, the Son of God.

"THE GOD THAT ANSWERETH BY FIRE, LET HIM BE GOD."

WE SHALL slay no bullock.

We shall erect no visible altar.

We shall lay on it no sacrifice.

We shall not pour the water around the altar and the trench three times.

But we shall point to the Lamb of God slain from the foundation of the world.

We shall point to the altar of His atonement.

We shall point to His sacrifice, in the Name of that glorious Triune God who purchased our Redemption.

We shall point to that eternal Triune Faith for Salvation, Healing and Holy Living which finds its outward symbol in that glorious Triune Baptism which surrounds the altar and fills the trench with the Living Waters.

We shall utter the old prayer, which ran along the hills of the Holy Land, as we call upon God:

O Lord, the God of Abraham, of Isaac, and of Israel,
Let it be known this day that Thou art God in Israel,
And that I am Thy servant,
And that I have done all these things at Thy Word.
Hear me, O Lord, hear me,
That this people may know that Thou, Lord, art God.

WE THINK we hear the mockers from Dan to Beersheba in the Apostate Churches as they sound their *Ram's Horns* and Goat's Horns utter their screams of derision, when they read these words.

WE HEAR their mockery, even as Elijah did when he stood alone and heard it on Carmel long ago.

But we know that the doom of the priests of Baal and the prophets of the Grove awaits every mocker.

God will not accept their sacrifice.

But He does and will accept our sacrifice in Zion.

Not one of the prophets of Baal shall escape, when the long deceived people of God shout, "Jehovah is God!"

AND THEN the blessed rain shall come; then shall we hear the sound of abundance of rain; and the drought shall pass away; "the Times of Refreshing shall come from the Presence of the Lord," which have already begun in Zion; and "the Times of the Restitution of All Things which God has promised

by the mouth of all His Holy Prophets since the world began," shall yet more gloriously be unfolded.

Then the ingathering from all the peoples of the earth shall follow.

Then Zion, long held in captivity by Satan's arts throughout the ages, since the day when she was fettered first by Constantine; and then by kings and priests throughout the long dark ages in Byzantium and Rome; and then, once more, when she had nearly burst her bonds and was again fettered after the Reformation both in Britain and in Europe by the cruel falsehoods of Lutheranism, Presbyterianism, and Episcopalianism; and then, once more, when she had nearly escaped, and was fettered again by an apostate Congregationalism, and Methodism and Baptism, until, amidst all these Apostasies, she had disappeared for long ages in the prison house, chained to a dead church by creeds and customs, and hypocrisies and secretisms.

BUT GOD'S PROMISE never fails.

The glorious Bow of Promise is shining in the heavens.

The Sun of Righteousness is illumining the tear drops of myriads of weeping children of God.

Zion stands beneath that glorious sign in the heavens radiant with joy, fresh and lovely as in the morning when God first saw her, His own creation, in Paradise.

And now, after all the mutations of nearly six thousand years of Time, she stands forth revealed to all the earth in the Christian Catholic Church in Zion, a Stronghold for all God's afflicted people in all Nations.

MOCKERS, call on the name of your god for the fire from heaven!

Howl from morn even until noon, " Oh Baal, hear us!"

Leap upon your altar in the noonday sun and curse us, and curse Zion, as ye shall, from the coffin of Hiram Abiff!

Cry aloud, since you say Mah-hah-bone is God!

Tell Mah-hah-bone, or Baal, that he will have to stop musing, sleeping, or journeying; he will have to be waked!

Cut yourselves with your knives and lances!

Stir up all the generation of vipers in all the million tongues of the poisonous serpents of the press!

Pray for Zion's downfall, and for Dowie's death!

But know this, that the Lord hath established Zion, and that upon her altars she ever maintains the Living Fire.

Ye shall pass away, like those of Elijah's and John the Baptist's day, into the darkness whither all the Apostates of all the ages have gone.

There will be "no voice nor answer nor any that regard."

The day of Apostate Denominationalism will soon be over.

The time for the Evening Sacrifice on Carmel has once more come.

ONCE MORE we hear the sneer and mockery which greets these words, and the fresh outbursts of Satanic hate which will follow them.

But the Fire has been kindled, and it will never be put out.

The Day of Redemption has come.

ALL ISRAEL shall be saved.

The fulness of the Gentiles (the nations) has come in.

THE SURE WORD of prophecy is being fulfilled:

When the enemy shall come in like a flood,
The Spirit of the Lord shall lift up a Standard against Him.

But it is better in the beautiful reading of the Revised Version:

For He shall come as a Rushing Stream,
Which the breath of the Lord driveth.
And a Redeemer shall come to Zion,
And unto them that turn from transgression in Jacob,
Saith the Lord.
And as for Me,
This is my Covenant with them,
Saith the Lord:
My Spirit that is upon thee,
And my Words which I have put in thy mouth,
Shall not depart out of thy mouth,
Nor out of the mouth of thy seed,
Nor out of the mouth of thy seed's seed,
Saith the Lord,
From henceforth and forever.

LET ALL God's Israel know that the Year of Jubilee has come.

That Zion City is in sight.

That the gifts and callings of God are without repentance.

That God hath closed them all up unto disobedience.

THAT HE MIGHT HAVE MERCY UPON ALL.

" OH, THE DEPTHS of the Riches both of the Wisdom and Knowledge of God!

" How unsearchable are His judgments and His ways past tracing out!"

WE DICTATE these lines after a busy week of thought and work, and many hours of meditation and prayer.

We speak them far beyond the midnight hour amidst the silence of our little home beside the silent waters of our little White Lake, our Galilee, where the white snows and crystal icy garments are silently melting away under the silent stars.

In a few hours we shall once more set our face toward the great city, Chicago, from which Zion sends forth this Message to all the earth.

ON THE PLATFORM of Central Zion Tabernacle, God willing, we shall once more raise our voice next Lord's Day, the first day of the first week of the fourth month of this wondrous year.

We shall probably not sit again amidst these quiet scenes until after our Conflict with the Masonic Apostasy in May, God being willing.

We hope to stand on the afternoon of next Lord's Day before the hosts of Zion in Chicago with a Message from God in two parts.

First: "The Christian Workman's Duty: Shall Christ or Labor Unions Rule?

Secondly: Zion and the Apostate Churches.

LONG BEFORE these words are read by the majority of the readers, these discourses will have been delivered; the Ordinance of the Lord's Supper will have been again celebrated; large numbers will once more be received into Zion's fellowship, and we shall be launched upon our Spring work for God.

BRETHREN, PRAY FOR US.

TO WORSHIP Christ we must acknowledge Him as Supreme, and then obey His commandments and own Him as our Sovereign Ruler. We acknowledge that He owns us, spirit, soul and body; time, talents, all. Then He is bound to take care of His property if we will trust Him to do so.—Extract from Notes of Teaching of General Overseer in Assembly Room of Zion Home, preserved by a Deaconess.

FOR brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: I will also make thy officers peace, and thine exactors righteousness.—Isaiah 60:17.



HUMBLY SUBMITTING TO THE DEVIL'S WILL.

A VOICE TO ZION AND GOD'S PEOPLE IN EVERY LAND.

O thou that tellest Good Tidings to Zion, Get thee up into the High Mountain. Lift up thy Voice with strength; Lift it up, be not afraid; Say unto the cities of Judah, Behold your God! Isaiah XL:9.

PRAISE AND TESTIMONY MEETINGS.

Report of Meeting held in Central Zion Tabernacle, Lord's Day Afternoon, March 25, 1900. Testimony Meeting, led by Overseer J. G. Speicher, M. D.

Report of Meeting held in Central Zion Tabernacle, Lord's Day Evening, March 25, 1900. Testimony Meeting, led by Elder Eugene Brooks.

REPORTED BY S. D. W. AND A. W. R.

GLORIOUS testimonies to God's saving and healing power as manifested in Zion were given at the regular monthly Praise and Testimony Meeting for March in Central Zion Tabernacle. Some of them were accounts of healings among the most wonderful ever recorded in these pages, notably the miraculous healing of a leg which had not only been broken, but crushed under more than half a ton of iron. The same witness told also of his healing of blindness when the optic nerve was said to have been destroyed by an injury.

Another remarkable testimony, full of interest, was that of Rev. Emilio Olsson, missionary to South America, who, in that far away Continent, had read LEAVES OF HEALING and had come to the United States determined to see Zion. The attempt of the denominational ministers to influence him against Zion, and his final severing of all ties with the denominations and application for membership in Zion, is another instance of the effect of envious opposition to Zion upon those who are true children of God.



CENTRAL ZION TABERNACLE

Although the General Overseer was not present, being at the time resting from the great strain of months of hard work, his people, under God, were loyal, and the great seating capacity of the Tabernacle was filled with an audience of earnest worshipers, among them many strangers.

What reply has the *Ram's Horn* to the unimpeachable testimony which follows?

Central Zion Tabernacle, Lord's Day Afternoon, March 25, 1900.

Overseer Speicher took charge of the services, which were opened by singing Hymn No. 201:

All hail the power of Jesus' Name!
Let angels prostrate fall,
Bring forth the royal diadem,
And crown Him Lord of all.

The forty-third chapter of the Book of the Prophet Isaiah was then read, closing with this prayer: May God bless the reading of His Word.

Overseer Speicher then said: Before we go to prayer I have a few words to say.

Thanksgiving.

We always have a great many things to thank God for in Zion. I think there is not a member of the Christian Catholic Church here today who has not great reasons for rejoicing.

Since we met here last Lord's Day, there has not been a member of the Christian Catholic Church in Zion who has passed away, as far as my knowledge goes. I think I have full information concerning the Church in this city. There have been but two deaths of members in this city so far this year, and this is the eighty-fourth day of the year.

There have been a few little children who have passed away, I am sorry to say, but very few among all the thousands of the Juniors and the babies. The Evil One has afflicted the little ones very severely this trying winter time, but there have been only four or five babies of members of this Church who have died. I think we ought to thank God for that.

There has been a good deal of sickness, even in the Christian Catholic Church in Zion, but God has heard the prayers of the people and of the Elders, and of the General Overseer.

Then I desire to thank God for the continued prosperity of Zion, spiritually, financially and every other way. Zion was never more united than it is today; all the attacks of the enemy have only made us a more united people than we were ever before.

I know of no one who has become frightened at the noise of the *Ram's Horn*. I know of no one who has been turned back, afraid that Zion would pass away at the blast of that miserable little paper. Does any one know where the *Ram's Horn* is? It will be buried so deep that it will never be resurrected. God will not let that lying paper continue its iniquitous business. I believe that shortly it will find its place where the lying editors find their place—in the grave.

The *Ram's Horn* has the antagonism of all good, right-thinking and candid people all over the land. A man came to Zion not very long ago. He did not know much about Zion except what he had read in LEAVES OF HEALING, and possibly with the association of one or two who had been in Zion. He now personally met Dr. Dowie. He wished to examine into the work of Divine Healing and of the work of Zion.

He was a missionary to South America and was connected with various missionary enterprises. I will now read a letter which he has written to Dr. Dowie.

Splendid Testimony of Rev. Emilio Olsson, Missionary to South America.

Dr. Speicher then read the following letter written by Dr. Olsson to Dr. Dowie. As the significant point of the letter was brought out, showing how God led this able Messenger to

South America into Zion, the audience broke forth into enthusiastic applause:

ZION, CHICAGO, March 24, 1900.

REV. JOHN ALEX. DOWIE,
General Overseer of the Christian Catholic Church,
Ben MacDhui, Montague, Michigan.

My Dear Dr. Dowie:—I am sending you this letter, written under the searchlight of the Spirit of Truth, trusting you will use it, mightily, for the good of Zion, in these and other lands.

You understand that I am willing to stand by every word that I have written, and to boldly give my testimony in Zion Tabernacle and before the world.

I also enclose an application for membership in the Christian Catholic Church, and a copy of a letter of my resignation as a member of Rev. Dr. A. C. Dixon's Baptist Church, Hansen Place, Brooklyn, New York, of which I am a member.

But, as I told you, I have no connection with any Board or Missionary Organization of any kind.

I shall be happy to stay in Zion Home until you return, and I hope then that I may have the privilege of a conference with you regarding future work in South America, and the golden opportunity to start the work of Zion in that neglected Continent.

Yours in His service, EMILIO OLSSON.

The following letter of resignation to his Church was also read:

A Significant Letter of Resignation.

ZION, CHICAGO, March 24, 1900.

REV. A. C. DIXON,
Hansen Place Baptist Church, Brooklyn, New York.

My Dear Dr. Dixon:—I hereby send you my letter of resignation as a member of the Hansen Place Baptist Church, as I can no longer, conscientiously, be a member of your Church or any other Baptist Organization, for since I arrived in Chicago my views on Baptism have changed, and I clearly see that the primitive Baptism of Triune Immersion is taught in the Word, and was practiced by the apostolic primitive Church.

I shall, therefore, ask Dr. Dowie to baptize me on his return to Zion. I have now sent my application for membership in the Christian Catholic Church, of which John Alexander Dowie is the General Overseer; and I further beg to tell you that I fully believe in Divine Healing as taught by Dr. Dowie, and for me now to remain in any other denomination than the Christian Catholic Church would not be true to my convictions as a Christian Missionary, and I would play the hypocrite, deceiving myself and others.

I, therefore, ask you and your Church to kindly accept my resignation, for the reason I have stated in this letter.

I know you feel sorry to have me leave your Church, but I feel I must obey God.

Give my kindest regards to all your members, and Mrs. Dixon, who has been so exceedingly kind and interested in my work.

Please tell Mr. Morgan, of London, of the step I have taken in joining Zion.

"The Lord that made heaven and earth, bless thee out of Zion."

Yours very sincerely, EMILIO OLSSON.

P. S. Many thanks for your kind letter received this afternoon, dated "New York, March 22, 1900."

An Earnest Letter to the Ram's Horn.

I will read also another letter that I have in my hand, which shows how little effect the lies of the *Ram's Horn* have upon those who have been in Zion. Many of the critics of Zion of any note have never been in Zion and know nothing about the work personally.

The following letter from a Methodist minister in Milwaukee to the *Ram's Horn* was then read. The reading was frequently interrupted with applause and laughter:

MILWAUKEE, WISCONSIN, March 20, 1900.

DEAR RAM'S HORN:—I have heretofore regarded you as a good religious newspaper and your editor as a Christian gentleman; but since I have read the issue of March 3d, I have reasons for reversing my former judgment; or to regard you as such as the Apostle Paul refers to, unto whom "blindness has happened in part." See Romans 11:25; 2 Corinthians 3:13-16.

In your issue of the 17th, you still declare that what you had before given to the public was all true, and that you had proven the man Dowie to be a "charlatan and an arrogant pretender."

Surely you could not have read LEAVES OF HEALING of March 10th, or you would have "hauled in your horn."

In this number of the LEAVES, overwhelming and well-corroborated testimony is presented, such as would convince any sensible and reasonable jury of men that the *Ram's Horn* had published an array of arrant falsehoods, unprecedented in the history of religious journalism.

After hearing the presentation of each and all the charges against the Doctor made by his enemies, the exact quotations, and the evidence in defense, fully corroborated, the vast audience, numbering thousands of intelligent men and women, from outside as well as inside the Christian Catholic Church, including some from the newspaper press of the city, rendered an almost unanimous verdict against the *Ram's Horn* and the Doctor's many defamers.

I am not a member of the Christian Catholic Church, nor do I claim to be a "Dowieite" or any other ite; but I have studied very carefully both the man and his work for the past three years.

I was on a committee to investigate his work, and report to a body of clergymen to whom I belonged. This committee consisted of four men; two were friendly to Divine Healing and two were opposed to it, and bitterly opposed to Dr. Dowie.

The investigation continued through many weeks. In my investigation I studied much of Zion Literature, and corresponded with many persons who had publicly testified to having been healed through the Doctor's agency, and with a considerable number who knew of their healing; among them, ministers, physicians and others. I found overwhelming evidence that the "signs following" referred to in St. Mark's Gospel, 16:18, do attend the ministry of the Rev. John Alex. Dowie.

The report, which was accepted by the Association, was lengthy and was signed by all four of the committee.

It says, among other things: "A careful examination of the reports received show that in every case the subjects of the reported healings, by their testimony, confirm the published reports; that in several cases there is corroborative testimony of such a nature as would warrant a belief of actual healings having taken place."

Again: "There has been no evidence of fraud, or of a design to deceive the public."

Also: "Your committee have had some opportunity to hear personal testimony concerning claims to healings; some of them highly favorable, and especially favorable to Dr. Dowie and his work."

I noticed that a large part of your charges against Dr. Dowie were old and exploded or refuted charges taken from the daily press of the city. They had been proven to be lies from start to finish; many of them as vile as they were false. I would not have thought that the *Ram's Horn* would have been caught in such a trap.

In regard to your correspondent, Dr. Ashmore, his findings are too antiquated altogether; he, too, has some "old hash."

Did he "hear that Dr. Dowie had, or was to have, a Bank?" (Established now over a year.)

It might seem strange to those knowing the facts that no mention should be made of the extensive Printing Plant, running to its fullest capacity; of the College, fully equipped with a Faculty of learned Professors and Teachers, for instructing in the lower and higher branches of education.

Dr. Ashmore says nothing about the Zion Seventies, nearly a thousand in number, who are going through the entire city, visiting every house and business place, among the high and low, the poor and the rich alike; distributing good religious literature; relieving the poor, praying with the sick, and gathering in the outcast, as opportunity may offer, out of which kind of labor a Home of Refuge has been established at "Zion" for fallen women.

This kind of work might have been considered un-Pauline to Dr. Ashmore, had he known about it.

Give us facts, and fresh news, *Mr. Ram's Horn.*

Dr. Dowie has now associated with him in this work about 140 ministers who are teaching the same doctrines, and are exercising the same Gifts of Healing. Read Acts 5:38, 39.

Did you ever hear anybody say that the *Ram's Horn* opened their eyes and made them live a more perfect life? Who would want the *Ram's Horn* to pray for them?

Voices—"Nobody."

Overseer Speicher—The Methodist Church has appointed a week for fasting and prayer. I think they need it. (Laughter.) It is a good thing, if they will come in the right spirit. The question is, Do they really mean what they say, or is it for a pretense and a show? It is a call from the Bishops of the Methodist Church, the great majority of whom worship the god of the Freemason. They are Baal-worshipers, pure and simple. To which god will they pray during that week? Will they keep out of the Freemasons' Lodge that week? Do you think they will?

Voices—"No."

Overseer Speicher—It would be a good thing if they did. They are lamenting because during the year they lost thousands of members from their Church. The wayside for the whole year is strewn with the dead. They ought to call for prayer.

Opinion of a Roman Catholic Writer Concerning the Methodist Church.

I will read what the *Catholic News*, of New York, a Roman Catholic paper, says about the call for prayer:

Two things are demonstrated by this appeal to the members of the Methodist Church—first, that the Catholic practice of fasting and prayer is copied, and second, that American Methodism, the strongest sect of Protestantism, is beginning to go down. The so-called evangelical Protestants have in the past not only criticized the Catholic habit of observing the Lenten season, but even practically denounced it. These Protestants, in their desire to be free from every possible taint of "Romish superstition," have made a religion that does not appeal to the higher nature of man. They have even refused to sanction the cross, the emblem of salvation. The result has been that their cold and undevotional churches have been steadily losing ground. Another reason for the decay that has set in is to be found in the surrender of Protestantism to the so-called "higher critics."

That is true, and there can be more said.

The Christian Catholic Church in Zion will go further, and say that the downfall of Protestantism is sure because of its antagonism to the truths taught in Zion. They are antagonizing God instead of preaching the Everlasting Gospel. They are going to pieces.

God will bless us just as far as we rest in His Word and are true to Him, and no further.

Every denomination has been blessed of God just so far. They have all had a little grain of truth, and they have been blessed accordingly; but when they deny the truth and antago-

nize the mighty work in Zion, they are beating against the Rock, and their ship will go to pieces. There is no help for them.

Prayer was then offered by Elder Williams, after which the announcements were made and the tithes and offerings received.

The meeting was then thrown open for praise and testimony.

INVOCATION.

Let the words of our mouths and the meditations of our hearts be acceptable in Thy sight, be profitable unto this people, and unto all to whom these words shall come, for the sake of Jesus, our Lord, our Strength and our Redeemer.

All members of the Christian Catholic Church in Zion here present, who have paid no fees to the doctors and druggists in the last five years, raise yours hands. (Hundreds of hands were raised.)

All who have not paid any fees to the doctors in three years, raise your hands. (Still more hands were raised.)

For one year. (The number of hands raised now increased to over a thousand.)

All who do not intend to pay any more fees to the doctors and will take Christ as their Healer, stand. (With a few exceptions, the entire audience arose.)

All who have been healed through faith in Jesus Christ, raise your hands. (Those who responded included nearly every one present.)

God's Power Delivers From Scarlet Fever.

Elder James R. Adams, 338 North State Street, Chicago, said: "I thank God very much today for the precious truth which Overseer Speicher has just read to us from the Word of God, which liveth and abideth forever, and that not only is Christ with us all the days even unto the end of the age, but that God and His Word are unchangeable. We can trust Him for Salvation and Healing as much now as at any time in the history of the world.

"My little son Willie was five years old last January. He hardly had passed his birthday when he took sick with scarlet fever. The hot, burning eyeballs, severe headache, back ache, and other symptoms were fully developed, and finally the rash came out. We never thought of going to medicine or calling in a physician. We called in the Great Physician. His mother and I simply laid him before God in prayer and asked God to deliver him speedily. Friday was the only day he missed school with the attack. On the following Monday morning God had delivered him completely.

"A week or so later he was taken with a fever again; a far more violent attack. The symptoms came out much more strongly. Again we took him to God in prayer. We had a considerably longer struggle this time, but God gave him victory again. I think he was in the house just one day. One of the neighbors came in and anxiously asked my wife about the boy; what was the matter with him, and my wife told her scarlet fever. She knew what we believed. She said, 'It will take eight weeks to get over this. The doctors say it has to run its course, which is six to eight weeks.'

"When his little sister took sick with scarlet fever, God delivered her also. We went before God and earnestly prayed that the baby might have something better than Divine Healing; that is Divine Keeping from sickness. God heard that prayer.

"I bless God that there is raised up 'a man sent from God whose name is John' Alexander Dowie." (Amen. Applause.)

God Instantly Reduces Dislocation of the Shoulder Joint.

Overseer Speicher read a short letter from Miss Mary E. A. Bolton, 6533 Minerva Avenue, Chicago, Illinois, pertaining to her healing.

Miss Bolton then said: "The sidewalks near where I live were almost like an icy sea, except in places where the snow had been shoveled off. I fell on the sidewalk between Sixty-third and Sixty-fourth Streets, on Woodlawn Avenue. The fall threw my shoulder out of joint, although I did not realize what was done, until I found I could not get up after two attempts. I found that I had no use of my right arm. My back was hurt some way, yet I never examined it or had any one else examine it to find out what the matter was."

Overseer Speicher—You are quite sure the shoulder was dislocated?

Miss Bolton—"Yes. I was compelled to lie there. It was about eleven o'clock, Sunday night, after the services here.

"God answered my prayer instantly. I had scarcely finished a short prayer when my arm went back into place, and then I realized what had happened."

Overseer Speicher—You felt the action of the ball going back into the socket?

Miss Bolton—"Yes, I heard it snap."

Overseer Speicher—It is very distinct. It is very easily felt. You had no physician?

Miss Bolton—"No physician."

Overseer Speicher—Your arm is well?

Miss Bolton—"Yes. I arose and walked home, praising God all the way. I asked Elder Tindall afterwards to lay hands upon it, and all soreness was removed."

Overseer Speicher—During that same week one of the members of this Church thought she could not come down here to hear Dr. Dowie's answer to the *Ram's Horn*, but she did go to hear Mr. Newell teach his Bible Class. On her way home, not very far from where this sister fell and dislocated her shoulder, the Devil tripped her up and broke her arm. Instead of sending to Zion she sent to the physician. A natural consequence, is it not—away from Zion for other teaching, and then when you get into trouble, go to some one else for healing?

She has been suffering with her arm, and has not been able to do a stroke of work since. This sister was healed without any human agencies at all.

Another Case of Healing of Dislocated Shoulder Joint.

William A. Huckins, 993 West Congress Street, Chicago, Illinois, said: "Last September, while in the employ of the Wells-Fargo Company, I dislocated my left shoulder joint.

"I went immediately to Zion Home and laid the case before Dr. Speicher. Together we took it to God. He prayed that God would put me in a position to receive the desired blessing. I had to stand before the Throne of Grace pleading that God would prepare me spiritually, for thirty hours.

"I thank God that He gave me strength to remain steadfast for thirty hours, looking to God alone for an answer to prayer. Dr. Speicher remained faithful by my side, and was a great help. But for such a man I could never have reached God. I thank God for Overseer Speicher. (Amen.)

"I have been in Zion for two years, and I do thank God for Zion. I was brought out of a life too awful to mention. It is my one object to serve Him through Zion and in Zion until my days are done. I shall maintain the truth of Divine Healing as long as I have breath in my body." (Applause.)

Overseer Speicher—I am sorry that Brother Salsburg, who had a similar experience, is not here. He is a tailor in Zion. Some criticism might come of this. Some people are never satisfied. A dislocation might go back of itself, but could a broken bone? "Surely the doctors would have to do something for a broken bone," say the critics. "God does not heal broken bones."

I have some clippings here which were given to me some time ago. Let me read them. They are from different issues of the South Chicago *Daily News*.

Overseer Speicher then read the following clippings:

IS A DISCIPLE OF DR. DOWIE.

THINKS PRAYER WILL HEAL A BROKEN LEG —A STRANGE HALLUCINATION.

SERIOUS ACCIDENT TO STEEL COMPANY EMPLOYEE.

At 1 o'clock this morning Christ McCormick, forty-eight years old, married, laborer, residing at 7912 Commercial Avenue, sustained a compound fracture of the right leg, between the knee and ankle, while loading scrap iron into a large iron box. It fell from its fastenings and struck him on the leg, with the result mentioned. The patrol wagon took him home. He refused to have medical attendance, saying that he was a disciple of Dr. Alexander Dowie and that the latter would cure the fracture by prayer.

Mr. McCormick, of Dowie faith, who was hurt at the mill about two weeks ago, is recovering slowly, and it is said he has great faith in the hospital of the Illinois Steel Company and its able surgeon and attendants. His many friends will be glad to see him around again.

Miraculous Healing of Compound Fracture of the Leg.

Christopher McCormick, 8829 Houston Ave., South Chicago, Illinois, then testified to having his leg broken, but said that he did not go to the hospital of the Illinois Steel Company, and

did not ask a surgeon to attend him. He said: "I had the Lord. That is best." (Laughter.)

Overseer Speicher—Tell what happened in your own way.

Mr. McCormick said: "Friends, please bear me before the Throne that I may be kept from saying anything which I ought not to say, but that what I do say may be for the honor and glory of God. (Amen.)

"I was employed, as the papers say, by the Illinois Steel Company. We have had a great many discussions there in regard to Divine Healing. A great many of the men called me a Dowieite. Thank God I am. (Laughter and applause.) The discussion always ended up with, 'Well, Mack, you are all right. The Lord can heal disease, but now suppose you get a broken leg?' My answer always was that if I walked obediently before the Lord, I would not get a broken leg. They said accidents would occur. To my mind there is no such thing as accident. It is all done deliberately and on purpose. But I always told them if I was so unfortunate as to depart from the sight of the Lord and the Devil should break my leg, I would still trust God for healing.

"That night I was not satisfied with the place where I was working. It was very dangerous. We were breaking up big castings, hoisting a three-ton ball sixty feet into the air, and then letting it come down. When it came down, of course something had to give way, and the pieces would fly. More than once they brushed past me. I thank God for His preserving care, and although I was kept in the same dangerous work, I was getting very tired of it. Not that I am a coward. God forbid that there should be a drop of coward's blood in my body; but I knew that I was doing that which I ought not to do, risking my life and limb for the sake of a dollar. That night at the supper table I said to my good wife, 'Pray for me tonight, because I am going into the valley and the shadow of death.' The night before a piece weighing about forty pounds just brushed my overalls. If it had hit me, I would not be here.

"I went to my work. Everything went lovely until ten minutes past twelve. About that time we were loading a large charging box with pieces of broken molds. The box was set on the edge of a pit where we put the molds. My partner took the small cable and hitched onto a big piece. They estimate the weight from 1400 to 1600 pounds. I think 1200 pounds enough. I hitched it onto the main cable, gave the signal, and the engineer hoisted it up. We got behind it and shoved it over to the box. Then it dropped, but it did not drop into the box right. I took a step forward to pick up a bar, when over came the whole thing and struck me on the shin.

"My partner had his back turned toward me. It crushed right down on the bones, and my foot lay across a seven-eighths steel bar. I grunted. My partner turned around rather surprised and tried to raise it with his hands. He could not do it. I told him, 'George, take a bar.' Being a very powerful man, he instantly raised it enough to pull my foot out.

"He said, 'Are you hurt?' 'Nothing, only my leg is broken.' He went after a stretcher. While they were after the stretcher Mack was busy. He was not paying much attention to the stretcher, because in going to work that night a Voice was saying to him, 'Can you conscientiously work in such a dangerous place?' Oh, the presumptuous fool that I was! I went on a little further to the office of the company, and to work, and the consequence was a broken leg. I asked God to forgive me my sin and take away this pain, for I was suffering a great deal. I was praying, 'Oh God, keep my wife from being frightened.' I wish she were here. She could tell you that she woke up hearing me call to her. She heard my voice the second time and got up and went to the door. I was down at the Steel Mills still, having lots of fun with the doctors.

"They brought the stretcher in. They laid it down alongside of me. One man touched me on the shoulder. 'Now,' I said, 'hold on, boys. Keep your hands off. Unless you can give me your word that you will not take me into that hospital I will not go onto that stretcher, nor let you put me on it.'

"The pain had all gone. There was a Voice there. McCormick knows what the General Overseer means when he speaks of the chariots sweeping low. There was a pale, soft light. I felt it and saw it, and I knew that the angels were there to fight, and McCormick was going to do his part. He had proved a fool, but he was not going to prove a coward.

"The foreman came in. They have a nice big building at the Illinois Steel Works, well supplied with beds and everything else. Plenty of sharp butcher knives are there, I suppose, from the effects I see. It is a rule of the Illinois Steel Company, if a man gets injured that he shall be taken to the hospital. Any foreman who allows him to go shall be discharged. I told the foreman that I was a free-born American citizen, and if they would not promise that they would not take me to the hospital, I would crawl out of the gate on my hands.

"They saw that I was getting chilled and took me into the gate-house at Eighty-eighth Street. I told the doctor who tried to interfere to keep away from me, that I didn't want to have anything to do with him. (Applause and laughter.) He wanted me to lie down on the stretcher, but I didn't trust them. (Laughter.) They laid me within three feet of a grate fire so that I would be sure to get warm. I laughed. I was having a good time. I was suffering no pain. They kept asking me, 'Haven't you any pain, Mack?' 'No, thank God.'

"Finally, the doctor said, 'Is Dr. Dowie your doctor?' 'No, sir,' I said, 'Dr. Dowie is not my doctor. Dr. Dowie is my minister, but the Lord is my Doctor and Healer.' (Amen.) 'Somebody has got to set that leg,' he said. 'The Lord will set that. I know in whom I am trusting,' I replied. (Applause.) He did not like that very much.

"They wanted to make a report, and the foreman came and asked if I would not allow the doctor to touch that broken leg so that he could tell just exactly what was the matter. I said he could from the outside of my overalls, but that was all. (Applause and laughter.) He took hold of it and twisted it a little bit. He pronounced it a compound fracture. He said, 'That leg has got to be amputated.' I said, 'Fiddlesticks! You're a fool. You do not know what you are talking about.' (Laughter and applause.)

"I was feeling better, because a big policeman had come in and told me that if I wanted a patrol he would send for one. The patrol came and took me home.

"The battle was not all over then, although the Lord had taken away the pain. I knew that the bones were going back into place because I could feel them once in a while slipping into place. But it has been a long, hard battle. God has been good. At three o'clock in the morning, before any Elder came, I asked for an assurance that I should have a perfect healing, and I got it. A warm flash passed over me, clear down to the tips of my toes.

"I stand today on both feet. The leg is a little weak yet, but the bones are all in place. The doctors have not cut it off, although the papers said they did. They even reported me dead. You can judge whether I am living or dead."

Overseer Speicher—How do we know that you have not a wooden leg now? (Laughter.) (Mr. McCormick showed the audience the portion of his leg which had been injured.)

How do you know that your leg was broken?

Mr. McCormick—"That leg was under about twelve hundred weight of iron. Something had to give away. I am sure it was not the iron."

Overseer Speicher—I saw the leg the next morning. It was on a pillow without any splints; without any support, except the bed and the pillow. This is a mighty healing. Both bones were broken. I took hold of the leg myself.

The only thing which was done was to ask God for the healing. There is still a little weakness in the bones, but is that to be wondered at? What do you weigh?

Mr. McCormick—"One hundred and ninety pounds."

Overseer Speicher—How much did you pay to the doctors for that?

Mr. McCormick—"Nothing."

Overseer Speicher—What would it have cost you for amputation?

Mr. McCormick—"Fifty dollars."

Overseer Speicher—Then you might not have lived.

A Voice—"When did this take place?"

Mr. McCormick—"The 9th day of November, 1899."

Overseer Speicher—It was not only a break, it was a smash. The doctor said it would have to be amputated, because the bones were smashed.

Tell what God has done for you in Zion before you were injured.

Saved and Healed of Kidney Trouble and Blindness.

Mr. McCormick—"I was saved in April, four years ago. The first light I got was through LEAVES OF HEALING. I was dying with kidney trouble, and was blind. The optic nerve

had been destroyed by a blow. LEAVES OF HEALING was read to me.

"Nominally, I was a Christian. I was a member of the Methodist Church, and I was a first-class liar and hypocrite. (Laughter.) I saw the point that Dr. Dowie made, that Christ was the Healer of His people 1900 years ago, and that He is just the same today. I took my case to the Lord, and He healed me. I wanted the hands of our General Overseer to rest in blessing upon me. I went into the healing room. Dr. Dowie was not there, but Dr. Speicher was, and the very moment he laid his hands upon me, there was a warm flash passed all over me. Sins which I had fought against all my life and never been able to overcome passed away from me.

"I told the Devil, when I lay with that crushed limb, 'Devil, you cannot kill me: God is not going to let you. I am going to trust God, even if I do make mistakes.'

"As I told the General Overseer, I am not going to tell you all the filth of my life. I simply say that before my conversion there was not a commandment I had not broken.

"For thirty-two years I lived under an assumed name because I had deserted from the United States Army in 1866. After my conversion I sent and asked the Government to forgive me, and I was pardoned.

"My father was a soldier and died in the service. The laws of the United States gave his children a pension. I had two brothers younger than myself. I was only fifteen when I deserted. I was only fourteen when I enlisted, for I gave a wrong age. My brothers were to get that pension, but they could not get it, because they could not prove that I was dead. When they brought it up to Washington, the commissioner told them 'That man is alive. He was two years ago in the City of Chicago. He was a member of the Christian Catholic Church, John Alexander Dowie, General Overseer; for he wrote to the War Department asking for a pardon for deserting. His letter was backed up by Dr. Dowie.'

"A detective was sent from police headquarters to look for me. Thank God, he did not have to go to a South Clark Street saloon, but he headed straight for Zion Home.

"I was never more surprised. I happened to be in Overseer Speicher's office. A gentleman was at the desk. Mr. Clemons was just going to give him my address when I came up. He said, 'Why, here comes the man himself. Come up here, Mack.' I went up. 'Here is an officer. I do not know but he has a warrant.'

"I shook hands with the man and said: 'I am not afraid of your warrant. I promised God when I started out, if He took me to the penitentiary or to the gallows, I would do what was right in His sight.' We had a nice little talk. He said he didn't have any warrant, but took out a very nice letter about this pension. I had never once dreamed of a pension. If I had not done right, if Dr. Dowie had not been a thorough preacher, if he had not scrubbed me severely, I would never have done what is right, I would never have known anything about this pension; and my brothers would never have gotten their money. It pays to do right.

"People are watching me in South Chicago and elsewhere. They say, 'There goes Dowie.' I feel that I am unworthy to have that name fastened upon me, but, God helping me, I hope never to bring discredit upon it." (Applause.)

Young Girl Healed When Dying.

Mrs. Minnie Caroline Moody, 16 East Sixteenth Street, Chicago, Illinois, said: "A young girl living in Manitoba, Canada, a schoolmate of my oldest daughter for several years, had been very ill, scarcely able to leave the house. What the trouble was could never be found out by her doctors.

"Last summer her mother wrote to me in great distress, telling me that her daughter had just been dismissed from the hospital, where she had paid for two weeks, they not being able to do anything more for her. She wrote to me in despair and wanted to know if there was anything that I could suggest. The girl scarcely recognized anybody, and the mother's heart was broken. Unless something could be done, the girl must die.

"I immediately wrote to Overseer Speicher, asking him to set an hour for prayer. Then I wrote to Manitoba, asking the only member of Zion in town to join in prayer at the girl's bedside at the hour set.

"It takes a week for an answer to come from there. At the end of the week, I heard that the girl was better, and was able to be removed to my friend's house, where she would look after her for awhile and pray with her each day.

"One day I met Dr. Dowie, and asked him to pray. He did so, and I wrote immediately to ask how the girl was. I received the answer from her. She had not been able to write for a long time, but she wrote asking me to thank Dr. Dowie for his prayers, for she was healed, and she hoped to be a blessing to her mother. I received a letter a few days ago from her, telling me that she was still well, and she hoped some day to be able to come to Zion, where she could see Dr. Dowie and thank him herself."

God Heals the Little Children.

Mrs. Nellie Louisa Marshall, 4652 Indiana Avenue, Chicago, Illinois, said: "I thank God for the healing of my little baby, aged fifteen months. Three weeks ago today he was taken with vomiting and dysentery, caused by teething. We prayed for him and the vomiting ceased. The dysentery kept up, and it seemed for a short time that he could not digest his food at all. I took him to Overseer Speicher and asked him to pray. He prayed for him, but he did not seem to receive perfect healing. I felt that if we trusted the Lord and did not worry about him that Dr. Speicher's prayer would be perfectly answered. I did not worry, but kept praying for him, and did not send for another Elder. I thank God that today he is perfectly well. Since that time he has cut two teeth.

"I thank God, also, for the healing of my little daughter. She got up yesterday morning with sick headache and seemed to have quite a fever. This morning she got up perfectly well."

Rev. Emilio Olsson, Distinguished Missionary to South America, Speaks Out for Zion.

Rev. Emilio Olsson, Androgue F. C. S., Buenos Ayres, Argentina, South America, said: "Dear friends, I am very glad the Lord has brought me 10,000 miles from South America to this wonderful meeting. I am deeply astonished and I praise God for His wonderful power in Zion. I heard of Zion while in South America. I longed to get here, some years ago, but the Devil somehow kept me away.

"The last time I was in Chicago I stayed over at the Moody Bible Institute. The students kept me pretty busy. I said, 'Take me over to Zion.' They said, 'You are preaching all the time; you're doing enough work, don't go to Zion.'

"Now the Lord has brought me here. It has been a real blessing to me. I feel happy to know the glorious truths of Divine Healing. I am trusting Christ as my Saviour, Healer, Cleanser, and Keeper. I am going back, by the Grace of God, to that dark Continent to tell those people of this wonderful Saviour and Healer.

"In South America there are millions who have never heard the Name of Jesus Christ. I have traveled 3000 miles through the heart of the Continent without meeting with a Christian. I have spent about seventeen years of my life and traveled in all the Spanish-speaking countries. I praise God for the wonderful blessing I have received, for God has permitted me to carry His precious Word.

"I have asked my Indian companion if he had ever heard of Jesus Christ. He said 'No, who is He? Where does He live?' I told about Him. These people were quite astonished to hear of Jesus Christ. One poor old man, eighty-six years of age, exclaimed from the depths of his heart: 'Blessed be God for this good news. This is the first time I have heard it.'

"We enjoy great blessings in Zion. I believe that God has raised up Zion to work mightily for the evangelization of the world, and for the coming of that Glorious Day of the Prince of Peace.

"I will not have time to tell you all about my travels and experiences down there, but I will tell you a little about my experience since I came to Chicago. My friends in New York said, 'Olsson, where are you going to stay in Chicago?' 'I know where I am going to stay,' I said. I did not tell them, but I was coming to Zion. It was in my heart, because two dear friends in South America said, 'Olsson, do not come back to South America this time unless you have seen Zion.' The dear ones in South America and the missionaries want to know about Zion. I wish some of these missionaries could have been here today to have heard these wonderful testimonies of God's power in saving and healing.

"I am a Swede by birth and my wife is French, and my children were born in South America, and now I am talking to

you in English. (Laughter and applause.) My preaching has been in Spanish for many years. My dear wife receives LEAVES OF HEALING and asks me to translate to her all about Divine Healing. She trusts the Lord as her Healer. She has given up medicines, which she had used for many years, and God has healed her.

"When I came here I met your distinguished leader. I had never seen him in the flesh before, and his kind hospitality and his noble face impressed me at once. He gave me a kind invitation to stay in Zion Home. I feel honored, this afternoon, to stand and speak from his platform.

"I am known to all the Mission Boards in New York City. Many of the missionaries and the secretaries of the big boards are my personal friends. I have spoken in leading churches in Brooklyn and New York, and came here recommended by the Board and Baptist friends in New York to speak in the leading churches in Chicago. (Laughter and applause.) I did not come to speak about Divine Healing; I came to speak about South America.

"I was given letters of introduction to the Chicago Baptist ministers and attended their meeting last Monday. They invited me to occupy their pulpits. I did not tell anything about Zion and where I was staying at this meeting. They said they were going to announce my meetings and that I would have a good time in Chicago. I guess I got into it. (Laughter.)

"Finally one of the preachers there asked me, 'Where are you staying?' I said, 'I am staying in Zion. I am the guest of Dr. Dowie.' (Laughter.) Everybody shook their heads and looked at me. They were all amazed, and so was I. (Laughter.) Some of them advised me, 'You had better get out of there quick, and get another hotel.' I said, 'What is wrong.'

"Then they began to tell me all these stories about Zion. I said, 'Dear friends, I will stay in Zion during my stay in Chicago.' (Amen. Applause.) They said, 'Your mission will be unsuccessful and, very likely, the pulpits in Chicago will be closed against you.' They began to threaten me. I straightened myself up and said: 'I have faced wild beasts in the depths of the forests; I have traveled through the heart of the Continent, surrounded by savages and tigers, and I am not going to be frightened away from doing what I think is right. (Applause.) I want to see the light.'

"I began to pray to God to give me more light, a reality, the true Light of God.

"One young man invited me to lunch after the meeting. After we got outside, he began to speak against Zion, and tell a great many stories. Finally I said, 'Young man, can you substantiate by positive facts every word you have stated to me? I ask you as a Christian missionary.' He said, 'No. I have only heard the people talk.' He told me he had never been in Zion and had never heard Dr. Dowie. He spoke of one paper, called the *Ram's Horn*. (Laughter.) The only wild beast in South America that made me run was the wild bull, and I ran from his horn. (Laughter.)

"I told him, 'Friend, I have no time to go and see the *Ram's Horn*. You had better stop speaking against Zion.'

"The stand I have taken in attending Zion, I have done for the glory of Jesus Christ. (Amen.) I have never spoken to Dr. Dowie, nor have any of his kind officers spoken to me, about joining Zion. I believe I have been led by the Spirit of God. God desires His missionaries to preach the Apostolic Gospel of Repentance, of Salvation and Healing and Cleansing, and full redemption through the precious Name of Jesus Christ. (Amen.)

"On Tuesday morning I called on Dr. Torrey in his office in the Bible Institute. He was very glad to see me. He said he would like to prepare some meetings, but I was a little late and all the dates were filled. I told him that I was staying in Zion Home. It was like throwing a wet blanket on the poor man. (Laughter.)

"We entered into conversation, and he said a great many things against Zion and Dr. Dowie. I said, 'I think it is very unkind of you to speak evil of Zion. You have only told me one side of Zion. Is there no good in Zion? Is not God working in Zion?' Then I told him what I saw last Lord's Day afternoon. I heard then, for the first time, the Doctor preach the Everlasting Gospel of the power of God. I said, 'I saw a great multitude of people standing up, testifying to the saving and healing power of Jesus Christ. Do you mean to say that you want me to believe that all these men and women are not honest people? Do you want me to take your testimony against about 2000 people? Doctor, I will do no such thing?' (Amen. Applause.)

"God laid Zion more and more upon my heart, until finally I said, 'I believe God has called me to come to Zion. I desire to work in Zion for the glory of God, and to spread this glorious Gospel down to South America.'

"This morning I preached in the Memorial Baptist Church. As soon as I saw the pastor, Dr. Crandall, I said to him, 'I am staying in Zion.' (Laughter.) He did not know what to say. I said, 'I tell you, before you invite me into the pulpit, because if there are any difficulties, I will go out. I sympathize with Zion.' He said, 'I am surprised, deeply astonished, poor Olsson. What are you doing?' I said, 'Let's know where we stand.' He said, 'Come into the pulpit. I will announce you, but do not say anything about Dr. Dowie.' (Laughter.) 'No,' I said, 'I came to preach the Gospel. I understand you have me down for a missionary sermon.'

"Into that pulpit we went. I was preaching from the glorious text, 'Go ye into all the world and preach the Gospel to every creature.' I touched upon what a Gospel it is; what kind of a Gospel we ought to preach. 'We ought to preach the Gospel of Repentance and of Salvation,' I said. Then I touched upon Divine Healing. (Laughter.) I said: 'Jesus Christ is the same yesterday, today and forever.' (Amen.)

"I told a story about His wonderful healing power in the depth of the Continent when I was traveling and just about to shoot the awful rapids of the Mederia Falls. We had a little Indian boy with us. He was sick with fever. I felt such a compassion for him, and began to pray earnestly for him. Immediately the fever left that little boy. He came up to me smiling, and we went on our way rejoicing. God saved our lives, and all we could do was to kneel and pray while we were shooting the awful rapids of the Mederia Falls.

"The meeting went on pretty well, but after I got through Dr. Crandall put his foot in it. He sat on me. He said that he appreciated all that Olsson had said, except about Divine Healing. He believed in Divine Healing, but he also believed in medicines. He said he was sorry for me that I sympathized with Dr. Dowie and Zion, because Dr. Dowie had done so much harm to all the churches in Chicago. (Laughter and applause.) He said that he had not known, when he invited me, that I held such views; otherwise, he would not have done so; that if any one desired to contribute to me, representing such views, they could do so.

"Dr. Crandall's foolish and bitter attack produced the usual effect. At the close of the service, between twenty and thirty persons heartily greeted me, and assured me of their sincere and entire endorsement of what I had said. This was accompanied with gifts amounting to a nice sum.

"May God bless the work in Zion. May God bless Dr. Dowie. (Amen.) I am going to stand up for him wherever I go.

"May power go out from Zion to the uttermost parts of the earth. I am willing to stand by every word I have spoken. (Amen.) I am willing to go back to South America or to Africa, or any part of the world, to preach this glorious teaching of Divine Salvation and Healing and Cleansing through the blood of Jesus Christ, our blessed Redeemer.

"I am expected to speak in some other missionary gatherings, but I am going to tell my friends I belong to Zion. (Applause and laughter.)

"Pray for me, that God may make me strong in the Lord, and in the power of His might.

"I hope to go back to South America, because I believe there are many jewels there for the Redeemer's Crown.

"Think of those dear people, who have never heard the Name of Jesus Christ. There are millions upon millions of them. Think of the wonderful opportunities you have in Chicago and in Zion Tabernacle, where you hear the words of the Lord spoken Sabbath after Sabbath, and nearly all week. God can use every one of us. You may not be able to go to the missionary field, but you must help somebody else. Pray to God to raise up men and women who believe with heart and soul in these Divine Truths, in Divine Healing; who believe in the power of the Holy Ghost.

"I believe that the coming missionary enterprise of the world in the Twentieth Century will be a great manifestation of the power of God on the mission field; not only to save

those heathen, but also to manifest His great power by healing them.

"May God bless your distinguished leader, and may God bless every one here on the platform and every one in this great assembly for His glorious Name's sake." (Amen and loud applause.)

Overseer Speicher—I do not think that I need to apologize for our brother's quite lengthy talk. We have all enjoyed it. *I* did fully.

Are you all confident that God is in Zion and that He is the Healer of His people?

Voices—"Yes."

Overseer Speicher—All who will obey and serve Him, stand and pray with me this prayer of consecration. (With a few exceptions, the entire congregation arose.)

PRAYER OF CONSECRATION.

Our God and Father, in Jesus' Name I come to Thee. Take me as I am. Make me what I ought to be, in spirit, soul, and body. Forgive all my sins; help me to do right; to confess; to restore; to do right in Thy sight. Give me Thy Holy Spirit, that I may be able to serve Thee acceptably, now and in the future, and till Jesus come. Help me, Oh God, to be of service in Thy Kingdom for the saving of souls; for the proclaiming of the Gospel, and for the saving of the lives of Thy afflicted people, for Jesus' sake. (All repeat the prayer, cause by clause, after Overseer Speicher.)

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 Christ; faithful is He that 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.

Central Zion Tabernacle, Lord's Day Evening, March 25, 1900.

The services were opened by singing Hymn Number 17.

Prayer was offered by Elder Eugene Brooks, who had charge of the meeting.

The meeting was then thrown open for praise and testimony.

INVOCATION.

Father, in Jesus' Name, let the words of our mouths and the meditations of our hearts be right in Thy sight, and help these people and any others to whom these words may come, now and evermore, in Jesus' Name. Amen.

Healed of Long Illness With Spinal Trouble Caused by Medicine.

Miss Belle Schilschorn, Elberon, Iowa, said: "I was taken sick in November with scarlet fever. I took cold, which resulted in a serious sickness. I took medicine in abundance, but nothing helped me. I was taken to the hospital at Independence, Iowa. The superintendent said when I came there that I was poisoned with medicine, and gave me up. He didn't think that medicines would have any effect upon me any more.

"I stayed in the hospital nearly nine months. In answer to the prayer of my good father and others, I was brought home from the hospital, with more ambition than strength.

"I started again with my work and began going down again. Physicians at home could do me no good, and I came to Chicago. I became no better. Then I went to a specialist. He told me medicine would never get me well. Then I tried electricity. The disease by this time had developed into spinal trouble. I would lie for days unable to move.

"One day a little slip of paper was handed me, stating that a man by the name of Dr. Dowie was going to preach in a Baptist Church in Englewood. I had always remembered what father had told me about prayer. I went and heard that sermon. That sermon is a part of myself today.

"I received a wonderful blessing. I went into the prayer room, Dr. Dowie prayed for me, and I was healed there.

"I had a cancer on my right cheek. It had been operated upon once by a specialist in this city. At this time I asked Dr. Dowie to pray for it. It was as large as a California plum. Dr. Dowie prayed for it just once, and it was gone. I have not had any trouble from that day to this. That was in the fall of 1894.

"I thank God for His mercy in keeping me all these years; and I thank God for Dr. Dowie and his teaching."

God Gives a Voice to Sing His Praise and His Gospel.

Conductor Burt M. Rice, 2674 North Forty-fourth Avenue, Irving Park, Illinois, said: "Before I wrote my testimony for LEAVES OF HEALING, two or three weeks ago, I suppose the Devil knew I was going to do it, and I awoke one morning with a very severe attack of bronchitis. I was prayed for and began to get better. About that time, I had agreed to go with Mr. Sprecher to Mount Morris soon. I was often asked, 'How do you expect to sing out at Mount Morris?' I said that I would go even though I could not speak aloud. When I started, that was just about the case. My voice simply would not work. I could not sing on the way out.

"When I arrived at the hall, there were a number of people waiting for us. They were a cold set; but they called upon me to sing, and I arose and sang with as little difficulty as I ever did. I sang several times quite as well as I usually have sung. I sang also the next day. God blessed the singing, whether it was good, bad, or indifferent. If you will take God at His Word, you will find Him true. I believe God allowed me to be tested, so that I would find Him as good as His Word."

Tuberculosis of the Bowels Healed. Comes Out of the Methodist Church.

Thomas Huston, Marinette, Wisconsin, said: "I formerly belonged to the Methodist Church. During the time that I was in that Church, I was taken very sick. I went to the minister to see if there could be anything done for me. He said the Lord afflicted me for my good. I was satisfied to accept that. I lost eight of my family, and two or three times I was brought to the verge of the grave. I was satisfied so long as it came from the Lord. I was telling one day how the Lord had afflicted me, when a sister said, 'The Lord did not afflict you.' I looked at her surprised. That was the first time I heard that doctrine.

"Later, I was under that doctor's care two months. He told me that he would have to give me up; that medicine would do me no good. I went to four other doctors, and they would not do anything for me. One night I threw my medicine away and said, 'Oh, God, I know that You can heal me.'

"I read a verse in James, saying that the Lord would heal me. I believed in what I read. I plead there until two o'clock that night with God. I got an answer. I thank God that prayer was heard.

"The doctors said that it was consumption of the bowels.

"Afterward I prayed for a dying child. That child got better.

"When I was living in Iowa I heard about Dr. Dowie, and about how many were getting healed. I believed it, because I had found that God had heard my prayers in my own behalf. When I went to Marinette I went into the Methodist Church. There were eight or nine who had been in Zion Home in the class meeting. We testified concerning Divine Healing.

"The minister came one evening and called Mr. Grandall, our class-leader, to the door. He said, 'Mr. Grandall, I want this kind of testifying in the Church stopped.' Mr. Grandall had his Bible under his arm. He took out his Bible and was going to show the minister what Divine Healing was. He said, 'I do not want to have anything to do with it at all. Dr. Dowie is nothing but a fanatic. I will not have that doctrine in the Church.' We continued to hold our class meetings as usual, talking Divine Healing. In two or three weeks the pastor called our class-leader, Mr. Grandall, out and gave us another.

"Revival meetings were being planned and we decided to remain until after the meetings were over. We attended the cottage meetings and testified in these meetings, because we had a little more freedom there. Finally, he gave up the cottage meetings, but we kept on. When it came to a close of three weeks' preaching with a congregation of about 800, he said: 'I have been in the ministry for eleven years, and I have never held revival meetings but that I have had from thirty to forty converts. There are hypocrites enough in this Church to damn it. It is a pity they were not out of it long ago.'

"We thought it was about time for us to go. We went out and started a little meeting of our own. The Lord blessed us. God has healed several sick ones, myself among the number."

God Heals Diseases of a Quarter of a Century's Standing.

Mrs. Lovina Clifford, 37 East Sixteenth Street, Chicago, Illinois, said: "I was afflicted for twenty-four years with rheumatism and kidney trouble and other diseases. A year ago last January I had the misfortune of having one of my limbs

broken. I called in a doctor, as I did not know what to do. I am sorry I did. The doctor was a quack. He did not understand his business. When I first read LEAVES OF HEALING, I found what the Lord was doing for others. When I first came here, I thought that I was going to be healed then and there, which showed how little I knew about Divine Healing.

"Zion paid my board for about four months or more last summer, for which I thank God.

"On the 23d of February last I was taken with pain all over, and had a very sore throat. I sent a request for prayer to Dr. Dowie. He prayed and the fever went down considerably; but still I was not well. The next day I sent for Elder Hoy. He asked me to look to the Lord in childlike simplicity. God healed me immediately of grip and of kidney disease, from which I had suffered for twenty-four years. The following night, after Elder Hoy prayed for me, there passed from my kidneys no less than a quart of very black blood and a sediment of thick pus. After that passed away there was no more pain. I have had no pain since. I have been able to lie on either side or on my back ever since without any difficulty. I had not been able to do so for many years. I was only in bed two days with the grip.

"I cannot tell you how much I praise God for delivering me from that distress. My limb came down two or three inches, and now it is getting stronger. I am getting better every hour. I feel better than I have for years."

Instantly Healed of Catarrh of the Stomach, Heart Trouble and Hemorrhage. Delivered From Rome.

Mrs. Sinclair, 7734 Vincennes Road, Chicago, Illinois, said: "I have been healed for the last three years. Three years ago last August was the first time I ever came to hear Dr. Dowie. It was in Tabernacle No. 2, and I came through curiosity. I had been treated by a great many doctors. I had catarrh of the stomach, heart trouble and hemorrhages. Dr. Rupert had performed an operation and told me nothing more could be done for me. I felt as if I had hardly another drop of blood in my body. For the first time I had gotten nervous. He said unless I had faith, nothing would ever do me any good. He told me about the woman in the Bible. I could not imagine what faith meant.

"I went to hear Dr. Dowie. He was talking about the nervous miserables. I thought, surely, he had seen me coming in, and was giving me a raking. Then he said he was going to pray for the nervous miserables. I thought that was the greatest blessing I had ever heard of. I knelt down and prayed, and a hot feeling went all through me. My hands had not been warm for years.

"I went into the healing room. I was a Roman Catholic and I thought, 'I only came in out of curiosity, and the Lord may strike me dead right here.' If ever I prayed in my life, I prayed that time. When Dr. Dowie laid his hands on my head a sensation went through me like an electric shock.

"From that day I have been well. I have never been nervous since, and the hemorrhages have left me. I praise the Lord for all that he has done for me."

Little Girl Healed of Asphyxiation.

"A week ago last Tuesday my little one, who is over two years old, inhaled the gas which had come out through the stove, as all the dampers were shut.

"When her father came in, he said, 'There is something the matter with the child.' With that I heard the death-rattle starting to come up in her throat. I picked her up, and we found that the life was going. Her father said, 'Bring her into the bedroom.' He took her by the wrist, and found the pulse had stopped beating. We prayed for her, and after some time the life began to come back. By the next day she was as happy as any child I ever saw in my life. She is well yet."

Janitor of Central Zion Tabernacle Healed of Asphyxiation.

Mrs. Ella Nelson, 37 East Sixteenth Street, Chicago, Illinois, said: "I thank God that I was healed of tumor in Tabernacle No. 1, in answer to Dr. and Mrs. Dowie's prayer. Since that time I have been kept by the power of the Spirit.

"Just three years ago this month my husband was converted in Zion, and was healed of a tapeworm. He has been perfectly well since. As many of you know, he is janitor of the Tabernacle.

"One time last winter he was preparing the water for the baptistry. It turned very cold and the water pipes froze up. He had a salamander in the basement trying to thaw out the water. He was overcome by the gas from it. He dropped on the floor, and how long he lay there, we do not know. Elder Simmons was holding a meeting in the prayer room at the time. One of the young men went downstairs and on the way stumbled over him. He could not speak. He was carried upstairs, and Elders Graves and Holmes prayed for him. After a short time he was all right."

Healed of Tonsilitis in Answer to Prayer.

Miss Ruth Holden, 1520 Michigan avenue, Chicago, Illinois, said: "Week before last I had tonsilitis. I was very sick. I had the chills and was seated out by the heater, but could not get warm. I cried all night. I could not go to sleep. Mamma telephoned to Zion Home. Elder Hoy came and he laid his hands on me. After he prayed for me, I felt much better. I wanted something to eat."

Elder Brooks—She is about seven or eight years old. When some of you testify your knees are trembling, and you cannot talk. Zion is raising up a generation which will stand before angels, men, and devils, and tell what God has done. We wretched unbelievers are always looking for the flesh pots of Egypt. We get down in the wilderness and are looking back. We are complaining with Moses and everybody else. I wish I were young again. I wish I were a boy growing up in Zion. Some of you children do not know your opportunities.

How God Dealt With an Unbelieving Campbellite Minister.

It will be four years ago in May since I came to Zion. I had never read LEAVES OF HEALING.

A year before that I had seen an old woman remarkably healed. I was on a platform preaching one night and a fellow came rushing up. I thought, "There is some fellow whom I have made mad, and he is going to do me up." I was half scared to death. He was looking for his sister, because his mother was sick and dying. I went down to see her the next day. I found her paralyzed in the right side and very sick. I talked with her a little, and when I said goodby, I said, "If we never meet again on earth, we will meet in heaven." That is the kind of bosh preachers talk.

The next day I heard that the old woman was well. I said, "That is a lie, because I was down there yesterday and saw her and she was about to die." My informant said she had been down to see for herself, and found the old woman just as strong and hearty as she ever was in her life. I visited her, and she told me she had prayed until four o'clock in the morning and the power of God had come. She had sat up. Then she thought, "Surely, this cannot be," and she fell right back.

She saw she had doubted God. She confessed her sin, and for another hour she prayed and promised God that she would go out and tell the neighbors what great things He had done. Again she was restored, and this time she did not stop, but rolled out of bed. She went upstairs and the children began to boohoo and yell like a band of Comanche Indians. The woman said, "I am all right."

She told them to go on and get breakfast, that she was going to do what she had promised God. From five o'clock until seven she told the people what God had done for her. Yet when I went down next day and saw that woman perfectly well, the Devil was so big in me as a preacher that I would not acknowledge it. There was nothing I could say against it, but in my ignorance I would not admit that there was anything in it. (Laughter.)

I know just how these preachers will lie. It is a wonder to me that Dr. Dowie does not go for these preachers harder than he does. They lie just like devils. It is wonderful what proclivities they have for concealing the counsel of God.

About six months after that I went to Ada, Ohio. Through President Lehr I heard of Divine Healing. When he told me about Dr. Dowie and Divine Healing, I said, "He is too wise to be a fool, and too good to lie; there must be something in it."

I Was in Very Poor Health.

I went down rapidly, physically. The last two sermons that I preached before I left Findlay, Ohio, I sat in the chair and talked. I was determined never to give up. I had push, if I did not have much health.

A man named Morrison came to me and wanted the baptistry to baptize in. He was about seventy years of age. I said, "Why is it that you are so long in being baptized?" He said, "I was in Chicago and Dr. Dowie got me to see that I ought to be baptized." I said, "Does he preach Baptism?" The Campbellites think that if a fellow is straight on Baptism he is straight on everything. He said, "I should think he does." I said, "There must be something good in Dr. Dowie if he is straight on Baptism."

I got worse, and finally made up my mind I would come. If I had to spend my money somewhere I might just as well spend it in Chicago. I came to Chicago with a hope and a desire to know. I landed on Twelfth Street and got a glass of milk for breakfast. When dinner time came around I said, "I came here to trust God," and I sat down and ate a hearty dinner. It did not trouble me a bit. For eight years I had had attacks of indigestion about three or four times every year. They would last from three to four weeks. From that time to this I have not had any trouble with indigestion. Before I saw Dr. Dowie my indigestion was gone.

I had constipation. I went to hear Dr. Dowie preach, and I saw these things on the wall. He showed me Divine Healing in the Word. I believe Dr. Dowie saw me. He got after me straight. When I arose and made that consecration there came a conviction over me that I have never felt before in my life. It never forsook me.

I went into the healing room. When Dr. Dowie touched me with his hands, I was going to be well, but I came out just as I went in. There were many other things wrong. I was in a Gettysburg, a Soudan and a Waterloo, all combined. I had one of the biggest battles that mortal ever had.

On Sunday in the Assembly Room I made this covenant with God, "I will never touch another dose of medicine; I will never have another doctor. If I die, I will die in Your hands." Within fifteen minutes the constipation passed away never to return.

I had something else that was worse than these two things.

For Eighteen Years I Had Suffered From a Terrible Sore.

I had stood in the pulpit and bled until my socks were soaked in my shoes. I had been operated on twice in Denver. I was operated on eighteen times in Kansas City, Missouri. For eighteen years I got no help. Before I left Chicago I began to pray that this sore on my body might be healed. For about six weeks I just besieged the gates of heaven night and day. During that time I laid what property I had on the altar. I gave up my $1,800 a year salary.

I asked forgiveness from a dozen people, and had to make right many little things. When I did that, God showed me what was the matter, and in three days after that the sore was gone and nothing but a little scab left. I never knew what it was before to have such spiritual blessing.

I do thank God that I ever came to Zion, and that I ever heard that man, John Alexander Dowie.

I do thank God that ever he led me into the Christian Catholic Church in Zion. It took me two years and a half to get in after I was healed, and it will take me more than 250,000 years to get out. I thank God I am here to stay.

The meeting was then closed with the following

BENEDICTION.

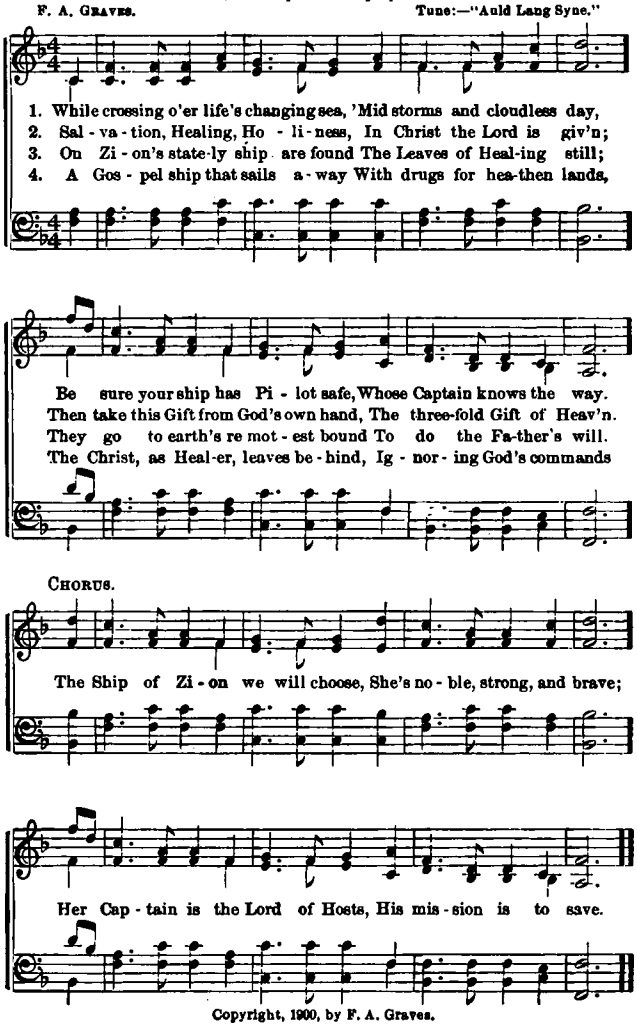
Beloved, abstain from all appearance of evil, and may the very God of Peace Himself sanctify you wholly, and I pray God your whole Spirit and Soul and Body be preserved entire, without blame unto the coming of our Lord Jesus Christ; faithful is He that calleth you, who also will do it; the grace of our 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.

THE FIRST thing is a perfectly honest heart and mind. The Devil has worked with and influenced humanity until the heart is desperately wicked and deceitful above all things. The tendency on the part of people is to deceive themselves. One reason why people deceive themselves is because other people have deceived them by their words and their example. When the seed of the Kingdom falls into good, honest ground, it brings forth good fruit.—Extract from Notes of Teaching of General Overseer in Assembly Room of Zion Tabernacle, preserved by a Deaconess.

The Ship of Zion.

"The Lord hath founded Zion, and the poor of His people shall trust in it."—Isa. 14: 32.

F. A. GRAVES. Tune:—"Auld Lang Syne."



Copyright, 1900, by F. A. Graves.

"Bladen der Heeling."

Wij vestigen opnieuw de aandacht op de Maandelijksche Uitgave van BLADEN DER HEELING in 't Nederlandsch, waarvan reeds negen nommers verschenen. Bij inschrijving doet men wel met No 1. aantevangen, daar de leesstof Goddelijke Waarheden betreft uit de H. Schriftuur ons overgeleverd, welke trouwens nimmer verouden.

VOORWAARDEN VAN INTEEKENING..

Leesgeld per Jaar 50 cts. Halfjaarlijks 30 cts. Afzonderlijke Exemplaren 5 cts. Honderd exemplaren van een nommer $3.00. Vijfentwintig exemplaren $1.00. Voor Predikers, Jongelings-Jongedochters- of andere Christelijke Vereenigingen per jaar 35 cts. Naar het Buitenland, franco jaarlijks 75 cts. en per half jaar 45 cts.

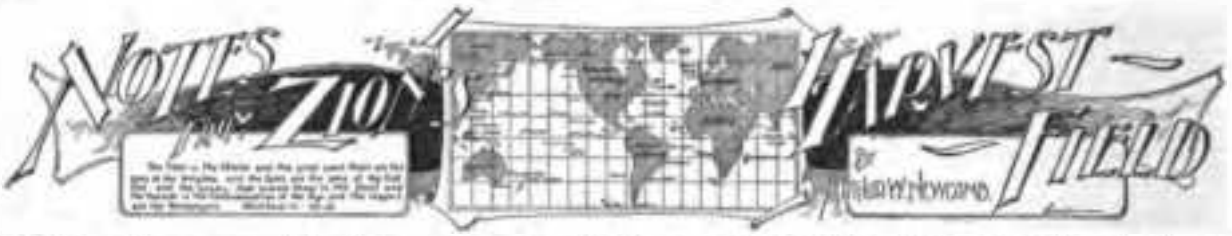
Not Looking Each of You to His Own Things, but Each of You Also to the Things of Others.—Philippians 2:4.

While the undersigned thankfully acknowledges the receipt of many addresses, he again calls the attention of the readers of LEAVES OF HEALING to the need of additional subscribers to the Holland Edition.

If you know poor Dutch families, will you not subscribe for and send them BLADEN DER HEELING?

Address EVANGELIST N. POS,
Zion Home, 1201 Michigan Avenue, Chicago, Illinois.

THE VOICE of thy watchmen! they lift up the voice, together do they sing; for they see, eye to eye, when the Lord returneth to Zion.—Isaiah 52:8



FOUR weeks ago a so-called religious paper made itself ridiculous in the eyes of all thinking people by a bombastic, malicious and utterly false series of articles, editorial and contributed, purporting to be an "exposure" of the "Dowie Delusion."

On the week following the appearance of this vile edition of his paper the editor wrote a silly leading article, in which he stated that his "timely or untimely exposure" had ruined Zion, and that the Movement was already going rapidly to pieces. In fact, from a careful reading of the editorial, the trusting reader would gather the impression that Zion was even then destroyed forever.

Yet on last Lord's Day afternoon over two thousand people assembled in Central Zion Tabernacle, Chicago, and joined in a most blessed testimony service.

On that day there were meetings for praise and testimony to God's power and love as manifested in Zion in uncounted cities, towns and villages in almost every land beneath the sun.

During the week which has followed, thousands upon thousands of letters have reached Headquarters, in none of which has there been a single word of lack of confidence in Zion or her General Overseer on account of the vile attack of this lying sheet. On the contrary, the mail has teemed with expressions of sympathy with and confidence in the General Overseer; with letters deploring the foolishness and wickedness of the hypocritical and envious "religious" paper, and with orders for Replies to the attack.

This editorial liar stated that the stream of people going to Zion would be greatly diminished. The decrease has been absolutely unnoticeable to the closest observer. On the contrary, the number of those who have set their faces Zionward increases with every passing day.

The fact of the matter is that this attack has rebounded with redoubled force upon the heads of those who made it, and that God in His great goodness has overruled it, as He has so many others, for Zion's good and His glory. The wide circulation of these lies concerning Zion has caused many who had not heard of the work before to seek the truth.

North Side Cottage Meeting.

Rev. James R. Adams, Elder-in-Charge.

God is wonderfully blessing the preaching and teaching of the Full Gospel on the North Side of Chicago, in the very vicinity where the institutions which have recently attacked Zion so bitterly are located.

Elder Adams writes as follows concerning that work:

A series of very noteworthy testimonies have been recently given at the various Cottage Meetings of the Christian Catholic Church North Side Mission.

Among those who have spoken "the word of their testimony" concerning the "notable miracle" Christ the Healer has wrought in and for them are: Miss Mary A. E. Bolton, healed after exfoliation of the whole mucous membrane; John Murdoch, healed of blood-poisoning in answer to prayer and laying on of hands of Dr. Dowie, God's honored servant (the first time the General Overseer ever rode out in his carriage, the gift of Zion's love, was to visit this Brother and pray for the healing, which instantly came); Mrs. P. M. Pederson, healed in Zion of fatal womb troubles; Miss Ethel Post, healed of bony cancer (osteosarcoma); August Fuhr, whose hands were practically burned to a cinder in a Chicago Avenue fire, but healed through the General Overseer's prayer and touch; Miss Ella Herschberger, healed of typhoid fever; Miss Anna Peterson, healed of consumption; Deaconess Jennie Paddock, healed of tumor; and a number of others. The last speakers whose witnessing God has, by His Spirit, blessed, were Capt. Carl F. Stern, of Zion's Guards, and his wife.

Mr. and Mrs. Stern told their story of the redeeming, cleansing and healing power of God at the State Street meeting, Friday evening, March 23d, and again at the Milwaukee Avenue meeting, on Wednesday evening, March 28th.

Mr. Stern is the General Overseer's personal attendant, and is thus in a position to know the daily and hourly life of Dr. Dowie as no other man living, being with him constantly.

Our hearts were moved within us as he told at these meetings how God had taken him from the "horrible pit" of drunkenness and from dissipation's "miry clay," set his feet upon the Rock of Zion and established his going so firmly in the way of holiness.

He told to eager ears how, in answer to Dr. Dowie's prayer of faith, he had been instantly healed of gout, brought on by sin. Especially were the people delighted to hear him tell of the General Overseer's abundant labors and great self-sacrifice of time, talent and strength for the building up of Zion, often laboring without rest for forty to sixty hours at a time. Such exhausting labor could never be long endured but that Christ is in him,

"a Well of Water
Springing up to Everlasting Life."

Pray for the North Side Cottage Meetings and for the Elder-in-Charge. God has greatly blessed many through them. Churches and ministers are alarmed and anxious because of the expansion of Zion; but the afflicted are being saved and healed in ever-increasing numbers.

Southern Michigan.

Rev. D. A. Reed, Elder-in-Charge. Evangelist Mary A. Reed, Assisting.

Driving over a widely extended field with horse and buggy, Elder David A. Reed and his faithful wife, Evangelist Mary A. Reed, carry the blessed news of the Everlasting Triune Gospel of the Triune God, Saving, Healing and Keeping mankind, spirit, soul and body.

As they go they carry with them Zion-on-Wings, the Little White Dove, and Zion Literature, those silent, but effective, preachers and teachers, which are tearing to shreds the tissues of lies concerning God and His people and are setting the people free.

The following letter from them tells something of how God is blessing that work:

We have just returned from a trip to Paw Paw, Lawton, and Coloma. We held two meetings in Paw Paw and called on all the members. God answered prayer and many were blessed.

The Reply to the *Ram's Horn* sold readily on the streets. One Baptist said when he read the *Ram's Horn* that he felt like going out and fighting an editor who professed to be a Christian and made such a fool of himself.

We visited a home in Lawton where a young lady was very bitter toward Zion when we were there a few months ago. She had been a sufferer for years with a complication of diseases. We prayed for the Devil to be defeated and did what we could. She has now turned to God, repented, confessed and is getting the real Zion spirit. God is wonderfully restoring her health. I send you her application for membership.

One lady near Paw Paw has been bound by Satan with fits since she was a child. She had as many as thirty in one day. She scalded herself very badly while in a fit—all over one side. It never seemed to heal, until three weeks ago a Zion lady gave her a copy of the LEAVES. She believed it, repented, confessed, turned to God, and received a very wonderful healing. She has had no fits since and the scalded surface is all healing up. She had no teaching but one copy of LEAVES. She was not a Christian until then. We send you her application. We will baptize her as soon as we have a baptism service.

We have sold about fifty copies of the Reply to the *Ram's Horn* in St. Joseph and Benton Harbor, on the streets, aside from what were sold in Zion Tabernacle.

Zion is more enthusiastic than ever since the attack of that vile sheet.

Royalton, Minnesota.

The bold, fearless teaching of Zion against all forms of wickedness, whether found in the Church of God, in the world, or in the Baal-worshiping Secret Lodges, awakens the fiercest opposition from hypocritical sinners everywhere.

The following interesting letter from the Conductor of the Gathering of the Friends of Zion at Royalton, Minnesota, where a series of Gospel meetings have recently been held under the auspices of the Gathering, tells of the stir created in the apostate Methodist Church and the heathen Masonic Lodge:

Surely Zion's prayers as well as those of my friends here were answered, for God was with us and gave us the victory.

There were about 300 attended the meeting.

The M. E. minister and some of his supporters were there, and God gave me strength and freedom of speech so that I was able to clear up their false teaching and falsehoods in the right spirit.

Last Sabbath was a very stormy, disagreeable day. Nevertheless there were about 100 at the afternoon meeting. Next Sunday, if pleasant, I expect a good attendance, and wish that you and all Zion will remember me in your prayers.

Last Sunday evening the M. E. minister preached mostly from LEAVES OF HEALING, after first trying to show that diseases and afflictions were sent by God.

He then claimed to show what an unchristian spirit Dr. Dowie had to call the churches apostate and to talk so ridiculously about Secret Societies. He was trying to play for sympathy and support as much as possible from the societies and churches here.

He said he did not believe in standing in the pulpit and calling people liars, and in the next breath called the General Overseer a messenger of the Devil, very plainly showing himself to be controlled by anything but a Christian Spirit.

Everything is red-hot here, and mostly all because the Methodists are fighting the truth.

I am defending "Dowieism," as they call it.

God helping me, I shall stand for the teaching of Dr. Dowie, if I stand alone; but it is not necessary, for I have quite a number who will defend this truth with me.

It may be the means of throwing me out of employment, as my employer is a Freemason. However, he has understood my views on Secret Societies for some time and is not so much in love with the Masonic order as he used to be.

I am praying God to give me strength to do right in any event. My faith is getting stronger that God will provide all I need, and I know He will.

We have enjoyed the Song Leaflets very much.

The papers are full of items about the wrangle in Royalton over "Dowieism" from here to Minneapolis.

Yours through faith in Jesus, B. W. BRUNNER.

Marion, Ohio.

Rev. Alfred F. Pence, Elder-in-Charge.

A loyal, united, happy people; the "common people" hearing the Word gladly; the "scribes and Pharisees" raging in envious hatred; God hearing and answering prayer for the healing and keeping of His children—these are some of the marks of the true apostolic Church.

Elder Pence tells in the letter which follows how the Branch of the Christian Catholic Church in Zion in Marion, Ohio, is living up to that standard:

God is wonderfully blessing, despite the efforts of the Evil One to do us harm.

Our Seventy workers are now systematically going from house to house circulating Zion Literature and telling the story of the "old-time religion" of Salvation, Healing, and Holy Living.

We find many, like Nicodemus, who "came to Jesus by night," who are fully persuaded that Zion's mission is of God, and who would gladly avail themselves of the blessings which come through her teachings, if they could slip in and get the blessing of healing and not identify themselves with the unpopular movement.

Many are influenced by the lies of the secular and "religious" press Some would rather believe a lie than the truth; but, as of old, "as many as received Him, to them gave He the right to become children of God."

We rejoice that Jesus is the same today. Zion's people here are loyal and always look to God for healing.

Many minor healings are continually taking place, and occasionally

Recently we have had healing of stricture, whooping-cough, pneumonia, fever, lumbago, appendicitis, blood-poisoning, rheumatism, and other diseases, all in different persons.

There are many deaths in the community, but Zion people are being healed and delivered from even death.

We greatly rejoice and praise God for His goodness and mercy to us.

We frequently appeal to the General Overseer by letter and telegram, and always get great blessing in answer to his prayers.

Toledo, Ohio.

Rev. William J. Stith, Elder-in-Charge.

We quote the following letter from Elder Stith, who sends us a testimony to the healing of a little girl:

I enclose copy of letter of Sister Otterbacher, which I received this morning, recording the healing of their little girl, who had been dangerously sick with measles and pneumonia.

This makes the third healing in their family within two months, each of the children receiving a wonderful deliverance.

The following is the letter sent by Elder Stith:

348 NEBRASKA AVENUE,
TOLEDO, OHIO, March 26, 1900.

DEAR BROTHER IN CHRIST:—It is with joy that I write these lines.

Our little Charlotte is well.

Yesterday at 2 P. M. she fell asleep and at 2:30 awoke, laughing, and played all the afternoon, although weak and trembling.

She also asked for something to eat, which she had not done for three days. The fever was all gone.

She was quite restful during the night, and the fever did not come back.

She ate well at breakfast and is playing with Minnie at this writing, for which I praise God and give Him all the glory.

I thank you, dear Elder, for your kind prayers.

Yours in Christ Jesus, (MRS.) LYDIA OTTERBACHER.

Mansfield, Ohio.

Rev. Cyrus B. Fockler, Elder-in-Charge.

Elder Fockler tells thus how God is hearing and answering prayer in his portion of the field:

God has been with us in answering prayer in a very noticeable way.

Friday night, just before our services, I was called by telephone to see a Mrs. Weddle, who is an earnest Christian.

She had a very bad attack of grip, and a tight cough with fever. We instructed her, and she promised to fully obey God.

We prayed and laid on hands, and yesterday she again telephoned me that she was about well, and that she at once that Friday night got better, and slept well.

We praise God for all this.

We have had three other cases.

A little girl, after prayer on Saturday night, at once began to recover and is now all right.

Our dear Brother Leiby we found with neuralgia in the head. When we prayed for him and laid on hands, the pain left at once and he is now again at work.

A sister who had been sick for some days with a fever, and something like nettle-rash, was delivered and healed. She was at church yesterday and is around as usual.

We praise God for all His wonderful works.

Blessing Through the German Leaves.

The following letter is from one who was blessed through reading the German LEAVES:

ENID, OKLAHOMA, March 19, 1900.

DEAR DR. DOWIE:—I have been reading LEAVES OF HEALING ever since New Year's.

I read it in German.

I cannot express how much good it has done me.

I was discouraged, and sad, and hopeless, and it seemed to be all dark about me. Just at that time I received a copy of LEAVES OF HEALING. I opened it and read it, and before I went to bed I could say with my whole heart, "God has blessed me wonderfully in the short time I have been reading this paper."

It has brought me many a blessing since.

After I get through with it I lend it to others. I believe it will bring blessing to thousands of other homes.

Your friend in Christ, PETER J. FRIESEN.

BEHOLD, the tempest of the Lord, even His fury is gone forth, a sweeping tempest: it shall burst upon the head of the wicked. The fierce anger of the Lord shall not return, until He have executed, and till He have performed the intents of His heart: in the latter days ye shall understand it.—

ZION CITY BANK.

BY DEACON CHARLES J. BARNARD.

ONE DOLLAR placed on deposit in our Savings Department entitles the depositor to a regular bank book. Small amounts will thereafter be received on deposit.

MANY BANKS throughout the country have reduced the rate of interest paid on savings deposits. We are paying four per cent on all accounts from $1 to $500 and three per cent on all accounts over $500.

ONE HUNDRED new accounts have been opened during the month of March. While we are very grateful for our steady growth, we desire every person who possibly can to open an account with us.

THE BANK OF ENGLAND earnings for six months ending February 28th were £736,149.

A PROMINENT feature of the new currency law is the refunding of the Spanish war bonds, four per cents and five per cents, a total of $839,000,000, into two per cent bonds.

IF YOU ARE going to Europe and the Paris World's Fair, we invite you to patronize our Foreign Exchange Department. Our drafts will be cashed in the Paris Exposition grounds. Letters of credit introducing our patrons to the well-known and reliable banking firm of Thos. Cook & Son can be obtained at reasonable rates. Information and assistance will be furnished persons holding letters of credit obtained through this Bank.

WE ARE enabled to draw our own drafts on the following-named cities and countries:

London, England.	Havre, France.	Spain.
Belfast, Ireland.	Marseilles, France.	Sweden.
Dublin, Ireland.	Toulouse, France.	Switzerland.
Edinburgh, Scotland.	Berlin, Germany.	Russia.
Glasgow, Scotland.	Hamburg, Germany.	Poland.
Vienna, Austria.	Bremen, Germany.	Turkey in Europe.
Prague, Austria.	Dresden, Germany.	Hawaii.
Antwerp, Belgium.	Fuerth, Germany.	Japan.
Brussels, Belgium.	Munich, Germany.	Canada.
Copenhagen, Denmark.	Amsterdam, Holland.	West Indies.
Odense, Denmark.	Rotterdam, Holland.	Philippines.
Aalborg, Denmark.	Rome, Italy.	China.
Wiborg, Finland.	Milan, Italy.	Mexico.
Helsingfors, Finland.	Florence, Italy.	Cuba.
Paris, France.	Luxembourg.	Puerto Rico.
Bordeaux, France	Norway.	

THE BILLS recently introduced in the United States Senate and House of Representatives providing for the issue of United States post notes of denominations of five cents to fifty cents should receive the hearty support of the Nation's representatives. The measure will facilitate the transfer of small sums of money by mail.

BAR SILVER is quoted at 60⅛ to 61 cents per ounce in the New York market.

MAY 22, 1869, ex-Secretary of the Treasury Chase wrote: "I have lived to see one currency provided for the people. I hope to live to see a national currency perfected into equality with gold."

NEVER BEFORE in the history of this country have the financial conditions been so favorable for the development of our industries. The gold standard brings this Nation into close relations with all the leading nations. Foreign capital will now seek investment on our shores. Factories and mills will teem with millions of operators, happy in the possession of good wages.

SENATOR BEVERIDGE, of Indiana, says: "If, then, the banker is merely the servant of business, if he is merely an agent of the American people, it is impossible that he should want to injure the people or their business, because that would injure himself. If the bank prospers only when the country prospers, it follows it is the banker's chief interest to guard the country's prosperity. And so the laborer and the banker stand side by side, with the same interests, the same purposes, and the same results following their actions; for, if either does anything that destroys the prosperity of the other or the prosperity of the country, he thereby destroys his own prosperity. And the welfare of the workingman means the precedent prosperity of the manufacturer who employs him. And the prosperity of the manufacturer depends upon the prosperity of the farmer, who buys everything he makes. And the prosperity of the railroad is possible only when rapid and general exchange to products of farm, factory and mine occurs."

THE AMERICAN BANKERS' ASSOCIATION and the Chamber of Commerce of New York City are interested in a plan for the education of young men in commercial branches. It is not intended that this plan shall take the place of a practical experience.

ONE DOLLAR per week deposited in this Bank, with interest added, will amount to over $285 in five years. We welcome the small accounts.

BEGIN saving today.
Deposit $1 or more.
We pay four per cent interest on accounts from $1 to $500.
Make a deposit for your children.
Money can be withdrawn any time.

CHECKS DRAWN on this Bank are payable through the Chicago Clearing House at par.

ALL BUSINESS entrusted to us, such as managing estates, making investments, drawing wills, and every detail in connection with the Bank, will receive careful and prompt attention.

THE AGGREGATE resources of all the banking institutions in the State of Wisconsin on December 2, 1899, was $148,342,776.

IF GOD'S people will persist in placing their money in the hands of ungodly men, they must suffer loss.

ZION MUST present an unbroken front to the enemy and be united in all things that tend to establish the Kingdom of God.

ZION CITY BANK, with its paid-up capital of $60,000, which will soon be increased to $100,000, and a constituency which numbers over 40,000 persons, takes a stand among the strong banking institutions of the country.

THE SILVER is mine and the gold is mine, saith the Lord of Hosts.

ZION CITY NOTES

BY DEACON H. W. JUDD.

PRAISE waiteth for Thee, O God, in Zion.

WE HAVE nothing but continued words of praise and thanksgiving to God for the continued manifestation of His love and the true loyalty of His children in Zion.

ZION EVERYWHERE continues to show her increasing confidence in her General Overseer and these Financial Institutions. New subscriptions for stock are constantly coming in from all parts of the land.

IN ORDER to secure the money to become a shareholder, scores have availed themselves of the plan suggested some time ago—viz, starting a Savings Account with Zion City Bank, and when the required amount for a share is in hand, have it turned over to the Association.

WHEN YOU decided to become a Christian and gave your heart to God, you certainly did not go to an unbeliever or an infidel for advice. Then why is it necessary before making your investments with us to seek the advice of worldly lawyers, and those who oppose Zion? How can you expect to get unbiased counsel from these sources?

WE HAVE yet to hear from one who has raised any objection to our Articles of Agreement, but, on the contrary, hundreds who have read it carefully have expressed their entire satisfaction with its conditions.



NATURAL PARK AT END OF PLAISANCE.
North of and Adjoining Site.

THIS CERTAINLY speaks well for our esteemed Attorney, Mr. Samuel W. Packard, who drew up the document, and who has been very careful and painstaking in all his labors for Zion. Having the utmost confidence in our General Overseer and this great work in which he is engaged, he accepted the position as legal adviser for Zion after having declined similar positions many times for worldly land syndicates.

WE ARE again pleased to make mention of the words of a responsible representative of another prominent and long-established real estate firm in this city, who said, "Zion has secured the finest piece of land in this State and Dr. Dowie can get at least ONE-HALF MILLION DOLLARS for his bargain any day and not turn his hand over."

BUT THIS land was secured for God and Zion and, as the General Overseer has said, no offer of any kind will be entertained for a moment. However, we merely call your attention to this statement in order to show what the world is inclined to say about our investment.

A NUMBER of important subjects have been considered during the past week, among them the locating and establishing of several manufacturing enterprises. Owing to the unsettled condition of labor in Chicago, many of the leading manufacturers are seeking locations outside where they can be free from these awful strikes which are constantly cursing this city.

MEN ARE realizing that one of the solutions of the great differences between capital and labor will be the securing of peaceable, sober and industrious consecrated men and women in their employ.

ZION'S FINANCIAL INSTITUTIONS are God's business educators for Zion, and hundreds of God's people have begun to save money who were unable to do so before they united with Zion.

ASK YOURSELF this question: Am I acting wisely before God when I approve of the spiritual work of Zion and deliberately turn my back on the financial?

WE BELIEVE many are depriving themselves of much spiritual blessing in consequence of their constantly procrastinating in this matter.

YOUR CORRESPONDENCE is solicited. We shall be pleased to furnish any information regarding investments in this Association. Copies of the Articles of Agreement to be signed by each Shareholder will be mailed upon application.

ALL DIVIDENDS are payable on the first day of January and of July in each year.

ADDRESS communications relative to this department to

ZION LAND AND INVESTMENT ASSOCIATION,
1300 Michigan Boulevard, Chicago, Illinois.

LIFT UP thy voice, O Watchman!
And shout from Zion's towers
Thy hallelujah chorus,
"The victory is ours!"
The Lord shall build up Zion
In glory and renown,
And Jesus, Judah's Lion,
Shall wear His rightful crown.

PRAY FOR US.

CHEERING WORDS FROM ZION'S GUESTS

NOTES FROM ZION HOME

THE regular Praise and Testimony Meeting held in Zion Home, Saturday evening, March 24, 1900, was conducted by Overseer William Hamner Piper.

After the usual opening exercises, the States represented were enumerated and found to be eleven in number, as follows:

Illinois, Indiana, Iowa, Michigan, Minnesota, Nebraska, New York, Ohio, Oregon, Virginia, and Wisconsin.

The following foreign countries were also represented:

Australia, Canada, China, England, and Japan.

The meeting was then thrown open for testimony.

ELDER F. A. GRAVES, Zion Home, said: "I suffered more the past week than I have suffered for two years from physical pain. I was taken down suddenly with a very severe attack of tonsilitis. God relieved me of it very speedily. My voice is coming back again. I give God all the glory."

MRS. JANE LILL, 533 Seminary Avenue, Chicago, Illinois, said: "I have been here eight weeks. I was terribly sick when I came. I was suffering a great deal one night and asked Elder Pence to lay his hands on me. He said my lungs were greatly congested. I thank the Lord it has gone. It went slowly. I am feeling very well.

"The Lord has healed me several times before this, but I never suffered so much pain in my life before. I could not turn in bed, and could scarcely move my arms for a whole week."

DEACON S. P. FOGWILL, 1343 Michigan Avenue, Chicago, said: "Last Saturday at supper I ate something that disagreed with me. I got worse all day Sunday, and Monday had a terrible time. I got Evangelist MacCormac to pray for me and I got better, but somehow or other the door was open and the Devil entered with grip. I did not get the victory until Wednesday afternoon about four o'clock. I thank the Lord for the full deliverance He gave me. I was in such a state that nothing but the direst necessity kept me from going home from my work on Tuesday and staying home on Wednesday."

ELDER EUGENE BROOKS, Victoria, British Columbia, testified to having been delivered from an attack of grip during the week. Instead of remaining in bed, as he felt inclined, he went to one of the early morning meetings and was graciously blessed and delivered from his sickness.

EVANGELIST W. E. MOODY said: "When the General Overseer laid his hands on me in the Ordination Service I received a conscious anointing of the Holy Spirit. I went expecting an anointing of the Spirit. Since then I have been called upon to pray with the sick in different parts of the city. I have seen at least three persons healed. I desire to go forth always in God's Light, in Christ's Name, and lay hands upon the sick and expect God to heal every time.

"I was threatened by the Devil one day last week with the grip. I had a good deal of pain. I went on my knees before God and prayed. The next morning, although I was feeling like staying in bed, I came down to the early morning meeting, and before the meeting was over I was feeling good again."

L. D. CARROLL, 1343 Michigan Avenue, Chicago, testified to healing of grip during the week.

MRS. W. H. PIPER, Zion Home, said: "About six months ago my hair started to fall out. This may seem to be a very little thing, but it meant a great deal to me. It gradually became worse. It became so bad I felt afraid to comb my head. About six weeks ago when I would let it fall on my back it seemed to be loose, and I could pull handfuls out. I did not think of praying about that. I thought if the hair came out, you had to let it come out.

"About four weeks ago I went to the hair-dresser to have my hair shampooed. When she touched my hair she said, 'Your hair is dead.' 'Dead?' I said. 'I never heard of any one's hair being dead before.' 'Yes,' she said, 'you will be bald in a few months.' 'What can I do?' I said. She said, 'There is nothing for you to do but to get all your hair cut off and it will grow out again.' But I didn't like short hair. She said, 'You had better let me cut it today. You won't be able to do anything with your hair.' I said, 'Can't I pray about it?' She said, 'That is not a thing to pray about.'

"I came home. I knew that Mr. Piper did not like short-haired girls. I thought I would come home and ask his advice. He did not like the idea, but didn't know what to do. About two weeks ago I went to the General Overseer and told him. He said, 'Oh no, don't get your hair cut off. I will pray for you.' I told the General Overseer I had to decide quickly, because I was losing my hair. He said, 'I will pray for you. You trust God.'

"The next day after he prayed, when I combed my hair, none came out. It seems like a different head of hair. The oil has come back. I have not had much oil in my hair for years. My maid often speaks about it. It is a wonderful answer to prayer, and I am so glad I had it, because I have often been asked the question by unbelievers in Divine Healing, 'What would you do if your hair started to fall out?'"

MR. KETTELL, Tipton, Iowa, testified to deliverance from the tobacco habit in answer to prayer.

DEACON W. S. PECKHAM, Chicago (late of Lafayette, Indiana), said: "I am very happy to be in Zion Home again.

"God has given us a wonderful victory in Lafayette. A Mr. Potts came from Warsaw, Indiana, to Lafayette to have his limb amputated, but God in a very few days gave him a live limb. The doctor had said the limb was dead up to half way between the knee and the hip. Last month five people were delivered from the desire for tobacco. One woman had used tobacco since she was four years old. It was a most remarkable case of practical paralysis from the hip down, the entire right side. I felt it was largely due to the use of tobacco. I can trace nine-tenths of the work in Lafayette to the distribution of LEAVES OF HEALING."

DEACON A. F. LEE, Zion Home, testified to having been kept from taking cold on several occasions when he had been subjected to exposure, and thanked God for preserving him through two winters in perfect health and strength since he had been taught God's will concerning the healing and keeping of His children.

MRS. W. S. PECKHAM, late of Lafayette, Indiana, said: "It was LEAVES OF HEALING that brought me to Zion five years ago. I was in the Home very nearly four months, although my healing was almost immediate. Souls have been converted and many homes been made happy in Lafayette. In looking back the past year I can see God's hand in it.

"As we left the depot, our son, who is in college there, had only a short time to bid us goodby, and we were wonder-

fully surprised at the people coming in by twos and threes, quite a little company of our mission people, who came to bid us goodby. There were both smiles and tears there."

Deacon and Mrs. Peckham reported fifty-two present at their last meeting in Lafayette.

MISS MAUDE TUPPER, Benton Harbor, Michigan, said: "It has only been a very short time since I heard about Zion. I had heard that it was all a fraud. I praise God tonight through the faithful prayers of Elder and Evangelist McCreery and Elder and Evangelist Reed I have been led to see that Zion is of God.

"I praise God for healing my weak eyes. I wore spectacles for about eight months and was so bad I could not go without them without having a severe headache. Some time ago I had a severe cold, and through the prayers of Elder Reed I was healed, almost instantly. For some reason I did not put my glasses on, and I began to realize I did not have any headache. I have not had them on since. My eyes are as strong as ever they were."

REV. S. W. JOHNSON, Shelby, Michigan, thanked God for his deliverance from the Baptist Church, and that the way had been opened for him to come to Zion.

EVANGELIST SARAH LEHR-KENNEDY told of her deliverance from doctors and medicines. She told of how her former friends had largely left her, but she had found truer and dearer friends in the Zion people. She said: "The Zion friends are surely the truest friends any one can have on earth."

EVANGELIST SARA LEGGETT-BROOKS, Zion Home, said: "I know what it is to be struggling against disease, and to be hopeless, after taking all the medicines that were brought to my notice. God wonderfully healed me a year and a half ago in Zion, and He has kept me ever since. My friends forsook me, too, but I have good friends now. I have word since leaving home that when my neighbors come to my father's home they never mention my name."

Overseer Piper—It is sweet to be forgotten.

JAY KING, Zion Home, told of his deliverance from being a vender of medicines. He had been brought to Zion through reading Zion Literature and the testimony of one who had been healed. He had been attacked by pleurisy last winter, had it very severely, but in three days' time was back at his work.

ELDER C. S. OSTERHUS, 1343 Michigan Avenue, Chicago, said: "One of my greatest deliverance is from the lie of the Church wherein they teach that sickness is from God. I thank God also for the deliverance from man, that is the physicians and sorcerers. I have in my life spent several hundred dollars seeking healing in that way. I never found it. I have always been disappointed. I thank God for the help that there is in seeking God for healing. I have received a measure of blessing. I thank God for Zion."

MRS. AUGUST ERNST, Portland, Oregon, said: "My husband used to say when we read LEAVES OF HEALING, 'Wife, if we keep on reading LEAVES OF HEALING and following up this doctrine, we will have to leave the Church.' I would say, 'If we stay in our Church we can work among our friends and bring this truth to them and be a blessing to them. As quickly as we are out of the Church they will not listen to us any more.'

"We tried it quite awhile. We found out they would not accept it whether we were in the Church or out of it. I praise God the time came when we were willing to come out of the Church. We have not used medicine for about four years. We have had different diseases and the Lord has healed and kept us, and we praise Him for keeping us since we are here, although we came from a warmer climate, Portland, Oregon."

MRS. DORA HECK, Moline, Illinois, said: "I attend the Gathering in Davenport, Iowa. We have been spreading LEAVES OF HEALNG. We gave them first to our friends and relatives and neighbors. Now we are going out and giving them to strangers and from house to house. Our Gathering is growing stronger and in numbers. We came to Zion to be baptized."

WILLIAM ROBERTS, Paton, Iowa, said: "I do not think that I am a very fair representative of Divine Healing, because I am as deaf as an adder, but I have faith to believe that if I do that which is right, I shall hear.

"Some thirty years ago I had a very severe spinal fever. It would be utterly impossible to tell how I suffered with it. In those days we thought that was an evidence that God loved us. I often thanked God that I had so much grace that I could stand it. I went a little further than that. I said, 'Oh, Lord, just let me have another pain. I want to feel a little more and more of how the Lord Jesus Christ suffered for me.'"

Overseer Piper—There are not many who do like that.

Mr. Roberts—"I never got the idea into my head that He suffered that I might go without suffering. God knew much more than I did. I was honest and sincere. But instead of giving me more pain, He took every pain away from me. That opened my eyes. I began to see that God did not want me to suffer that way.

"I have read LEAVES OF HEALING and my heart has been with the work. I have longed for the time to come that I might have the privilege of being in Zion and seeing for myself.

"I once thought the dirtiest language I ever read was when Dr. Dowie said I was a stinkpot. It did not take me very long to find out he told the truth. I have to fight, and fight again. I cannot say with some that the appetite for tobacco has all been taken away. But I would rather have that taken away than to have my hearing."

MISS MARGARET EINS, 411 Hancock Avenue, Detroit, Michigan, said: "I came here three years ago, and got healed of stomach trouble instantly. I went back home and in three months became worse. I sent in a request for prayer. Dr. Dowie wrote to me and said I was not trusting God; I was trying to trust Him. I sent another request New Year's and was healed again, and then I was healed of catarrh I had for nineteen years. Since I came back again this time I have been blessed wonderfully, and I praise God."

EVANGELIST W. E. MOODY, Vancouver, British Columbia, said: "I have been learning a great deal since I have been in Zion, and have been able to answer many of my friends in Vancouver and Victoria. They said I would find I was deceived, but I am not deceived. I intend to spend my life in Zion."

MRS. AMELIA MILLER, Winnebago, Illinois, said: "I thank God for the healing I have received since I came here. I thank the Lord for Dr. Dowie's teaching. I know it is right."

MISS FLORENCE WADDINGTON, Zion Home, said: "I always thank God He brought me to Zion Home, and that I have been permitted to live in Zion Home and work in the Literature Department, and go on the Seventy work and Saloon work. I am sure I have learned many things I could not have learned otherwise. I praise God He has kept our family in such good health since I have been away from home."

ELDER EUGENE BROOKS, Victoria, British Columbia, said: "I was sent out this afternoon to pray with two people, and before I got through we had nine on our list. I was very thankful when I saw the way in which Zion's teaching wrings confession and repentance out of those who have been stepping aside. A little child whom I was sent to pray for, who was only five years old, had to confess that she had been a little naughty. Before I prayed, she made a little prayer, asking God to forgive her, and promised not to rebel against mamma any more. It was very sweet. In another case, a mamma had to confess that she had felt very naughty."

The meeting then closed with singing the doxology.

NOTES OF THANKSGIVING TO ZION'S GOD

Extracts From The General Overseer's Correspondence

Compiled by O. L. SPRECHER, Private Secretary

NO TONGUE can ever express, or pen ever write, the story of God's wonderful blessing to humanity through Zion.

One's spirit is thrilled through and through as he reads the wonderful records of Christ's ministry when He was on the earth in the human form.

But who can describe the feeling which comes to those who realize that our Heavenly Father condescends to bless so abundantly the ministry of fallible man? To those who have the privilege of knowing somewhat of how He is answering the prayers of the General Overseer of the Christian Catholic Church, and of the faithful Ordained Officers and members of the Church, there comes a most inexpressible feeling of wonder, joy, and Divine love.

In the story which immediately follows, and the confirmation thereto, is recorded how our Heavenly Father in His great love and mercy graciously regarded a dying maiden whose cry for relief from doctors and their medicines was going up to Him, and how when the mother put aside these poisonous drugs and with her daughter trusted God, the wonderful healing came in the power of the Holy Spirit, for Jesus' sake.

On this and other pages of this paper are also found the marvelous stories of many others delivered through the faithful prayers of themselves and others in Zion.

Saved From Death by the Power of God.

GERING, SCOTTS BLUFF COUNTY, NEBRASKA, January 12, 1900.

MY DEAR GENERAL OVERSEER:—Desiring to glorify God and to help others to receive blessing from God, I send this testimony of Miss Etta Bertha Shobar.

She was taken ill the first of October. We feared it was typhoid fever, so we employed one of the best doctors in Gering. She was sick two weeks, and then got up and around.

I let her go to a school party two weeks later. She was taken worse again, and we employed the doctor again; but she grew worse in spite of all the doctor could do.

I knew she would not get well under that treatment, but I believed God would overrule it, as I did not want to give medicines myself. I prayed to God that He might manifest His power in the raising up of that child.

On the 19th of November Dr. Henry Dexter came to see her. My husband met him outside and told him she was just the same as dead, and if it would not offend him we would call in another doctor. He said all right; he had done all that he could do, and that he wished we had done that a week ago.

He sent for Dr. Mulan, a new doctor who had just arrived from Broken Bow, Nebraska. They held a consultation, and Dr. Mulan said to me that her vitality was all gone, that he did not see any chance for her then.

The two doctors went out to talk, and Dr. Mulan came back and said that Dr. Dexter had done all that could be done and he would not accept the case alone, but would come with Dr. Dexter and help do what we could. We said, "No."

He told me that my little daughter's life depended on my care and nursing her.

Dr. Mulan told Dr. Dexter he did not think she would ever get up, and he did not want to lose the case, for it would ruin his practice here. He did not know what the disease was, but he told one of our neighbors it was a queer case; he would like to counsel with the other doctors over her the next week. He advised treatment which would have killed her soon; but I would not use it, for she was left to die on my hands, and I would not do anything to help kill her.

Dr. Dexter left some arsenic pills, the last thing, and went away, I know, without any hope for her life.

I went to the bedside of my little daughter and asked God to save her. I knew He was the only One to trust.

I said: "Bertha, you have heard what the doctors said, and you know that God will save you. Are you willing to trust Him and not take any more medicines?" She looked so pleasant and said, "Now I will get well. I thought you wanted me to die, for you knew medicines would kill me. I told you so, and I told the doctor so; but you kept right on obeying the Devil."

I went and got a small glass of milk and took it to her. She said, "Oh, mamma, I can't take that. I would throw it right up." I said, "No, we are trusting in God now. Just take a little and see what God will do when we trust Him." She drank some and went to sleep and did not throw it up. She had not kept anything down for so long, she thought it no use to try.

I sent a request for prayer to Dr. Dowie for November 23d. I did not give any more medicine. But we let the doctor come; that was my husband's request.

She kept on gaining. The doctor came Monday, Tuesday, and Wednesday. Then I told him she had not taken a thing since Sunday. He did look surprised, and did show a little doubt. He said her lungs were very badly affected now and that the disease would settle there and consumption would be the result.

I sent again for prayer November 28th, on Monday morning. Monday night I was getting supper when she called me to come quickly, she was going to throw up. I ran to her, but she had thrown up. I said, "Bertha, I am afraid I have given you something I ought not to."

She said No; she felt it came from her lungs.

It was an abscess. It had broken; there was nothing but blood and matter came up. The next afternoon she threw up again about a teacupful of phlegm. She had no more trouble with her lungs, and has been gaining all the time.

There were prayers for her here at the same time there were prayers in Zion.

We hope that Zion will help to plant a true Zion here soon. We ask Zion friends, brothers and sisters everywhere, to pray that Gering may be blessed with a good true Zion shepherd who will preach the true Gospel.

Yours in Christ, (MRS.) CHARLOTTE M. SHOBAR.

A Confirmation of the Above by a Friend and Neighbor.

GERING, NEBRASKA, January 12, 1900.

DEAR DR. DOWIE, AND FRIENDS OF ZION EVERYWHERE,

Wherever the Little White Dove may fly.

Greeting:—I wish to add my testimony to the above.

I can say it is all true.

I was, with others, a constant attendant at the home of little Bertha when she lay sick. Well do I call to mind the agony of mind I had when I found she had to take the poisonous drugs from an infidel doctor's hand—all to keep down the clamor of a wicked people, as I knew the mother and child were opposed to doctors and medicine.

Oh, how often did she ask me while at her bedside to keep the doctors away from her and not allow them to give her any more medicine, as it was killing her.

Gladly would I have hidden her away, but I was powerless. I could only pray God to keep the poisonous drugs from killing her.

Finally the doctor told the mother that it all depended on her.

She then resolved to take it to a higher authority than man. She trusted God fully and gave no more medicines from that Sabbath Day when the doctors held the counsel over her.

Although she seemed to despair of her life that Sabbath night, by Monday evening there were signs for the better.

By Wednesday night of the same week she slipped out of bed, went to her box of clothes and dressed herself, and appeared at the kitchen door while the rest of the family were seated at dinner, creating no little surprise to her parents and others who saw her.

The doctor was very angry that same evening when told by the mother that his pills were still in the house and that none had been given since the Sabbath evening the consultation was held.

Then they raised the cry that it would settle on her lungs and leave her a consumptive. But our Father in Heaven also fooled them on that, by answering the prayers of Dr. Dowie and others for her lungs, causing her

to throw up the blood and matter the same day that the prayer was offered.

We praise our Father in Heaven for His answer to prayer in Gering, Nebraska, proving the truthfulness of His words that He is able to save both soul and body.

We are upbraided by professing Christians in this town for speaking of the Little White Dove so much and quoting Dr. Dowie so much. May our Father in Heaven open their blind eyes, that they may see the work that is being done through Dr. Dowie for God and humanity, and open their ears that they may hear the Word of God as it is spoken from Zion by Dr. Dowie through LEAVES OF HEALING to us.

May our Father in Heaven sustain him until Zion City is established. Amen.

W. B. COLE.

Liver and Stomach Trouble Healed.

WANATAH, INDIANA, March 20, 1900.

DEAR DR. DOWIE:—I am very thankful for your prayers for my healing.

I suffered a great deal of pain from the liver and stomach.

I sent a telegram to you for prayers, and was relieved from pains before ten o'clock P. M.

I praise God.

Your Brother in Christ, J. H. SCHWERDT.

Healed of Piles of Thirty Years' Standing.

Writing at Anaconda, Colorado, under date of March 17, 1900, Mrs. R. T. Moody says:

I still receive LEAVES OF HEALING and read it. I take it all around to my friends. Some of them love to read it—those who are trying to see heavenward.

I believe today I am perfectly healed of piles of thirty years' standing, through the answering of Zion's prayers.

I thank God with all my heart, and I thank Dr. Dowie and all of Zion's praying children.

Praise God, oh my soul.

My daily prayer is for the upbuilding of Zion.

Divinely Healed by God.

TIPTON, IOWA, February 17, 1900.

DEAR DR. DOWIE:—I have always believed largely in prayer, but I did not know there was such power, such Divine Power.

God had revealed Himself in part to me before, but now more fully.

I received Divine Healing on the 26th of January, just before twelve o'clock. Surely God answered our prayers.

It is wonderful! Wonderful! But I know it is true.

I was so completely worn out. For two weeks I slept and rested as best I could. I was deathly tired, but no pain. I understand now how all manner of sickness can be healed. The impossible is possible with God.

I thank you with all my heart.

Will send a few dollars, a "widow's mite."

Your Sister in Christ, (MRS.) L. LOWER.

Much Blessing Through Zion.

682 PARK AVENUE, CHICAGO, ILLINOIS, February 23, 1900.

DEAR GENERAL OVERSEER:—I praise and thank God, first of all, for our beloved General Overseer and teacher, Dr. Dowie; then for my husband's conversion and healing through Dr. Dowie's prayer and teaching, which transformed me from a Congregational (lukewarm) Christian to a consecrated zealous worker for God in Zion, and made me willing to go where God wants me to go and say what God wants me to say.

I thank God for my salvation and for my healing of chronic stomach and bowel trouble through Dr. and Mrs. Dowie's prayers.

I thank God for His keeping power. I have not been sick one hour to suffer in two years and three months, since I obeyed God in baptism and got into the Christian Catholic Church in Zion. Praise God!

I thank God for bringing ten members of our family into Zion, and that there are more to follow. I want them all every one.

I thank God I am privileged to work as a Seventy, and since the laying on of hands by our beloved General Overseer, God has blessed and filled me with His Spirit and love. I return again and again from our district with a heart full to overflowing with joy and gladness and good news; for God has answered prayers for the sick, and the devils are subject to us through Jesus' Name.

I thank God for dear Mrs. Dowie and her sweet Christian influence, and for every faithful Elder and Evangelist, officer and member of the Christian Catholic Church, and for beautiful Zion City on earth.

May God bless us all, and permit us to live many years to enjoy it.

Your Sister in Jesus' Name, (MRS.) J. F. PETERS.

Several Blessed Through Zion.

FOSTORIA, OHIO, March 6, 1900.

DEAR DR. DOWIE:—I received your letter of inquiry about Mr. Wells today.

Mr. Wells became much better at the time of prayer and has continued to grow better ever since, and is now quite comfortable. He will undoubtedly be out of doors in a few days, when the storm subsides.

Mr. and Mrs. Wells are dear old people and are earnestly seeking light

LEAVES OF HEALING is doing wonders for them, as it is for many others. We find no trouble at all to get people to accept and read it. People are becoming aroused, but many are afraid of their Church.

Our band is small, but growing.

We have one man who has been converted and delivered from the tobacco habit, who has tried many times in his own strength, but always failed.

My own health is growing better all the time. I am now doing my own work.

My husband and myself have just recovered from an attack of the grip. God heard our prayers and answered, thanks be to His Name.

We are getting nearer to the blessed Lord all the time. He is seldom out of my mind.

God is keeping our precious boy in the Philippines. He has been in fourteen battles and never had a scratch. He is in the best of health. He has been there nearly two years, but will be started home next month.

We give him into the Lord's hands every day, and He keeps him. We never worried one moment. We trust the Lord, and His promises cannot fail.

Now may God bless and sustain you and keep you safe till Jesus comes. We cannot tell you what gratitude we feel in our hearts to you for all you have taught us and have done for us.

God bless dear Mrs. Dowie.

Your Sister in Christ, (MRS.) J. A. NOBLE.

Prayer Answered for a Neighbor.

CRYSTAL, NORTH DAKOTA, March 17, 1900.

THE REV. JOHN ALEX. DOWIE.

Dear Brother in Christ:—We sent a request for prayer for our neighbor, Mr. Shepard.

The morning that the letter arrived in the Home, he felt such an easy feeling go over him, and has been gaining strength ever since.

He is up and around.

Dear brother, we are so thankful for your prayers, and pray that you and your dear wife may be long spared for the beautiful work.

Your Sister in Christ, (MRS.) A. ROBERTSON.

Wonderful Blessing Upon One Who Was Kept at Home.

Mrs. Julia M. Ostrom, Paxton, Illinois, wrote as follows under date of February 21, 1900:

DEAR GENERAL OVERSEER:—Enclosed you will find my small offering. I wish I could give more, and would give it just as freely.

I would so love to be with you all tomorrow and go to the new Zion City Site, but I cannot and give anything for the extension of the Kingdom of God. I feel it would be very selfish to go and delay giving my tithe one day just for my pleasure, when every cent is needed so badly at Zion's Storehouse.

Besides, I have learned I can stay at home and be wonderfully blessed.

I wanted to go to the All-Night Meeting very badly, but I could not, so I made the best of it.

Before retiring that night I prayed God's blessing on you all, and for the four who were going from Paxton, that they might all be blessed. I never thought of receiving a blessing myself.

Some time in the night I was awakened with thrills of the power of the Holy Spirit all through my body. Every one who has been healed knows the peculiar sensation better than one can describe it. I felt as though I must get right up and shout, I was so happy, but I knew it would not be kind to disturb the others, so I kept still.

At first I did not understand why such a blessing came. Then I remembered you were to pray for all members at a stated hour. I also remembered you were to pray for the relatives of the members afterwards, so I just prayed for my dear husband, that God would bless him at the hour of prayer.

What a comfort to me the "shall" is in 1 Corinthians 7:14, and ought to be to all wives.

I went to sleep again without getting up to see what time it was, because I am sure it must have been the time you prayed for the members.

You do not know the joy it gives me every time I read in LEAVES OF HEALING where you pray for all members of the Christian Catholic Church. I always think, "O, dear Lord, that means me!"

I am so thankful that at least one faithful person prays for me. I am thankful, too, that what I hear or read about you does not worry me for a moment. I have but one fear, and that is the fear of displeasing God. I know the Lord keeps you. Besides, I pray each day for Him to guide and keep you, and I expect Him to hear my prayers.



By Rev. O. L. TINDALL, M. A., B. D., Principal Ministerial Training Department.

ZION COLLEGE has missed very much the President's Friday afternoon lectures on Prayer for several weeks. They have gladly excused him, however, on account of the excessive work that has been thrust upon him.

His attention of late has been given to the goats and unruly "rams" which have been trying to butt down some of the strong walls of Zion, and to break into the fold. Their "horns" have been badly broken, but no breach has been made in the walls.

We miss also the lectures of Overseer George L. Mason, who was needing a rest from his labor, and is away in the South on a short vacation.

Evangelist Edward Payson Fisher is filling his place with much acceptability. He is giving the class an historical account of the great religious movements in the past, and of some of the great men who promoted them. He has noted the parallelisms between them and the present worldwide Movement and Mission of Zion. Those men were called of God to their work, and they suffered the same kind of opposition and from the same source—apostate churches.

The history is interesting. It does not take a learned man to see that it is repeating itself in these last days.

Those great men had to call the Church back to the plain principles of the Gospel. In Luther's time they had lost all. Justification by faith was gone and Divine Healing was not thought of.

Luther fought for the first, and Europe went to war over it. It was established in the blood of martyrs.

Luther believed in Divine Healing. He prayed for his friend Melanchthon, who was dying, and said God raised him up in answer to prayer.

The Church was responsible for the crimes of those days. The same thing is true today.

John Wesley, two centuries later, had much the same work to do as did Luther. He found a dead, formal Church without piety; rich, proud, worldly and full of the Devil. Their only weapons against a man of God who came to reprove them of their sins were sneers and stones.

A hundred years later John Alex. Dowie, a man called of God, and fitted by nature and a long experience in the school of God, comes upon the stage of life. He finds the same state of things confronting him—a worldly Church with all the natural consequences.

In addition to what Luther and Wesley did, he has to restore the teaching and practice of Divine Healing and establish a Church, for the first time since the days of the apostles, on the true foundation; a Church which has in it all the Gifts of the Spirit. His work is also to restore the Offices as God gave them. 1 Corinthians 12:28:

> And God hath set (or built) some in the Church, first apostles, secondly prophets, thirdly teachers, then miracles, then gifts of healings, helps, governments, divers kinds of tongues.

If God set them in the Church, no one had a right to set them out.

That is what Zion College is teaching her students.

We deem ourselves fortunate to have such men as Elder Viking, Overseer Mason and Evangelist Fisher to speak to the students. These men have been in missionary work in other lands. They are creating the missionary spirit among the students. That spirit broadens their views and makes them take in the world as the field.

It is a joy to teach in Zion College, and the students rejoice in their work.

One can feel he is building on the foundation that will not be shaken by the storms of persecution and falsehood.

We are putting material into the building which will not be burned up by the fires of higher criticism. We teach no doctrine which we need blush for before the people.

It cannot be said of Zion's creed what was recently said of the Presbyterian: that four-fifths of the ministers and nine-tenths of the members did not believe it. If they were honest they would do as Dr. Hillis has done—renounce it.

That damnatory clause of the Presbyterian creed is a diabolical one. They dare not preach it, and why compel their ministry to perjure themselves by subscribing to it?

Zion College, like all the institutions of Zion, is making a steady growth. Some very good additions have been made in the last week.

We are glad to welcome them at any time, although it is sometimes difficult to classify them satisfactorily in the middle of the term. However, all Zion is a teaching institution. All classes of people may learn useful lessons within her walls.

It is a common saying among old Christians and young ministers of all grades and denominations: "We come to Zion to get the teaching."

God's Messenger in Chicago is meeting the same reception as His Messenger did before Christ's coming nineteen centuries ago. He is a man very like the one who called the Scribes and Pharisees a Generation of Vipers and warned them to flee from the wrath to come.

The two Messengers are much alike and their missions are the same—namely, to prepare the Way of the Lord and make His paths straight.

ZION'S SALOON SEVENTIES



BY ELDER J. G. EXCELL.

Jesus said-"I am not come to call the Righteous, but Sinners to Repentance."—Luke v. 32.

Go out quickly into the Streets and Lanes of the City;—and compel them to come in that My House may be filled. — Luke, XIV. 21, 23.

HE IS ABLE to save them to the uttermost.

ZION is opposed to the Saloon, the Gambling Den, and the Brothel, that triad of Hell; yet she loves the Drunkard, the Gambler, and the Harlot.

Zion battles for the right, opposing all the powers of darkness, and her armies will surely win: for the Lord of Hosts is with them, "and the shout of a King is among them."

Yet she loves the poor creatures whom Satan has deceived. She seeks to save all, from the proprietor of the saloon to the poor wretch who pawns his wife's wedding ring to buy beer; from the Monte Carlo king to the man who spends his last dollar on the wheel of fortune; from the madam in the palatial residence, who reigns a queen over her subjects of lust, to the poor girl who walks the streets at night, selling herself that she may buy bread.

Zion is sending her Seventies to all classes.

The following experience is from one who for over five years has been a member of the household of Zion. During these years she has had the joy of witnessing hundreds of cases of healing and has also been an eyewitness to many miracles of healing which God has given in answer to the prayers of our General Overseer.

She also has experimental knowledge of the power of God to heal. Three different times Satan afflicted her with severe illness, but each time she sought not the physicians, but to the Lord, and He heard her cry.

In answer to the prayers of Dr. and Mrs. Dowie she was speedily delivered from typhoid fever, measles and blood-poisoning.

Although at the head of one of the departments of Zion Home, filling the position efficiently, she is also a faithful and successful member of Zion's Saloon Seventies.

Knowing the love of God our Heavenly Father, and having herself been healed, she is desirous that many others shall know this same wonderful Gospel; and with a heart full of love for the erring, she has gone to the haunts of vice and shame in this great Sodom of iniquity.

She has not only been successful in selling LEAVES OF HEALING, but also in rescuing the perishing, as the following will show:

Our route this evening was North Clark Street. We had been over this district many times before, and had been successful in selling our papers.

It was the Saturday evening before Christmas, and so we had taken an extra large number of LEAVES.

We prayed that the Spirit of God would touch the hearts of those whom we would meet in the saloons—those who were so sadly in need of the Good Tidings we were bringing, and influence them to buy.

Our prayer was answered; we met with more than usual success.

As we went in and out of these terrible places, praising God for the success we were having in selling our papers, our hearts went out in prayer to our Father to save these men and women from the awful depths of sin to which they had fallen.

Near the end of our route we entered a saloon which was filled with people. Here we sold our remaining papers. It was midnight ere we had finished, but even then we were sorry to leave our work; for the Devil, in these places, is busy all night.

There were three women in this place and we took the opportunity to speak to them. One of them laughed and mocked at us; she was not willing to give up her life of sin.

The other two listened, and we told of the wonderful love of Him who "is able to save unto the uttermost."

With tears in her eyes, one of them said: "Oh lady, I do want to make a woman of myself, but I never have had a chance; no one ever came down here and spoke so kindly to me."

We plead with them to *give up* their life of sin and *come with us*, saying that we would take them to a good home, where they would find kind friends and a mother who would be patient with them, would love them, and help them to lead a better life.

They agreed to come with us, and as we left the saloon the men looked up in surprise, but made no resistance.

We went with them to the place next door which they called home. It was a house of ill-fame, and we waited at the door while they went inside to get sufficient clothing to make them presentable. (To what shamelessness had Satan led these poor creatures!)

They told the proprietor of the place that they were going to leave and that they were going to lead a better life. Strange to say, he offered no resistance, but encouraged them.

Speaking to the one who had told him, he said, "I am glad of it, A—— (calling her by name). I hope you will lead a different life."

We then took the girls to Zion Home of Hope for Erring Women, 18 East Sixteenth Street.

It was then long past midnight, but the doors of this place are always open to those who want to give up their sinful lives. The two girls were welcomed to the place which has been the gate to heaven to so many sin-sick girls.

We then went to our own homes, thanking God for the success he had given us. E. S.

Deaconess Paddock, the sweet-faced, motherly woman who met these two girls at the door, did indeed prove a mother to them. Not only do the girls love her, but through her influence they learned to love the Saviour and through Him they returned to the Heavenly Father.

Both of these girls found Salvation and Healing through the teaching of Zion.

One of them, J—— ——, has found a good place to work, where she has a good home, and is thus supporting herself in an honorable way.

The other, A—— B——, gives the following testimony, which we quote from page 453, Volume VI, Number 15, of LEAVES OF HEALING:

I have lived a sinful, wicked life for several years. Zion's Seventies found me and brought me to Zion Home of Hope.

I thank God for Zion's Seventies and also for this Home.

I have been taken care of, clothed and fed, and taught that God is not only my Saviour, but my Healer and Keeper.

I have found true friends in Deaconess Paddock and Mrs. Cosgrove, and thank them for what they have done for me.

The above are only two instances of what God is doing through Zion's Saloon Seventies.

A WEEK'S STAY IN ZION.

ZION HOME, CHICAGO, ILLINOIS,
March 24, 1900.

TO THE MANY FRIENDS OF OUR SOUTH AMERICAN WORK IN THE UNITED STATES AND ENGLAND:

I have been led, after much prayerful consideration, to write the following letter for publication, describing "A Week's Stay in Zion."

I also desire to give my own impressions and convictions which have come to me, after honest and prayerful investigation. I write this simply in the interest of Truth, and for the extension of the Kingdom of God throughout the world.

The step which I have taken will, I am sure, cost me a great deal, for possibly I shall lose the friendship and sympathy of many of my friends and contributors toward my South American Missionary Work. Of course, I shall expect the criticism of the denominational churches and the religious press for taking such a step in direct opposition to their methods; but God has drawn the line, and I must be true to my own convictions, and obey God, rather than man.

No one in Zion has ever asked me to write this letter, but I feel it to be my duty to do so, because many of God's dear children are being misled as to the real character and work of Dr. Dowie.

The unjust and bitter criticism against Zion by the enemy is a strong proof that God is in Zion, and that He is being glorified as the Saviour and Healer of His people, in Spirit, Soul, and Body.

I also desire to add my own personal testimony to God's faithfulness and Divine Healing power in Zion; to express, hereby, my entire confidence and sincere sympathy with Brother Dowie in his noble work for God and humanity.

May God bless and use His chosen instrument more mightily still in the work, and for the glory of Zion's King.

I fully believe that what I have seen and heard would convince any earnest inquirer that Divine Healing is of God, and clearly taught in His Word, and is a part of God's great Commission: "And these signs shall follow them that believe: in My Name shall they cast out devils; they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing, it shall in no wise hurt them; they shall lay hands on the sick, and they shall recover."—Mark 16:17, 18.

Zion is preaching a Full Gospel of Salvation, Healing, and Holiness on apostolic principles and on scriptural lines, for the world's evangelization. Zion is, to my mind, the true Apostolic Church in these latter days, to which the blessed Paraclete (Holy Spirit) has come in mighty power, and He will, no doubt, use Zion as a channel for the spiritual outpouring of the "latter rain" upon all flesh before the close of this dispensation and ushering in of the Millennial Reign of the Prince of Peace. Zion has a right, in the Power of the Holy Spirit, to pray the prayer in Acts 4:29, 30: "And now, Lord, look upon their threatenings: and grant unto Thy servants to speak Thy Word with all boldness, while Thou stretchest forth Thy hand to heal: and that signs and wonders may be done by the Name of Thy Holy Servant Jesus," because of the threatenings of her enemies, which the Lord shall destroy by the brightness of His coming.

Friends, stop fighting Zion, lest haply ye be found to be fighting against God. Acts 5:38, 39.

Some people object to Dr. Dowie's preaching, but to my mind it is just what we need in these incredulous and materialistic days. The churches are so dead, in lack of spiritual power, that the Gospel of Repentance is the only power to steer the churches of today.

During my stay in the United States I have visited a good many churches, and have heard very little of the Gospel of Repentance until I came to Zion. Wherever I have been, the cry of the Church has been, "Believe! take Jesus! take Jesus!" What will you do with Jesus? As if Jesus were a little toy for men to take, and thus be saved. Jesus Himself says, in the thirteenth chapter of the Gospel according to Luke, the third and fifth verses: "But, except ye repent, ye shall all likewise perish," and repeats the same twice.

Paul preached the same Gospel of Repentance.

When a man really repents and believes the Gospel, then Jesus will take such a one to be His disciple and follower.

Another strong evidence that Dr. Dowie is preaching the Gospel in its fulness, is because he is not pleasing man in any way, but Christ, whom he serves and loves.

I do not pretend to know, in a few days, the inside workings of Zion, or about Dr. Dowie's methods of work; but of this I am convinced, that there is in Zion a power manifested which is of God, and underneath a current of Divine Healing, whose healing streams irrigate and make glad the children of God in Zion.

Only a week ago I arrived in Zion Home to see for myself the wonderful works of God. Dr. Dowie's kind hospitality and noble face, when I first saw him, made a deep impression upon me, and after close investigation as to the progress of his work in Chicago in so short a time, I was truly amazed how God had honored the faithful ministry of His servant, and set the seal of His approval upon him as an Ambassador of Christ and a Messenger of the Most High God, to prepare the way for the coming of Zion's King, which is also the true mission of every God-sent Messenger.

I felt deeply sorry to find such opposition against Zion by the ministers of the churches in Chicago, and by the religious press.

Last Monday morning I was introduced to a Baptist Ministers' Conference, and was asked to speak before the Conference on Missionary Work in South America. I also received several invitations to address churches in Chicago, but strangely, when I told some of the ministers that I was a guest in Zion Home, they were amazed. And so was I, for the effect of it was like a wet blanket. Of course, I told my friends that I should remain in Zion Home during my stay in Chicago, and if, on any account, my stay there be an offense to any church, I would decline to speak in that church.

I have invitations to speak in five or six Baptist and Methodist churches in this city, and tomorrow I will speak in two churches.

One young man, before leaving the Ministers' Meeting, spoke evil of Zion, and the work of God through Dr. Dowie, but when I asked him, as a Christian missionary, if he could substantiate by positive facts his statements, he told me he could only do so by the reports of others, and by a religious paper (?) he called the *Ram's Horn*, and advised me to call and see the editor, who, he said, was in possession of the whole story of Zion—which, of course, I declined to do. I could not help but feel a righteous indignation, and told my young friend never to speak evil of Zion by the reports of other people.

It is a remarkable fact that those ministers whom I have met, who speak against Zion, have never been in Zion Home to investigate for themselves.

On Tuesday morning I visited my friend, Dr. Torrey, at his office in the Moody Bible Institute, and to my great surprise I heard him say most unkind things about Dr. Dowie and Zion, which made the impression upon my mind that he must be in

the wrong. He told me that he believed in Divine Healing; but whether he teaches the students that truth, and practices it in his own life, I cannot tell. Why does he speak against Zion so bitterly, if he believes in Divine Healing?

This persecution more fully convinces me that the work of Zion is of God. I told Dr. Torrey that he had only given me one side of Zion, and I would like to give the other side of what I saw in the great Zion Tabernacle when I, for the first time, visited it, last Lord's Day afternoon, when I saw great multitudes of people stand up and testify to the saving and healing power of the Divine Saviour and Healer, Jesus Christ, and when I came to the conclusion that these people were honest and sincere.

Mr. Torrey said to me, that if I sympathized with Dr. Dowie and his work, the pulpits in the City of Chicago would be closed against me. Another minister thought my mission would be unsuccessful if I remained in Zion Home, and advised me to get into some other hotel.

I was a little disappointed because of Dr. Dowie's absence from the city this week, and I understand that he will not return until the latter part of next week, but it has given me an opportunity to examine the work during his absence, which satisfied me fully that his methods of work are of the first class, and they are carried out in a most excellent way.

His noble and efficient officers are men of deep spirituality, and it has been most pleasant to meet such men in Zion.

In fact, Zion Home has been one of the best I have ever been in during the whole of my travels in many lands. Zion Home speaks for itself in the excellent way everything is carried on, and in the spirit of perfect harmony and peace that exists in the Home. I am glad to give this statement of Dr. Dowie, not because I desire to advertise his Home, but kindly to advise God's sick children not to believe the silly stories told about Zion now spread broadcast over the land by foolish and envious men who desire the destruction of Zion and fear her distinguished leader.

God's weary children should be thankful to God for such a place as Zion Home, where God answers prayers in such mighty power.

Many people have been carried to Zion Home in a dying condition, and have, in answer to prayer, been raised up to health and strength. I believe that Divine Healing is for every true child of God, and the laying on of hands is fully in accord with the will of God.

Zion has been, to me, during the last week, a refreshing resting place on my homeward pilgrimage to the Heavenly Zion, a sweet foretaste of Mount Zion. Hebrews 12:22, 23, 24.

The Church of God needs to go back to the apostolic teaching, and I fully believe she will, before the time of the Gentiles is fulfilled. I believe that the gift of healing, through the power of the Holy Spirit, will be one of the great manifestations of God, upon the mission field, in the coming century.

I was deeply grieved to read Bishop Thoburn's testimony against Dr. Dowie and Zion; but God has vindicated Zion, and I would kindly advise my missionary brethren on the mission field not to follow in the steps of Bishop Thoburn, in speaking ill of Zion, but to come here and investigate for themselves, and see what the Lord is doing in Zion.

For my part, I desire to work as an apostolic evangelist and on scriptural lines, so I cannot do otherwise than join Zion in her great mission for the world's evangelization. I shall ask Dr. Dowie to baptize me by Triune Immersion, which I also believe is the primitive and scriptural way of Baptism, as taught in the Word of God, and as known in the early history of the Church. Matthew 28:19.

Perhaps some of my friends think I have been deluded; that I came to Zion to seek employment. Allow me to tell my friends, in the spirit of meekness, that my prospect of starting an independent work in South America has never been so bright, and that I have been offered, directly and indirectly, by the great mission boards, to be sent out as their missionary, to Cuba, Puerto Rico, Mexico, Spain, and the Philippines, and I have declined, believing that my future work is in South America, to which God for the last twenty years has prepared me.

I further beg to tell these friends, who, I know, are interested in me personally, that my plan was to leave for South America; that my passage by England had already been secured on an American line of steamers, as I intended to leave New York on May 2d, just after the close of the Ecumenical Conference on Foreign Missions, at which I hoped to have been present and to have taken part.

The Lord has laid South America on my heart, and all my plans have been completely upset; but I hope the way will be open soon to return to my beloved field, where I hope to spend the remainder of my life.

My wife and children are still down in Adrogue F. C. S., Buenos Ayres, South America. I have been absent from home now one year. Personally, I am acquainted with all the leading secretaries of our great denominational Mission Boards in New York, and I have been held in high esteem by friends of missions on both sides of the Atlantic. The religious press has written quite a good deal about South America and myself, for which I beg to thank those kind friends, and trust they will continue to speak kindly of my work.

I simply quote two late articles published in the Baptist *Examiner* of March 5th, and also in the Christian *Herald* of New York City.

From the *Examiner* (Baptist):

Our good friend, Rev. Emilio Olsson, has just published an attractive and interesting little book on South America—The Dark Continent. It is beautifully illustrated and replete with information concerning the ignorance, heathenism, and cruelty of the natives in South America.

Mr. Olsson was the Pioneer Missionary among the South American Indians, and during the seventeen years he has spent in South America, and the Falkland Islands, he has distributed more than 20,000 Scriptures, traveled about 50,000 miles, and penetrated the jungles 3000 miles in the great interior, without meeting a single Protestant missionary.

Mr. Olsson's conversion, and the way in which he was led to take up this work, are remarkable as illustrating how God chooses the man for the field in which He designs him to labor.

This little volume is worthy of a careful perusal, and it should appeal keenly to every Christian heart.

Mr. Olsson is in this country raising funds by lectures and addresses to churches to enable him to return to this great dark, and not much heard of, mission field, the last of April.

The *Examiner* will thankfully receive and transmit any funds that friends may be disposed to send, to help on this blessed work.

From the *Christian Herald:*

Rev. Emilio Olsson, the South American Missionary, expects soon to return to his field of Gospel labor among the natives of the neglected Continent. He will probably spend the remainder of his life in the service of Christ, in the land where he has already been so wonderfully used by God.

From time to time his letters of travel and Gospel work, and describing the progress of his missionary movement, will appear in the columns of the *Christian Herald.*

His permanent headquarters will be at Buenos Ayres.

Many readers of this journal have already become warmly interested in the work of this self-sacrificing and devoted missionary. It is a work dependent entirely upon faith, and supported by voluntary free-will offerings of those who are interested in the evangelization of the South American races, thousands upon thousands of whom have never yet heard the Name of Jesus.

All contributions for the Olsson Mission will be received and acknowledged by the *Christian Herald.*

Extract from the Baptist Ministers' Conference of New York City and vicinty:

November 13, 1899.

The following resolution was passed:

"That we earnestly call the attention of the Missionary Union to South America, as a missionary field, and that they consider the claims of that field; and that attention be called to Rev. Emilio Olsson as a man fitted by experience to fill the place of a missionary to that country."

(Signed) G. M. SHOTT,
Secretary of Conference.

Dr. Dowie's noble defense of the Full Gospel, and his bold denunciations of all manner of sin and hypocrisy, is an inspiration to righteous men. I never in my life have heard so clearly set forth the reality of a personal Devil, as from the teachings and writings of Dr. Dowie; and I expect when I reach South America to have a lively time fighting the Devil and his workmen in that dark land, which lies wholly in the power of the wicked one. But I am quite willing to fight in the battles of the Lord against Sin, Disease, and Devils, to save perishing men in Spirit, Soul, and Body.

I have laid my all upon the Altar of God, as a living sacrifice, willing to suffer shame for His Name's sake, and die, if need be, for my Lord and Saviour, Jesus Christ.

Yours in that Blessed Hope of His Glorious Appearing,

EMILIO OLSSON.



God be merciful unto us, and bless us,
And cause His face to shine upon us;
That Thy Way may be known upon earth,
Thy saving health among all nations.—Psalm 67:1, 2.

WHEN we confess our sins and forsake them, God is merciful to us and ready to forgive us and bless us. As we diligently harken to His Voice and keep His commandments, His face shines upon us in approval.

Then by our daily living we are able to make God's Way known upon the earth and He promises to give us His saving health through our Lord Jesus Christ, who took our infirmities and bare our sickness.

It is this Covenant of Salvation, Healing, and Holy Living which Zion Literature is teaching the people.

Just so far as they accept it, they find blessing for spirit, soul, and body.

God's Way Made Known Through Leaves of Healing.

BALTIMORE, MARYLAND, February 5, 1900.

DEAR DR. DOWIE:—It is with pleasure I write you, although I am a stranger to you.

I have felt acquainted with you through LEAVES OF HEALING, loaned me from time to time by a member of Zion here.

I have studied the teaching of Zion and am trusting Jesus Christ as my Healer.

I have had acute rheumatism.

One morning I had such acute pain in my shoulder that I could not move a finger without intense agony.

I ate my breakfast and started for work. While on my way I asked the Father for Jesus' sake to heal my shoulder, that I might be able to work and make an honest living for my family. When within a square of the shop where I work I had a queer feeling come over me and the pain left instantly.

I have been praising God for healing ever since.

I have an aunt living in Shamokin, Pennsylvania, who has been suffering with asthma for about seven years.

My mother wrote to us to expect to hear of her death at any time.

I sent her a few copies of LEAVES OF HEALING and marked the margins with references from God's Word. I wrote her to give up doctors and trust the Lord Jesus as her Healer. She read LEAVES, and experienced a change for the better. She now requests me to write and ask you to pray for her entire healing. OMAR M. TREESLER.

An Aged Man Finds God's Saving Health.

OMRO, WISCONSIN, March 22, 1900.

DEAR BROTHER DOWIE:—I, Robert Baxter, have two testimonies. I thought they might do some good if they could be seen in LEAVES OF HEALING.

I am over eighty-two years of age. I live in Omro, Wisconsin.

Three years ago I fell and broke my lower jaw, on the right side. You could plainly feel the end of the bone.

Having learned through LEAVES OF HEALING that God is the One who can heal those who trust Him, I put myself in His care, and in three hours the bone was back in its place.

No one had anything to do with it but Jesus, and in four days it was as well as ever.

Three years ago I was healed of kidney trouble of ten years' standing.

I had seven different doctors, and like the woman of old, I "was nothing bettered, but rather grew worse."

I was perfectly healed in answer to prayer. Praise God!

We take LEAVES OF HEALING.

We have a nice little band of people here in Omro who are trusting Jesus as their Healer and Physician. Praise God, some of the children who were in darkness have come into the blessed Light of God.

ROBERT BAXTER.

God Heals of a Severe Attack of Grip.

The following letter from Guthrie, Oklahoma, written to our General Overseer, tells of deliverance from grip:

DEAR DR. DOWIE:—I received your letter stating you had received my request and had prayed for me.

I am more thankful to you and your dear, faithful wife, than I can express, for your prayers.

I am still more thankful to my dear Heavenly Father for His healing power.

I was suffering with a very severe case of grip. It went on for two weeks and settled on my lungs.

I prayed, but would only get temporary relief.

My nearest and dearest friends became alarmed and begged me to use remedies. But I told them No, that I knew God was able to heal me.

I wrote to you for prayers. The day you would receive the letter I was in prayer all day.

When my husband came home in the evening he was very much surprised to see me so much improved. I told him I was healed.

My cough, which was terrible, is almost entirely gone.

I had been having chills, followed by burning fever in the morning and at night, for several days. But, praise the Lord, He has healed me of all of them, and I sleep like a babe.

I am praying that God will open the way for us to come to Zion. How I would love to live in that beautiful City and raise my children in its pure atmosphere.

Your Sister in Christ, (MRS.) FANNIE ARENDS.

I Know God Hears Little Children When They Pray Aright.

Enclosed in Mrs. Arends' letter was one from her little daughter, which we also give. We are always so glad to hear of the children going to Jesus the Healer instead of taking medicine.

Little Fannie writes to our General Overseer to tell him how God healed her troublesome tooth:

GUTHRIE, OKLAHOMA, February 8, 1900.

DEAR DR. DOWIE:—I wish to give my testimony to God's healing power.

I had a very badly ulcerated tooth, and it seemed as if it were trying to jump out of my head.

I ran to mamma and told her I could not stand it any longer. She said, "Well, just take it to God."

I ran upstairs, kneeled down by my bed, and asked God to heal my tooth. At that instant it was well, with never a bit of soreness.

That was over six months ago.

Just the other day, while at school, I pulled the tooth out. It never gave me a moment's trouble after I prayed for its healing. I had suffered many times before.

I am a little girl, nine years old, but I know God hears little children when they pray aright. FANNIE ARENDS.

We have received contributions for Zion Literature Free Distribution Mission from Zion's Juniors in Chenoa, Illinois, and Cincinnati, Ohio, this week. We are pleased to have the children help the older ones in sending out Zion teaching. We thank you all for your help, and we ask you to continue to assist us by your contributions and your prayers.

Zion Literature Sent Out From a Free Distribution Fund Provided by Zion's Guests and the Friends of Zion. Report for Week Ending March 24, 1900.

6777 Rolls to	Chicago.
2006 Rolls to	Various Cities in United States.
452 Rolls to	Hotels in United States
352 Rolls to	Africa.
258 Rolls to	Hotels in Italy and France.
190 Rolls to	Various Foreign Countries.

Number of rolls for the week, 10,075.
Reported to March 24, 1900, 337,544.



ZION HOME,
Michigan Avenue and Twelfth Street,
CHICAGO.

GENERAL OVERSEER:
THE REV. JOHN ALEX. DOWIE.



CENTRAL ZION TABERNACLE,
(Erected) Michigan Avenue,
CHICAGO.

OVERSEERS.

Rev. W. Hanmer Piper, at Large.
Rev. J. T. Hillside, for Australia.
Rev. George L. Mason, for China.
Rev. J. G. Speicher, M.D., for Chicago.

ELDERS IN AMERICA.

Rev. Jane Dowie.
Rev. W. O. Davies.
Rev. O. L. Tindall, M.A., B.D.
Rev. Samuel A. Welton, D.D.
Rev. S. Moss.
Rev. G. F. Stevens.
Rev. William J. Smith.
Rev. Rolland M. Brouck.
Rev. H. M. Simmons.
Rev. O. S. Fleschut.
Rev. E. L. Hogue.
Rev. D. C. Hollow.
Rev. P. A. Graves.
Rev. W. F. Matthews, M.A., B.D.
Rev. S. H. Speirs, B.A.
Rev. A. W. McClurkin, B.A., B.D.
Rev. A. McFarlane.
Rev. Peter W. Sharp.
Rev. David A. Reed.
Rev. Johannes Buesinger.
Rev. Gideon Hammond.
Rev. Andrew J. McCreery.
Rev. Wilbur G. Voliva, B.A., B.D.
Rev. J. W. Caluen, B.A., B.D.
Rev. Christ John Stuhlfauth, M.D.

ELDERS IN AMERICA.
—CONTINUED.

Rev. Hattie Hayden.
Rev. Alfred F. Peters.
Rev. J. C. Reid, M.E.
Rev. Cyrus S. Fockler.
Rev. John G. Excell.
Rev. Stephen Bartnett Colsaw.
Rev. James Robert Adams, B.D.
Rev. Isaac Leonard.
Rev. Edward Williams.
Rev. Daniel Bryant.
Rev. Harvey D. Brasefield, Ph. B.
Rev. Emma Keeler Mason.
Rev. Charles John Jensen.
Rev. John Alex. Dowie.
Rev. Charles A. Hey.
Rev. Paul Dawes Kilmer.
Rev. E. R. Kennedy, B.A., B.D.
Rev. Eugene Brooks.
Rev. John R. Armstrong.
Rev. August Ernst.
Rev. Frederick J. Eckert.
Rev. Christopher S. Osterlien.

EVANGELISTS.

Rev. Nelly Stevens.
Rev. M. H. Loblaw, M.L.A.
Rev. C. M. Morphew.
Rev. James Watt.
Rev. Nicholas Fox.
Rev. Mary C. Reed.

EVANGELISTS.—CONTINUED.

Rev. Mary R. McCreery.
Rev. Ilgie A. Excell.
Rev. Edward Payson Fisher, B.D.
Rev. Cynthia Leslie Oldrich.
Rev. Una I. Greene.
Rev. Hattie Hayden.
Rev. F. W. A. MacComas.
Rev. Harry F. Castell.
Rev. Mary E. Brasefield.
Rev. Anna Armstrong.
Rev. Sarah Lelo Kennedy.
Rev. Sara Leggett-Brown.
Rev. William E. Moody.

DEACONS IN AMERICA.

R. H. Harper, B.A.
Charles J. Barnard.
Charles O. Hatch.
F. E. Will.
Jessie E. Rudda.
C. W. F. Post.
F. S. Anderson.
J. E. Snyder.
Daniel Sloan.
H. Worthington Judd.
Charles Chichester Stewart.
Edgar A. Foster.
R. W. L. Ely.
C. A. J. Hoge.
T. G. Howard, M.D.
Benjamin Lyman Tomkins.

DEACONS IN AMERICA.
—CONTINUED.

Alfred William Pitrow.
James Morrison.
John Charles Farenfield.
Henry Joseph Wright.
W. H. Kindle.
James W. Crane.
Joseph H. Paxton.
Fillmore Tanner.
Byron J. Glen.
Abraham F. Lee.
Charles F. Rehm.
D. S. Peckham.
Charles F. Kelchner.
Joshua Thomas.
August F. Mueller.
John H. Sayre, M.D.
William D. Yerger, M.A.
William B. Hooper.
Henry Meerhaenfel.
Green C. Kibler.
Sidney P. Fogwell.
George B. Stokes.
Samuel H. Creager.
Homer Kessler.
John G. Stockinger.
Frederick Grantfall.
Harvey A. Gould.
Andrew Gallinger.
Walter C. Habet.
Samuel Stevenson.

DEACONS IN AMERICA.
—CONTINUED.

William Hamilton.
Herman Petersen.

DEACONESSES IN AMERICA.

Miss Sophia J. Herrick.
Mrs. Jennie Paddock.
Mrs. Jane Poe.
Mrs. Celestina E. Staats.
Miss Letitia Lufkow.
Miss Sarah E. Hill.
Mrs. Mary B. Speicher.
Mrs. H. E. Robbins.
Mrs. Mary M. Clemens.
Mrs. Helen A. Smith.
Mrs. Mary F. Shaw.
Miss Jessa Callenwine.
Mrs. Marie Bringer.
Mrs. Lizzie Snow Woolridge.

ELDER IN FRANCE.

Rev. William deKoulen Poe.

ELDERS IN AUSTRALIA.

Rev. John S. Wellington.
Rev. Elizabeth A. Willsie.

ELDERS IN CHINA.

Rev. C. F. Viking.

EVANGELIST IN CHINA.

Rev. Betty C. L. Viking.

ZION IN CHICAGO.

Central Zion Tabernacle.

(811–815) Michigan Avenue, Chicago.

MEETINGS.

LORD'S DAYS—11 A. M., 3 and 8 P. M., Preaching and Testimony. The afternoon service is usually conducted by the General Overseer, who is seated passed for a full Choir, and all the Overseers, Elders, and other ordained officers in Chicago. This is the largest and most important Gathering of Zion in each week.

TUESDAYS—2.30 P. M., Teaching on Divine Healing and prayer with the sick. This meeting is always conducted by the General Overseer when possible, and is the principal one of its kind each week.

WEDNESDAYS—From 3 to 5 P. M., the General Overseer, or some Overseer or Elder whom he may appoint, will meet those desiring counsel in the prayer-room. Special lecture at 7.30 P. M. The Ordinance of Believers' Baptism follows the lecture.

THURSDAYS—2.30 P. M., Children's Divine Healing Meeting.

FRIDAYS—2.30 P. M., Teaching on Divine Healing and prayer with the sick. This meeting is usually conducted by Elder Jane Dowie, and her teaching and prayers have been wonderfully blessed by God.

SATURDAYS—7.30 P. M., Choir Practice.

NOTE—Zion Refectory occupies the basement, where refreshments are served for the accommodation of Zion's friends who come from a distance.

ORDINANCES.

THE LORD'S SUPPER, open to all Christians, at the close of the afternoon service, on the first Lord's Day of each month.

BELIEVERS' BAPTISM BY TRINE IMMERSION at the close of the afternoon service, on the second Lord's Day of each month, and at the close of every Wednesday evening lecture. The General Overseer usually administers this Ordinance on the second Lord's Day in each month.

PRESENTATION AND CONSECRATION OF YOUNG CHILDREN, at the close of the morning service, on the third Lord's Day of each month. The General Overseer usually conducts this service.

South Side Zion Tabernacle.

6218–6234 Wentworth Avenue.

Overseer W. H. Piper, in Charge.
Elder J. W. Caluen, Assisting.

MEETINGS—Lord's Day at 11.30 A. M. and 8 P. M. Tuesday and Thursday, 8 P. M.

West Side Zion Tabernacle.

Corner Madison and Paulina Streets.

Rev. Edward Williams, Elder-in-Charge.
Evangelist M. H. Loblaw, Assisting.

MEETINGS—Lord's Day at 11.30 A. M. and 8 P. M. Tuesday and Thursday, 8 P. M.

North Side Zion Tabernacle.

Corner Belden and Lincoln Avenues.

Rev. W. G. Voliva, Elder-in-Charge.
Evangelists Harry F. Castell, Assisting.

MEETINGS—Lord's Day at 11.30 A. M. and 8 P. M. Tuesday and Thursday, 8 P. M.

North Side Cottage Meetings.

Rev. James R. Adams, B. D., Elder-in-Charge.

SUNDAY AT 11.30 A. M.—At the residence of Brother Dunn, 183 Lawrence Street, west side, near Elm Street.

WEDNESDAY AT 7.45 P. M.—At the residence of Brother George W. Swain, 1264 Milwaukee Avenue (second floor), near North Avenue and Robey Street. This meeting was formerly held on Monday evening.

FRIDAY AT 7.45 P. M.—At the residence of Elder J. R. Adams, 318 North State Street (first floor), near Elm Street.

Zion Hall of Seventies.

Zion College Building, 1300 Michigan Avenue, Chicago.

MEETINGS.

LORD'S DAYS—9 A. M., for training of the Junior and Senior Seventies; Rev. D. C. Holmes, Superintendent. 1.30 P. M., Bible Class for Seventies and others, led by Deacon Daniel Sloan.

EVERY MORNING AT 9.30—Prayer and Consecration.

FRIDAYS—7.30 P. M., Bible Class for Seventies and others, led by Deacon Daniel Sloan.

First Saturday of every month at 2 P. M., the General Overseer addresses a United Gathering of Zion's Junior Seventies.

MONDAYS and FRIDAYS at 3 P. M., throughout the Zion College sessions, the Principal, Dr. Dowie, delivers his LECTURES ON PROPHET. These Lectures are only open to the Students and Faculty of the College, Officers and Members of the Christian Catholic Church, and only to ministers and members of other churches by special tickets, which may be gratuitously obtained from the Principals of the College.

Zion Bible Class.

Conducted by Deacon Daniel Sloan, 1312 Lytton Avenue, Chicago. Formerly Secretary of the Y. M. C. A.

CHICAGO—1300 Michigan Avenue, every Sunday afternoon, 1.30 to 2.30, and every Friday at 7.30 P. M. Special Messages to Messengers of Zion, to Enlighten the Understanding, Deepen the Consecration and Make Blameless the Life of those Heralds of the Kingdom of God at the Worldwide Evangelism, Proclaiming over the Gospel of the Son of God, that saves that Heals that Satisfies, that Keeps, until the Coming of the Lord Jesus. God says, "Say unto Zion, Thou art My People."

Zion Home of Hope for Erring Women.

18 East Sixteenth Street, Chicago.

Deaconess Jennie Paddock, in Charge.

This Home is open day and night for the reception of fallen sisters who desire to seek and find mercy from God, and to be restored to paths of virtue and peace.

The help and cooperation of all friends of Zion is earnestly desired.

Christian lady visitors are welcome at all times.

Clothing for women and for babies will be gladly received.

CITY AND SUBURBAN MISSIONS.

Southern Suburban Missions.

NORTH HARVEY, Illinois—Meetings at the New Zion Tabernacle, in Postoffice Building, 15th and Dewberry Streets.—Lord's Day: Children's Meeting at 9.30 A. M.; Preaching Services at 10.30 A. M. and 7.30 P. M.; also 7.30 Wednesday evening.

ROSELAND, Illinois—Thursday Evening at 7.30, at the residence of H. Croll, 11208 Curtis Ave.
N.B.—No Services in Harvey. Rev. W. G. Dowie, Elder-in-Charge.

HAMMOND, Indiana—Rev. Chas. M. Morphew, Evangelist-in-Charge. Deacon Andrew Gallinger, Assisting. Zion Tabernacle, 57 State Street. Meetings: Lord's Day, 9.30 A. M., Junior Seventies; 10.30 A. M. and 7.30 P. M., Preaching. Tuesdays and Thursdays at 8 P. M., Gospel Services.

Western Suburban Missions.

Rev. Daniel Bryant, Elder-in-Charge.

OAK PARK, Illinois—Zion Tabernacle, corner of Marion and Lake Streets—Lord's Day 11 A. M., and 7.30 Monday and Friday evenings. Special Praise and Testimonies Meeting on Third Friday evening of each month. Deacon F. E. Will, 108 Lake Street.

Bohemian Mission.

Rev. W. F. Matthews, Elder-in-Charge.

CHICAGO—Zion Tabernacle (Hemsley Hall), 754 West Nineteenth Street.

Deutscher Gottesdienst

in Zions Tabernakel, 811 Toronto Str. (südlich der W. Division) jeden Sonntag, Dienstag und Donnerstag um 8 Uhr Abends und jeden Sonntag um 3½ Uhr Nachmittags.

A Monthly Reception in Zion Home, 1201-1207 Michigan Avenue, Chicago.

To which all members of the Church, with their families and all Friends of Zion are heartily invited, is usually held on THE THIRD THURSDAY EVENING of each month, from 7.30 to 10 P. M.

The General Overseer, his family, and staff, will receive in the Private Drawing Room, and Music, etc., will be provided in the Large Drawing and Assembly Rooms.
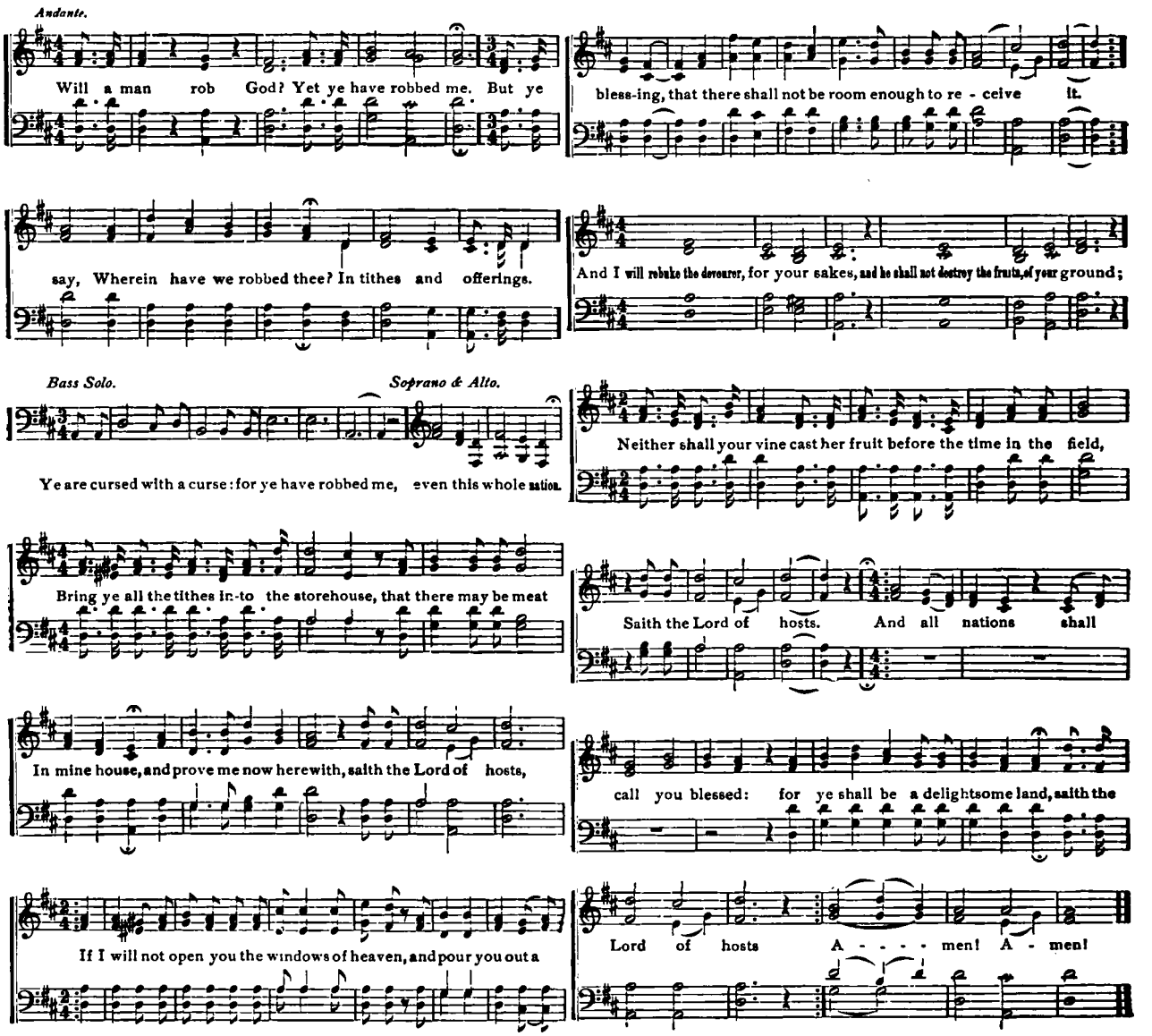
Bureau of Labor and Relief of Poor.

Deacon R. H. Harper, 1306 Michigan Avenue, Chicago, who has been appointed to this service by the General Overseer, will be at Zion Tabernacle on Monday and Wednesday evenings of each week, at the close of the regular meetings, to receive applications from men seeking work and from employers seeking workmen; also for application for rents of the poor.

The Sisters of the Christian Catholic Church are invited to meet at the Tabernacle to sew at 10 o'clock each Friday morning. Entrance at the south east door.

MALACHI 3:8–12.

COPYRIGHT, 1895, BY F. A. GRAVES.



..ZION CITY BANK..

1300 Michigan Boulevard.

TRANSACTS. A General Banking Business.

RECEIVES... Checking and Savings Accounts.

PAYS..... Interest at three per cent per annum on savings of $1 and upwards

MAKES..... Loans on Improved Real Estate and Approved Collateral.

ISSUES ..... Drafts payable at all principal cities of Europe.

COLLECTS... On all accessible points on equitable terms.

MANAGES... Estates and Collects Rents.

RENTS ..... Boxes in Vault for valuable documents at yearly rental of $3 and $5.

Correspondence or a Personal Interview with a view to Business Relations respectfully invited.

Address all communications to

CHAS. J. BARNARD, Cashier.

ZION CITY BANK,
1300 Michigan Boulevard, CHICAGO, ILL.

Zion Divine Healing Home.

Situated on the Finest Boulevard in Chicago.

Fire-Proof Construction.

Within One Block of the Illinois Central Railroad.



Morning and Evening Praise and Prayer Daily.

Special Lectures on Monday, Wednesday and Friday, with Healing Services thereafter.

IS NOT A HOSPITAL, NOT A HOTEL,
NOR IS IT A PUBLIC MEETING PLACE.

It is simply what its name implies, a "Home" for the accommodation of the Lord's children who seek God's Way of Healing through Faith in Jesus Christ.

It is also a temporary home for God's children who are not sick, but who desire to avail themselves while in Chicago of the privileges of Zion for a longer or shorter time.

No Alcohol, Tobacco, or Medical Poisons of any kind used or permitted.

Conducted by the REV. JOHN ALEX. DOWIE and MRS. DOWIE.

TERMS TO GUESTS will be forwarded on application.

Daily morning and evening prayer and instruction are also given, and the rooms are visited as often as occasion requires by ourselves and colleagues.

Guests only are permitted to attend the meetings in Zion Home.

Situated on the finest Boulevard in Chicago.

Special Assemblies for Teaching and Healing Three Times in Week.

Morning and Evening Praise and Prayer Daily.

ZION is very attractive to all who come, and we rejoice in the sacrifices we have made to prepare it for God's children as a place of quiet Teaching and Healing in the Name of Jesus.

ZION is within one block of the Park Row Terminal Depot of the Illinois Central Railroad. It is within one block of Wabash and Cottage Grove Avenue Cable Cars, one block and a half of the Elevated Railway, and two blocks from State Street Cable Cars, connecting with all points of the city and suburbs.

Zion Land and Investment ...ASSOCIATION...

Under the Supervision and Control of the General Overseer of the Christian Catholic Church in Zion, and Organized for the Purpose of Securing the Site and Building Up

"ZION CITY."

Shares $100 each, upon which six per cent interest is guaranteed, with an additional dividend of two per cent from the profits of the Association.

Copies of the Articles of Agreement, to be signed by each shareholder, will be mailed for inspection, upon application.

Remittances should be made either by Bank Draft on New York or Chicago, or by Postoffice or Express Money Order, payable to the Association.

Your correspondence is earnestly solicited, and all communications relative to this department of Zion should be addressed to the

Zion Land and Investment Association,

1300 MICHIGAN BOULEVARD,

CHICAGO, ILL.

H. WORTHINGTON JUDD, Secretary and General Manager.

DANIEL SLOAN, Assistant Manager.

....ZION COLLEGE....

1300 MICHIGAN BOULEVARD,

CHICAGO, ILL.

REV. JOHN ALEXANDER DOWIE, President.

An Educational Institution for Members of the Christian Catholic Church and Their Families.

....DEPARTMENTS....

Ministerial Training School.

REV. O. L. TINDALL, M. A., B. D., PRINCIPAL.

For the teaching of men and women how to pray, teach and preach in the carrying of a Full Gospel to all nations.

Instruction by the President and a corps of able Lecturers.

Preparatory Training School.

REV. W. F. MATTHEWS, M. A., B. D.

Offers the following courses equivalent to those usually taught in the best secondary schools:

1. English Course. 4. Scientific Course.
2. Teachers' Course. 5. Business Course.
3. Classical Course. 6. Review Course.

A Night School is held for the accommodation of those who cannot attend in the day time.

GENERAL INFORMATION.—The School Year is divided into two terms: The First from September to January; the second from February to July. The tuition in any department is $15.00 for each half-year term. For more detailed information address the Principal of either department.

OBEYING GOD IN BAPTISM.

"Baptizing Them Into the Name of the Father and of the Son and of the Holy Ghost."

Six Thousand Two Hundred and Ninety-Two Baptisms by Triune Immersion Since March 14, 1897.

Six Thousand Two Hundred and Ninety-Two Believers have joyfully followed their Lord in the Ordinance of Believers' Baptism by Triune Immersion since the first Baptism in Central Zion Tabernacle on March 14, 1897.

Baptized in Central Zion Tabernacle from March 14, 1897, to March 14, 1900, by the General Overseer			3910
Baptized by Elders and Evangelists			1100
Total baptized in Central Zion Tabernacle			5010
Baptized in places outside of Chicago by the General Overseer		120	
Baptized in places outside of Chicago by Elders, Evangelists and Deacons		1114	
Total baptized outside of Chicago			1234
Total baptized in three years			6244

Baptized in Central Zion Tabernacle by Overseer Piper	12		
Baptized in Central Zion Tabernacle by Elder Holmes	18		
Baptized in Central Zion Tabernacle by Elder Kennedy	14	44	
Baptized in Ohio by Elder Bouck	4	4	48
Grand total baptized since March 14, 1897			6292

The following-named two believers were baptized at Cedarville, Ohio, Wednesday, February 14, 1900, by Elder A. F. Pence:

Lyons, Mrs. Manda....Cedarville, Ohio
Walker, Mrs. Dollie....Cedarville, Ohio

The following-named twelve believers were baptized in Central Zion Tabernacle, Chicago, Illinois, Wednesday night, March 28, 1900, by Overseer William Hamner Piper:

Bowman, J. H....Georgetown, Colorado
Bradford, Thomas J....Lead, South Dakota
Burkhart, Miss Katherine....220 Twenty-fourth Place, Chicago, Illinois
Finks, Mrs. Jemia....3236 Dearborn Street, Chicago, Illinois
Ginnispie, Mrs. Augusta....5324 Dearborn Street, Chicago, Illinois
Heck, Mrs. Dora E....2842 Upland Place, Moline, Illinois
Heck, Miss Elzaria S....2842 Upland Place, Moline, Illinois
Johnson, Samuel W....Shelby, Michigan
Law, Horace A....Merrill, Wisconsin
Sprecher, John....Mount Morris, Illinois
Sprecher, Mary Katherine....Mount Morris, Illinois
Stark, Mrs. Lottie....Seymour, Wisconsin

The following-named fourteen believers were baptized in Philadelphia, Pennsylvania, Friday, February 16, 1900, by Elder Gideon Hammond:

Eggleston, Athena..2924 North Twelfth Street, Philadelphia, Pennsylvania
Freeland, David....200 Columbia Avenue, Philadelphia, Pennsylvania
Gilmore, Stephen....661 North Thirty-fourth Street, Philadelphia, Pennsylvania
Given, Mrs. Clara....Steelton, Pennsylvania
Hammond, Lucia...2924 North Twelfth Street, Philadelphia, Pennyslvania
Heiler, Jacob....149 West Price Street, Germantown, Pennsylvania
Ireland, Mrs. S. A....5419 Munter Street, Philadelphia, Pennsylvania
Kramer, Ella....2220 North Fairhill Street, Philadelphia, Pennsylvania
Maltbie, Mrs. Moore Jamison....116 South Twelfth Street, Philadelphia, Pennsylvania
Naegle, Herman E....4543 Greene Street, Philadelphia, Pennsylvania
Pyle, Clara E....3942 Powelton Avenue, Philadelphia, Pennsylvania
Roberts, James Walter....1103 Vine Street, Philadelphia, Pennsylvania
Thatford, Mrs. Margaret....5042 Baltimore Avenue, Philadelphia, Pennsylvania
Wilkinson, Annie....712 South Twenty-third Street, Philadelphia, Pennsylvania

IMPORTANT NOTICE.

Pasted on each copy of the LEAVES OF HEALING which is mailed to our regular subscribers is a small label indicating when the subscription ends. Thus, John Doe, 5-52, means that Mr. Doe's subscription ends with Vol. 5, No. 52. When special attention is called to this paragraph, by a pencil mark in the margin, it means that your subscription is about to expire, and that you are very cordially invited to renew. We do not wish to lose a single subscriber from our list, and trust that you will favor us with a prompt remittance, that the "Little White Dove" may continue its visits without a break.

If renewals are sent in advance, the paper will be continued without interruption; otherwise it will be stopped when the subscription expires.

Make all Bank Drafts, Express Money Orders or Postoffice Money Orders payable to the order of JOHN ALEX. DOWIE, 1207 Michigan Avenue, Chicago, Ill., U. S. A.

Station L. Long Distance Telephone South 602. Cable Address "Dowie, Chicago."

All communications upon business must be addressed to

MANAGER ZION PUBLISHING HOUSE,
1207 Michigan Avenue, Chicago.

ZION'S BIBLE CLASS.

CONDUCTED BY DEACON DANIEL SLOAN.

BIBLE LESSON FOR FRIDAY, APRIL 13th, 8 P. M.

The Scope and Effects of God's Laws.

1. *The Law of Righteousness, which curses all who do not fully obey it.*—Deut. 28:15-24; Gal. 3:10-13; Rom. 10:3-5.
   Does God's law make allowance for shortcomings?
   Can fallen man become righteous by his own right doings?
   Is not Christ's righteousness what God offers to sinners?
2. *The Law of Commandments, which shows all the necessity of finding mercy in Christ.*—James 2:8-17; Gal. 3:17-27.
   Will not the sin of selfishness condemn every one?
   Do not all stand alike guilty before God?
   Does not the law show to one his need of Christ?
3. *The Law of Sacrificial Offerings, which could not make one perfect or without sin before God.*—Heb. 10:1-14, 9:22-28.
   What do all sacrifices point to?
   When did they come to an end?
   Is not Christ the All and in all?
4. *The Law of Morality, protecting the life, rights and property of others, so that advantage is taken of no one.*—Matt. 5:17-22; Lev. 19:9-18.
   Who is it that teaches men that the law is done away with?
   Who honors the just treatment one man of another?
   What does God say about the rights due others?
5. *The Law of Obedience to God's revealed will and life-giving commands concerning eating and doing only what He says.*—Rev. 22:13-17; 1 John 5:1-6; Gen. 2:8-17.
   Can a man be lawless and ever get into heaven?
   Dare one defy God's commands pertaining to eating?
   Did not to eat what they pleased shut the gate of Paradise to Adam and Eve?
6. *The Law of the Spirit, which leads one to restraint and self-denial unto that which is pleasing to God.*—Rom. 8:1-5, 7:20-25, 6:14-23.
   Is not the Law of God and of His Spirit one and the same?
   Does not obeying the law of the Spirit free one from sin?
   Must not one be a servant of righteousness to enter heaven?
7. *The Law of Civil Liberty and all that constitutes social well-being.*—1 Tim. 1:5-11, 2:1-14; 11 Thes. 1:7-9; Jude 1:14-16.
   Does not the enforcement of just law make the earth habitable?
   Are we not to pray for all who enforce just laws?
   When the enforcement of the law ceases, will not Jesus then execute it?
8. *The Law of Conscience and personal integrity of character, which makes life happy.*—Rom. 2:11-16, 14:7-18.
   Is not God's law written in every spirit?
   Will not the violation of conscience make judgment awful to some?
   Must not one regard the conscience of others as well as his own?

The Lord Our God is a Law-Honoring God.

BIBLE LESSON FOR SUNDAY, APRIL 15th, 1:30 P. M.

Which Day is the Sabbath?

1. *Is it to be counted in cycles of twenty-four hours each?*—Josh. 10:24-17.
   Have the days always been of twenty-four hours each?
   Cannot a person by travel get two Sundays in a week?
   When it is day at one place, is it not night at another?
2. *When was the day instituted?*—Gen. 2:1-3.
   Is it a day of worship or rest?
   Is it not a day for holy purposes?
   Does it not follow and precede six days of toil?
3. *It is to be one day in seven throughout time.*—Ex. 35:1-3.
   Is it not death to overwork God's limits?
   Is not all labor on this day to be reduced to a minimum?
   Is it not a day in which to think much of God?
4. *It has not varied from the custom of one day in seven.*—Ex. 20:8-11.
   Ought it to be a day in which even servants are made to work, except willingly in works of necessity and mercy?
   Cannot enough be obtained in six days if God's blessing is on one's labors?
   How is God's holy day to be observed by His true people?
5. *Who but deluded religionists make it a burden to the conscience and convictions of men?*—Mark 2:23-28
   Who says it is a day for humiliating the body?
   Who hedges it about with man-made laws and religious customs?
   Who says works of necessity and mercy are not to be delighted in and done on this day?
6. *Sabbatarians always dogmatize and are not an evangelizing people.*—Matt. 12:10-13.
   Who has false and devilish notions of the Sabbath?
   Is Sabbath a day in which to save men, body, soul and spirit?
   Who are more zealous for Sabbath notions than for God's living truth?
7. *When it is made anything but a day of mercy to the oppressed, such use of it is vain.*—Isa. 58:8-14.
   Is it to be a day of privations?
   Is it not a day in which to show mercy to the needy?
   Is it not a day in which to clothe others and not simply well dress one's self?
8. *The Sabbatarians are a dead-faithed people wherever found.*—John 5:17-31.
   Do Sabbath worshipers know anything of the gifts and fellowship of God's Spirit?
   Will they not kill every truth in order to observe the Sabbath in their way?
   Do they pray the prayer of faith that saves the sick?

God's Holy People are a Sabbath-Keeping People.

He sendeth His word and healeth them.

PATIENCE

LEAVES OF HEALING

I am the Lord that healeth thee.

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

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

EDITED BY THE REV. JOHN ALEX. DOWIE.

VOLUME VI. NUMBER 24. CHICAGO, APRIL 7, 1900. PRICE FIVE CENTS.

GOD'S WITNESSES TO DIVINE HEALING.

ZION'S SPECIAL MESSENGER FOR ZION CITY.

DEACON DANIEL SLOAN.

DANIEL HAD UNDERSTANDING IN ALL VISIONS AND DREAMS.

Daniel is the name of the best business man in the Bible.

Understanding of visions did not make him visionary.

And so it is with this Daniel whom Zion is sending forth.

His special business is to visit all parts of America, and explain the projects connected with our Coming City beside the blue waters of Lake Michigan.

Deacon Daniel Sloan is known as far as the Little White Dove, our Zion-on-wings, carries LEAVES OF HEALING from the Tree of Life.

And that is over all the world: for Zion is represented on every Continent, and amidst the Islands of every Ocean.

Zion's Bible Class Teacher is, like Daniel of old, the possessor of knowledge and skill concerning the Word of God which it is his constant joy to impart to very large Bible Classes in Zion's Hall of Sevties, Chicago, and, through these pages, to all our readers.

God has greatly blessed his excellently prepared outlines of the Bible Lessons published in LEAVES OF HEALING. In this, and in many other ways, Deacon Sloan is a spiritual power in Zion.



But his daily duties as Assistant Secretary and Manager of Zion Land and Investment Association are also a pulpit for his ministry.

So well has he performed these duties at Headquarters that we have commissioned him to travel for Zion, far and wide.

He will within a few days go forth to tell the marvelous Story of the Birth of Zion City.

He will show to all who are of Zion what great advantages may be secured by coming at once into the fellowship of all those who are shareholders in Zion's Financial Institutions.

The Message which we have given to him is a most important one.

We earnestly ask the prayers of all in Zion for his guidance, and for success in the performance of the commission with which we have entrusted him.

He will be a benediction and a blessing wherever he goes.

Let all true friends of Zion help him, and by their example enable him to fulfil his mission.

Financial Institutions. Expansion has been made necessary by the constant increase of our fellowship by tens of thousands over all the earth.

Zion City is his principal theme, and by means of beautiful stereopticon views and delightful speaking, he will show to Zion everywhere the Coming City, a City of God.

His high character and splendid business capacity, and his thorough knowledge of every detail of Zion's public business, as a member of our Business Cabinet, will at once commend his statements to the most respectful and interested attention of all with whom he comes in contact, publicly or privately.

He goes forth from Zion with the love and confidence of all.

Many tens of thousands of prayers will be breathed daily to God for his speedy and large success.

We do not want to have to go to the world for a single dollar of money, either for the land or the industries connected with Zion City.

Hitherto all has been done in Zion.

The actual presence and the sympathetic and large-hearted expression of the facts in Deacon Sloan's genial and gentlemanly person will be more effectual than anything we can print in these pages.

Many years of service as a Christian worker as a Secretary of the Young Men's Christian Association of Chicago, and other large centers, combined with his position as an ordained Deacon of the Methodist Episcopal Church, and added to all his good business training, prepared the way for his coming into Zion seventeen months ago.

Since that page of his life closed, we have seen him closely in Zion.

With all his co-workers we can only say that there is no man in all Zion better fitted for the task which he most willingly undertakes.

Through the prayer of faith, and the laying on of hands, deliverance came to him, and God brought him into Zion, in the marvelous manner described in his appended testimony.

All his household are with him in Zion, and they have all suffered for so daring.

We shall all greatly miss him from our Headquarters offices even for a very brief time.

But the call for such a Messenger has come from far and near, and so we send him.

He will tell not only of the beautiful site secured for the Coming City, but with the tenderest patience and love he will tell the Story of Zion, and of the wondrous scenes of Salvation and Healing which his eyes have seen and his ears heard.

The Book above all other books, God's Book, the Bible, will be ever on his lips: for it is in his heart.

Happy in his work, he will unfold the ways of Divine Providence in choosing Zion, and in leading many thousands of pilgrims to her fellowship, and into coöperation of all kinds.

Above all, he will seek to extend the Kingdom of God, and lead tens of thousands, we trust, to the Zion of the Holy One of Israel.

May he, when at Zion here, or visiting Zion everywhere, be blessed to lead multitudes to God and to Zion City.

His own story is so well told by himself as to how God led him to Zion that we shall no longer stand between him and our readers, but simply introduce Zion's Special Messenger for Zion City.

Biographical Sketch.

We have gathered from various sources the following brief biographical sketch of Deacon Sloan, and think it proper that it should accompany this testimony:

Daniel Sloan was born on a farm near Columbus, Bartholomew County, Indiana, on December 7, 1860.

When he was seven years of age, his parents removed to Carrollton, Missouri, where his father embarked in the drug business.

In 1870 Mr. Sloan, Sr., gave up the drug business and again began farming, this time near Breckenridge, Missouri.

It was while living here that Daniel Sloan, in the home of a Methodist Episcopal clergyman, repented of sin and gave his heart to God. He was at that time thirteen years of age. He was licensed as an exhorter at sixteen years of age, and has ever since taken an active interest in Christian work.

Two years later the elder Sloan again began the business of selling drugs.

Mr. Sloan began his career, at the age of nineteen, as a school teacher. Soon after, he entered the employ of a publishing house and traveled over ten or fifteen States as solicitor and collector. His work was done in the energetic, honest, painstaking manner which has characterized all his dealings, and he was promoted to the position of bookkeeper and confidential clerk.

On September 1, 1882, he was led to give up his commercial career, full of promise as it was, to enter the work of the Young Men's Christian Association at Des Moines, Iowa. So successful was his work in the capital city of Iowa that on November 1, 1886, he was called to the assistant secretaryship of the Chicago Branch of the Association. He was afterward, in 1889, made Departmental Secretary and occupied that position with peculiar fitness until September 1, 1895, when he was compelled by ill health to resign.

He was also an ordained Deacon in the Methodist Episcopal Church, and became a member of the Rock River Conference, from September, 1895, having previously for years been a local preacher.

Upon his resignation he again entered commercial life with an insurance company and had built up a very remunerative business, when, in compliance with the General Overseer's request, he gave it up to accept the position of Assistant Manager of Zion Land and Investment Association, on June 1, 1899.

Previous to that time, on Lord's Day, December 4, 1898, he had been ordained a Deacon in the Christian Catholic Church in Zion and had organized and assumed charge of Zion's Bible Class, the largest class of its kind in the city. A. W. N.

WRITTEN TESTIMONY OF DEACON DANIEL SLOAN.

CHICAGO, ILLINOIS, March 17, 1900.

REV. JOHN ALEX. DOWIE.

Beloved General Overseer:—With increasing gratitude to God for bringing me to Zion, where I learn better of His ways, I thus write you to record the tender mercies of God which continue to follow me all the days of my life; also for the measure of rich blessings which have come to me through your faithful ministry, as well as the delightful fellowship the past year or more I have had with you through close personal contact in the business relations I have sustained to you.

The words of Jesus were that the Spirit of Truth would guide in an increasing measure into all truth those who obey Him and keep His commandments. The emphasis which Zion in her teaching places upon obedience in all things, whether of spirit, soul or body, to the Word of the Ever-living God, has increased the sweetness I have found in the great reward which God assures to all who keep His Word.

This has been particularly true since Thanksgiving, 1898, when I and all my house came into Zion.

We then, as a testimony to God and a witness to men, destroyed the many bottles of medicine which we had in our house, although I had not used any medicine for a year previous to that time, when God came so blessedly to my knowledge as the Healer of my body.

I then said, "What more have I to do with (idols) medicine, since God so graciously, October 21, 1897, healed me of rheumatism, constipation, dyspepsia, indigestion, brain fag, and nervous exhaustion, a condition wherein the vital forces of my body were in such an anæmic condition that the body was continuously, for months, in a subnormal temperature of over one degree.

Since then for not one day have I been unable to work, and even the

two or three times I have remained at home on different days, or portions of days, I have been engaged with study and waiting upon God in prayer, and at no time in acute distress.

Never throughout this time since I came to know you, Doctor, have I questioned God having given you the Gift of Healing, and it has been my delight to have had the blessings of this ministry which God has committed to you, as well as the Word of Wisdom and Knowledge and Faith which has ever characterized your public ministry and utterances.

I recall three or four instances within this time in which God has greatly used your holy hands to the healing of my body.

Once when afflicted some days with an enlarged and very sore gland associated with the functions of the ear, the moment you prayed and your hands touched the afflicted ear, healing came with the consequent peace which God is so willing we should enjoy in our bodies as well as in our spirits.

Again in January, the day prior to the party going to Zion City Site, I was attacked with the grip, and while working very hard on the details in connection with that excursion, I was in a raging state of fever with an increasing exhaustion so great that I felt compelled late in the day to stop and see you. I did so, and when you laid your hands on my body, raging with fever, immediately the fever left and I began perspiring freely while your hands were yet upon me.

Taking a train early the next day, I rode for miles in a raw, damp wind, rejoicing in God who healeth all diseases.

Very recently an abdominal difficulty gave me distress for a day or two, and while talking with you on business matters, your ministry of healing was again blessed of God to my body, for all of which I praise God and feel thankful to you.

To me it has been a year of witnessing, through Zion, to the faithless brethren of the churches. It has filled me with blessed delight. I know God has used what has been said and done to the saving, quickening, healing and blessing of some, and also to the condemnation and perhaps everlasting doom of others who reject the truth and disregard the light God has given.

The blessing of Zion has been very great to my family. My two children have been kept and blessed, and when in distress of body, my wife and I pray as they come to us and God hears prayer.

My wife, through Zion, has come into a fellowship with God, and has learned more of Him within this year than she did in the many years she was in the Methodist Episcopal Church.

While it was hard to endure the social ostracism which came from the many Church people in the different churches, for our acquaintanceship covered a large circle, we felt that we were doing what we did for Christ's sake; and even though all forsook us, we knew that the cost of discipleship could not be greater in the midst of degenerate Protestant Churches than it was in the face of the degenerate Jewish Church centuries ago.

While the cold shoulder has been shown us by some very familiar friends, we have found a friend in God who has made life blessed here; and we know that because of the persecution, which has been for Christ's sake, in accordance with His Word, there is a great reward in heaven that awaits us when this life's work is done, and in view of a glorious inheritance, we will be joyful in view of the day of His Visitation.

We shall live in Zion to be a blessing to others.

Suffering the loss of pleasant friendship did not move us.

The giving up of a very successful and increasingly remunerative business was not a cross.

The allying of ourselves with outcast and reproached Zion was a joy.

Even while it was an amazing dread and wonder to the thousands who knew me, I was never in alarm.

Zion is the Church of the Living God.

In Zion are the chosen ones prepared for Christ's coming.

Zion is the few in the narrow way who pray the prayer of faith which not only saves the sick, and opens heaven, but brings as well great material prosperity to those who are in true relation with God.

I contemplate, through Zion City, an increasingly happy, prosperous, and consecrated people, filled with the fire of Gospel evangelization.

That Gospel will spread to earth's remotest bounds, until this world which God so loved will yet again, ere Jesus comes, hear and know of God as the Saviour, Cleanser, Healer, and Keeper of His people through the miraculous gifts of the Holy Ghost.

I believed that Jesus Christ came, lived, died and rose again, and is now at the right hand of God the Father, ready at such a time as the world thinks not to come to meet His people in the air and go in with them to bless them forever by His presence. He will bring glorious rewards and that "inheritance which is incorruptible, undefiled, and which fadeth not away, but at the revelation of Jesus will no longer be reserved in heaven."

I am sincerely yours in Christian love, service, and esteem,

DANIEL SLOAN.

TESTIMONY OF DEACON SLOAN IN CENTRAL ZION TABERNACLE.

Extract from Report of Meeting held in Central Zion Tabernacle, Lord's Day Afternoon, November 27, 1898 (LEAVES OF HEALING, Volume V, Number 7, pages 131-134.)

The General Overseer said:

Now, I propose to have a little go on the part of Brother Sloan, and we will have him again at greater length.

Brother Sloan, I want you to talk to this people.

Mr. Sloan said: "I want to first ask Dr. Dowie whether I am a competent witness or not. I had notice served on me last week that my reasoning faculties were breaking down." (Laughter and applause.)

Dr. Dowie—All I can say about this is, it is an old experience, Brother Sloan. The Apostle Paul was once told that much learning had made him mad, and I have had the same thing said to me. We are in the same boat. All of you who have been called cranks, stand up. (A large portion of the audience arose.)

Mr. Sloan—"I told the pastor who thus accused me that none of these things moved me. Neither counted I my life dear unto myself that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify to the Gospel of the Grace of God. (Amen.)

"It is a hard thing to know just exactly what to say. Mention has been made of the fact here that

I Was Connected With the Young Men's Christian Association in This City.

"That is true—nine years here in this place, and four years in Des Moines, Iowa, before coming to Chicago.

"I went into that work because I believed I was led of God, and a measure of blessing constantly attended me. I left it for the very same reasons, as far as a deep conviction in my heart was concerned.

"I broke in health under the tremendous strain of the work which came upon me in installing the work in the new building down at 153 La Salle Street, and the tremendous draft that was made upon my time and limited strength. I had kept up under nerve stimulants for two years previous to this time, until the taking of these supports to my nerves did no more good than so much water.

"In an address one evening I was surprised and alarmed at failing memory; my mind immediately became a blank, and I staggered under the shock that I received. I fumbled about in a very foolish way to myself to try and get the run of my words to continue my address, and in embarrasment, which, perhaps, was not noticed very much, I sat down, and asked myself the question, 'Lord God, what does all this mean?'

"I went to the physician, and he said, 'It means a complete collapse; even the asylum, if you do not stop. Get out into the open air where you are free from this tremendous load of detail which you have had to bear.'

"Without saying anything to the brethren, I wrote out my resignation. I consulted with none of them, because I was impressed with this one thing:

"What doth the Lord thy God require of thee but to do justly, and love mercy, and walk humbly with thy God?

"I gave it up because I believed that the institution was exacting of me force and energy which God did not require, and I soon handed in my resignation. I left the work with a conviction, inwrought by the Spirit, that God had a greater work for me to accomplish than I had ever been able to give in service to the Young Men's Christian Association.

"The first important thing was to get back my health. I accepted an outside position which gave me freedom of time.

Healing of His Daughter When Given Up to Die.

"A few months after this my child Hazel, then two years old, was taken sick with septic poisoning of the stomach and bowels until we despaired of her life. The announcement came from the nurse: 'Your child is dying.' The beating of the heart was very feeble, the limbs' extremities had become rigid and cold, and the finger nails turned purple. Having an experienced nurse, I never questioned for a moment the truth of her judgment. I asked her what I should do. She said, 'Go and call the physician. You had better bring the second one for consultation.'

"While putting my coat on I said, 'Lord God, this is serious; this is something I have never had to face before. I cannot believe for a moment that You gave me that child two years ago in answer to prayer to take her away now. Heal her, and give me the consciousness that she is healed before I go down the steps.'

"Putting on my coat as I was leaving the vestibule, I went out of that house with perfect consciousness that the child would live. I went and telephoned the nurse's report to the physician, and came back to find the child laughing and talking in the bed.

"The nurse was dumfounded, and the physician called in consultation, when he came in, said nothing was critical that he could see. I said afterward that I did not think there was, because God heard prayer and healed the child. (Amen.)

"That made no impression upon me as to God being my Healer. I was during all that time none the better of the brain fag and the weakness of the body, prostration of all force that goes to make a man feel like himself. It made no impression upon me. I was still treating myself, and had within these three years gone to four or five different physicians.

"During this period I had tried electricity in its several forms; massage, diet, and every suitable drug.

"I took up refreshing myself in the study of *materia medica* that I might be sure I was getting the best thing, but I found nothing that was best.

"I rested; I tried gymnasium exercise; I took to riding a wheel. Then I went away on a vacation and came back none the better. As I faced the future with the responsibilities of husband and father upon me, it was dark indeed, and I cried, 'Lord God, is there no help for me?' The answer came, 'Get down before Me, and cry to Me for mercy.

Repent of Your Sins, and I Will Heal You.

"My wife said to me, 'What are you going to do? What are you staying away from business for?' I said, 'I have got a little business with the Lord I am going to settle,' so I stayed home that day. The next morning came, and she said, 'Are you going to the office today?' 'No,' I said; 'I have not got through with that other business yet.' 'Well,' she said, 'when are you going?' 'I don't know; it may be a week; it may be a month; it may be when I come down to the last piece of bread in the house, and the last five cents possibly; but this business is first, because it means bread, and comfort, and happiness to you through the years of your life.'

"Without saying anything else to any one, I began crying to Him for help; and during the period of some days God gave me the conscious assurance that I would be healed, as He had given me conviction before I commenced to pray 'that He was able to do all things.'

"I went stumbling along in that way, because I had had no light, no teaching. I had never heard an address upon Divine Healing. I had never run across a recent testimony that seemed to be anything along the line of my case.

"But I was seeking for the light, and I have always reckoned that I just stumbled upon it like Saul did that day, when he was going down to Damascus. He was headed in another direction, but the Lord God saved him despite that fact, and so I was also healed in an instant of time, and rejoiced in God.

"During these days when I was waiting patiently upon the Lord, I came down to Zion, hoping that I might see Dr. Dowie, but he was so busy he could not be seen.

"I went in and bought some of the pamphlets and went back home. I said, 'I do not care what Dr. Dowie says, because I do not know anything about him, but if he uses anything that God says, if there is anything from the Word of God in these pamphlets, I am going to look it up.'

"I went through and checked out the Scripture, and studied the Word of God in prayer, and on Thursday, October 21, 1897, about a quarter after ten, in an instant of time

God Healed Me,

"and I have blessed His Name ever since, because it has been the opening up to me of better things than I have ever known. I have really been a truer Christian man since that time. I have enjoyed Jesus Christ as my Saviour in a larger measure. I have lived more the life of victory than I ever thought was possible before.

"After my own healing God put this into my heart, 'Go down to Zion; I want to show you a man down there with whom I am well pleased.' I came down here on Sunday afternoon following my healing, and sat over there in that gallery and listened to what the Doctor had to say. I said, 'There is a man of God; there is a man who knows God, and has power with God.'

"I came in Tuesday afternoon to the lecture on Divine Healing, and went into the prayer-room. I went in there with the conviction that God wanted me to get in touch with this work and know more of it, and

God Wonderfully Blessed Me There.

"His Spirit came upon me there, as the Doctor perhaps recalls, and I was graciously blessed. Mention was made that afternoon about Baptism by Triune Immersion.

"I had read the Bible for a number of years; had marked through six or seven Bibles, starting in with Genesis, and going through verse by verse, drawing double lines under the most of it, so that I was, in a measure, familiar with the literalness of the Bible. I said, 'There is no such thing as Believers' Baptism by sprinkling in the Word of God, and the first chance that I have to be immersed I am going to be immersed. I do not think I will go to any of the local churches. If I were to go to a Baptist Church, or to a Christian Church, and be baptized in either of these places, they would go out and make capital of it as a matter of pride.' I wanted it to be done in the fear of God.

"I came in here, heard the Doctor make mention of Baptism that Tuesday night and I said to him, 'I would be very glad, Doctor, to have you baptize me,' and he said, 'I will take pleasure in doing it.'

"I came here and was baptized. Then I could read the sixth chapter of Romans. I could never read it before, because I had never been buried with Christ in Baptism; and whenever I had come to that chapter, it was a part of the Bible that had no reference to me, because I had never been so

Mrs. Laura McCarty Receives a Blessing.

"During this last year life has been glorious. One year from the day when I was in this service first, I came in the second time.

"My sister, Mrs. McCarty, was here, and she picked up a copy of LEAVES OF HEALING in our home while visiting us. At the time we had not discussed the matter, particularly, but she picked up that and read it with profit to her soul. She had kept her letter out of the Church for a number of years. 'Because,' she said, 'what is the use of going? The people in that Church are no better off than I am; they are as miserable as they can be, and there is no use going there spending the time and shoe leather in walking backwards and forwards to the church and getting nothing of profit to one's soul.'

"After reading LEAVES OF HEALING she said, 'There is salvation there for me.' She wanted to know if I would come down here with her. I said, 'By all means, if it is in your heart to go, I will be glad to go with you. I am going to speak in the Wabash Avenue Methodist Episcopal Church near there next Sunday night, so we will go there in the afternoon.'

"She came in here, and listened to the man of God, and she came on Tuesday and went into the healing-room, and God blessed her.

"I had no thought at that time of connecting myself with Zion; for during this past year, after my healing, I was impressed of God that I should give my time to Bible teaching in connection with business life, to teach the people of God a better knowledge of God than they have. I have been studying during this year for this purpose, A year ago, soon after my own healing, I laid hold of what to me has been a precious truth in the Word of God.

"I asked myself one day this question: 'Is it the business of the teacher to hunt up the lesson for the scholar and lay it out, or is it the work of the scholar to find the lesson for the teacher?' I naturally answered it by saying, 'It is the business of the teacher to indicate the lesson to the scholar.' So I said, 'Lord God, I depend upon Thy Spirit to bring to my consciousness day by day the truth from the Word of God which is going to make me more Christlike, and give me of the blessings which are the inheritance of the saints in life.'

"Day by day since that time God has wonderfully brought to me the breath of heaven with the opening to consciousness of the day, and I have tried during this time to obediently follow the light which God has given.

"Just about that time, during the last week of my sister's visit, God's Spirit brought to me a passage of Scripture one morning which impressed me that

The Christian Catholic Church is the Work of God For the Evangelization of This World (Amen),

"and to bring back to this world, throughout the nations of earth, God's testimony which His servants bore during the first century of the Christian Church, where they preached that Jesus Christ had all power, and that He healed the body as well as saved the spirit. Even then the thought of allying myself with it did not make any impression upon me specially.

"I thanked God that He had raised up this institution to carry forward this work with the proclamation that Jesus Christ had not changed, but He was the same today as He was yesterday.

"There came upon me, however, a peculiar consciousness during that week that I ought to set my house in order, for I would die and not live if I did not obey God. I said, 'If I were to die, You have the power to raise me right up to life again.'

"I prayed, 'Lord, do not let me die; spare my life that I may serve Thee, and that I may go forth and live a life of helpfulness.'

"At the train, on bidding my mother and sister goodby, I said to them, 'I know one thing that I am going to do, and, God being my Helper, I will at this time, as well as from day to day, without any fear or concern on my part, act the convictions now wrought in my heart.'

"I went back to my office after they had sped on home, and called up by telephone Mr. Johnson, because I knew him for a number of years, when he was a member of the Y. M. C. A., and told him I wanted an appointment with Dr. Dowie. Later the word came granting it, and, after conference,

I Presented My Application

"to Zion, and came in here because I believed that God is with this people, and that this is the truth that God wants known; that people are hungry, starving, and dying without it, for it is the children's bread.

"There is nothing that has strengthened my faith like the first loaf of Healing, because I think I got a whole loaf; enough to satisfy me, at any rate, relieve all my distress, and make me happy and joyous, and day by day full of hope and courage.

"I began to grow; my faith in God began to increase, and I bless His Name today that I am trusting in Him for Salvation for the body as well as spirit and soul.

"I had a little experience like our brother here.

I Was Unfortunate Enough Early in Life to Be a Druggist,

"and I can sympathize with him in his delusion, for I labored under it up

"It was my pleasure on Thanksgiving Day, while mailing to the Doctor application for membership of my wife, daughter and myself, to go upstairs and take all the bottles of medicine I had used and relied upon, saying, 'These are my gods; they will save me,' until I found that I was a worshiper of idols which do not hear prayer nor see distress, nor can speak the word that heals.

"I set them upon shelves, arranged them, took my camera and photographed them, simply to have them before me as a monument of how I was deceived by the Devil and poisoned in body.

"When I began to pray for healing, I had just gone to a new physician, and had laid down my five-dollar bill, and received the medicine. As I took it one day, God put into my heart the conviction, 'That stuff is poison.' Instantly I said, 'Lord God, I will never let another drop of it pass over my lips.' I set the stuff aside, not expecting that sometime I might weaken in faith and go back to it, but I said, 'I will just keep it until the time comes to get it photographed.'

"I do not know how many, but I suppose there are perhaps 125 different medicines I had in the medicine case. After mailing the letters of application to Zion, it was my pleasure to take half a bushel basket of that stuff, and throw it into the ash-box. I apologized to the ash-box while I did it. (Laughter and applause.) I said, 'You were not built for any such base purpose.' (Laughter.) It is hard usage, but I do not want to defile the ground with the abominable stuff, so I put it here because it is going to be carted off with other refuse.'

"I had quite a little time before this, however, and most of the people who come into Zion, I suppose, have had similar experiences.

I Went to My Pastor and Put to Him the Question of Divine Healing.

"I said, 'I have got to go to teaching Divine Healing and the second coming of Christ.'

"He said, 'The second coming of Christ is blatant nonsense, because He is not going to come as He was on earth at one time. He is going to come finally, some time, we do not know when, to judge the world, but nothing farther than that. It is a fad of some.

"'So far as Divine Healing is concerned, the moment that you open your mouth on that subject, you will lose all of your influence, and the people will desert you, and have nothing to do with you.'

"I said to him, 'Here is a manuscript I want your criticism of. As I was coming back from New York last January, riding from Buffalo to Chicago, a day's ride, I said, "Lord God, make this a memorable day throughout my life. Put into my heart convictions which shall be as lasting as life, and which shall be a blessing, a monitor and criterion for me in coming years." I began to write, and God gave to my conviction thoughts which I have been meditating upon during this past year.' I said to him, 'I was thinking somewhat of having this printed. I would like to have you go over it, and if I were to teach any of the things which are indicated there, would you try to suppress me?'

"He read it over. He said, 'You and I would not have very much trouble, but do not teach this.'

"'But,' I said, 'that is the question. Can a man have Salvation and hold his integrity with God and not testify to it?'

"He said, 'No, sir; he cannot.'

"'Then,' I said, 'can the very same power that saves him heal him, and the man not testify to it?'

"'Oh,' he said, 'you testify to it as much as you like.'

"'But,' I said to him, 'when I begin to testify people will say to me, "Can you give me light? Can you show me how I can find this knowledge of God?"'

"He said, 'I will take the Scripture, and I will prove to you where you are wrong.'

"'Well,' I said, 'try it, if you want to.' So he sat down and tried to show that

By Spiritualizing All of the Things Which Were Written in the Word of God, It Did Not Mean Anything.

"I said, 'I cannot believe any such stuff as that. I believe that the Word of God means what it says. (Amen.) I do not believe that it means one thing to one man, and to another, another thing. It is of no private interpretation; it means what it says, and we had better begin to obey God, and do what God has said in His Word.' (Amen.)

"After talking at length, I said to him, 'How can I get out of the Church?' He said, 'There are three ways that you can get out. Go to sinning, and we will have to put you out; ask a letter to some other Church, and we will willingly grant that, or apply for dismissal in writing, saying you desire to dissolve your connection with the Church. But you must do it in writing, for a verbal request cannot be honored. If you desire to withdraw from the Church, you will have to reduce it to writing. But, hold on, you had better not be in a hurry in regard to this.'

Does Your Wife Sympathize With You?

"I said, 'Heartily.' (Praise the Lord.)

"I said, 'I have not said anything to her about Zion; I have not coaxed her; I have not tried to force this matter in my home. She was down and heard the Doctor the afternoon when my sister was with us. They were down to the healing lecture, and came home, and they said, "Do you know what we are going to do?" I said, "No." She said, "I am going to be baptized." I said, "Bless the Lord. (Amen.) It gives me joy to have you do it."

"He said, 'Were you baptized too?' 'Yes, sir,' and then he was horrified. (Laughter.) He said, 'When were you baptized?' 'Why, a year ago.' 'And you have been telling me that I am your pastor when Dr. Dowie has been your pastor for the last year!'

"I said, 'I do not regard that Dr. Dowie was my pastor because he baptized me; not at all.'

"He said, 'Why did you not come to me? I would have baptized you.'

"I said, 'I have been a member of the Methodist Church for twenty-five years, and I have never seen them immerse the first person. Rather than do it, they would talk for ten hours to convince a man that sprinkling was right, when five minutes would perform the act of immersion.' (Laughter.)

"He said, 'I have baptized lots of people.'

"I said, 'I have never seen it. If you were to baptize me, you would have to compromise yourself by going over to the Baptists, and asking the privilege of using their baptistry.'

"In great anger he said, 'I will scratch your name right off.'

"I took leave of him, and they are greatly concerned. They say they do not think that I am going to the Devil, but they are so afraid that I am going to cripple my influence.

"I said to a brother here, 'I did not know that I had such an almighty influence before; I thought that Jesus Christ was the One who had all power. (Amen.) As He has all power, if I have any power at all, it must come from Him. But I do not believe that power with Christ is going to suffer. I believe that the operation of God is going to be mighty to the pulling down of strongholds, and leading those who are in darkness and delusion and misled into the light of that gladness that the angels sang of over Judea's hills.'

"Glory to God in the highest. On earth, peace, good will to men.

"I believe that is what we have in the teaching which Zion stands for.

God Has Opened Up to This Church Doors Which no Man Can Shut,

"and through these doors we see fields which are white unto the harvest. (Amen.) There is one thing for every one of us to do:

"'Pray ye, therefore, the Lord of the harvest that He will thrust forth laborers into the harvest.'

"because Jesus Christ has said, 'I am with you always, even unto the end of the world.'" (Applause.)

"THOU SHALT HAVE NONE OTHER GODS BEFORE ME."



SOME OF THE GODS OF MODERN IDOLATRY.

Mother and Daughter Healed.

Writing at 4365 Fifth Avenue, Chicago, Mrs. Caldwell says:

I thank God for having saved and healed me.

I have been healed of heart disease and female troubles.

I also thank God for having healed my little girl of lung trouble, which she had every winter.

I thank God for Dr. Dowie and Mrs. Dowie and all the faithful officers.

He sendeth His word and healeth them.

LEAVES OF HEALING

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

A WEEKLY PAPER FOR THE EXTENSION OF THE KINGDOM OF GOD.
EDITED BY THE REV. JOHN ALEX. DOWIE.

Entered at the Postoffice, Chicago, Illinois, as Second Class Matter.

Subscription Rates.		Special Rates.	
One Year	$2.00	100 Copies of One Issue	$3.00
Six Months	1.00	56 Copies of One Issue	1.00
Three Months	.50	To Ministers, Y. M. C. A.'s and Public Reading Rooms, per annum	1.00
Single Copies	.05		

For foreign subscriptions add one dollar per year for postage.
Subscribers desiring a change of address, should give present address, as well as that to which they desire LEAVES OF HEALING sent in the future.
Make all Bank Drafts, Express Money Orders or Postoffice Money Orders payable to the order of JOHN ALEX. DOWIE, 1107 Michigan Avenue, Chicago, Ill., U. S. A.
Station L. Long Distance Telephone South 864. Cable Address "Zion, Chicago."
All communications upon business must be addressed to
MANAGER ZION PUBLISHING HOUSE,
1107 Michigan Avenue, Chicago, U. S. A.

CHICAGO, ILLINOIS, APRIL 7, 1900.

TABLE OF CONTENTS.

Leaves of Healing, Saturday, April 7, 1900.

GOD'S WITNESSES TO DIVINE HEALING—
Illustration—Deacon Daniel Sloan, 753
Biographical Sketch of Deacon Daniel Sloan, 754
Written Testimony of Deacon Daniel Sloan, 754-755
Testimony of Deacon Daniel Sloan in Central Zion Tabernacle, 755-757
Illustration—Some of the Gods of Modern Idolatry, 757
EDITORIAL NOTES—
Glorious Entrance Upon Spring Work, 758
Our Cartoons, 758
Apostasy of the Methodist Church, 758
Hypocritical Appeal of Bishop Fowler, 758
Masonry Not the Only Key to Decay of Methodism, 759
Preparation for the Coming Contest, 759
Zion's New Paper—THE COMING CITY, 759
Great Increase in Value of Zion City Site, 759
Interest in the New Paper, 759
Progress in Organizing Zion's Industries, 759
Zion's Special Messenger for Zion City, 759
General Overseer's Proposed Visit to Philadelphia, 759
General Overseer's Proposed Visit to Toledo, 759
Good News from Elder and Evangelist Viking, 759
Elder W. deRonden-Pos in Paris, 759-760
Removal from Fellowship of A. A. deRehbinder, 759-760
Testimonies in this Issue, 760
Zion Literature in Arabic, 760
Interest in Great Britain in General Overseer's Proposed Visit, 760
GOD'S WAY OF HEALING, 760
ZION'S LITERATURE MISSION, 761
CARTOON—
This Union is Strength, 762
A VOICE TO ZION AND GOD'S PEOPLE IN EVERY LAND—
Prelude—The Christian Workman's Duty: Shall Christ or Labor Unions Control? 763-770
Cartoon—Zion's Contest with the Apostasy: The False Covenant Set Forth, 768
Cartoon—Zion's Contest with the Apostasy: The Masonic Covenant Revealed, 769
Sermon—Zion and the Apostate Churches, 770-771
NOTES FROM ZION'S HARVEST FIELD, 772-774
DO YOU KNOW GOD'S WAY OF HEALING? 774
ZION'S SALOON SEVENTIES, 775
ZION CITY BANK, 776
ZION CITY NOTES, 777
CHEERING WORDS FROM ZION'S GUESTS, 778-779
NOTES OF THANKSGIVING TO ZION'S GOD, 780-781
CATALOGUE OF ZION PUBLICATIONS, 782
THE COMING CITY, 783
ITINERARY OF DEACON DANIEL SLOAN, 783
BAPTISMS, 784
ZION'S BIBLE CLASS, 784

EDITORIAL NOTES.

"THE LORD SHALL BLESS THEE OUT OF ZION."

DELIGHTFUL SERVICES in Central Zion Tabernacle marked our entrance upon our Spring work in Chicago.

POURING RAIN for hours before, and at the time of, service did not prevent fully three thousand persons being present.

More than two thousand remained to the Communion of the Lord's Supper, at which nearly a hundred members were received, and a time of great blessing was realized.

THE THREE CARTOONS of our artist, Mr. Charles Champe, this week, illustrate the two discourses which we delivered, the first of which, our prelude, was on "The Christian Workman's Duty: Shall Christ or Labor Unions Control?" and the second on "Zion and the Apostate Churches."

THE CARTOON on page 762, "This Union is Strength," very beautifully illustrates our thoughts concerning "Christian Coöperation," and we earnestly recommend the whole matter to the attention of Zion everywhere.

WE THINK that nearly three out of every four present last Lord's Day were men.

Many of them were employers of labor and some of them labor leaders in the Chicago Trades-Unions, whilst our own people were present in large numbers.

IT SEEMED as if the whole audience were of one mind with us as we developed the thoughts which God gave to us concerning True Brotherhood and the Righteous Principle of Profit-Sharing proportioned to the value of each toiler's work.

IT IS UTTERLY vain to imagine that there ever can be "Peace on earth" or "Good will among men" until that peace is found in Christ, and that "Good will" among men who delight to do God's will.

ON PAGES 768 and 769 our readers will find two cartoons illustrative of Zion's Conflict with the Apostate Churches, which illustrate the discourse on that subject last Lord's Day, and are a part of the preparatory work for our series of discourses on the Apostasies of the Masonic-Methodist Episcopal Church.

IT SEEMS almost incredible that the Church which John Wesley founded should have descended to such depths of hypocrisy as these cartoons reveal.

IN OUR Editorial Notes in LEAVES OF HEALING of March 10, 1900, page 623, in commenting upon the Appeal of the Bishops, signed first by C. H. Fowler, who it is generally understood is the writer of the Appeal, we gave a full report of the proceedings at the laying of a corner-stone of a new Methodist Episcopal Church at Punxsutawney, Pennsylvania, by the members of the Masonic Fraternity.

We quoted from that report at length the prayer of "Grand Chaplain Bishop Charles H. Fowler," which made no mention of God the Father, God the Son, or God the Holy Ghost.

WITH WHAT shameful hypocrisy this Appeal comes from the lips of those who are the bond-servants of the Masonic Baal, who have made "in the Chambers of their Imagery" Vows in the "darkness" that are nothing less than "Agreements with Hell and Covenants with Death."

In our disclosures of the apostate condition of the Methodist Episcopal Church we shall not confine ourselves to the subject of Masonry as affording the only key to the decay of that Church.

We shall also deal with the many ways in which the "Ordinances of God have been changed" and in which the "earth has been defiled" and the Church "polluted" because of the "Transgressions of the Laws" and the breaking of the Everlasting Covenant of God.

The cartoons do not exaggerate, but feebly represent the extent of the real facts in connection with this subject.

We earnestly ask our readers to pray for our guidance in connection with this matter, and the Coming Conflict at Chicago.

The splendid Gathering of Zion Seventies last Monday responded at once to our appeal to make special arrangements for the distribution of hundreds of thousands of intimations of our Challenge to the Priests of Baal at the Quadrennial M. E. Church Conference.

Much prayer is ascending to God that the result will be the triumph of Jehovah, and the reëstablishment of His Covenant in the hearts of vast numbers in the Methodist Episcopal Church who it is now admitted have gone away from God.

There cannot be any progress made in the extension of God's Kingdom on earth until God's people are delivered from the bondage of the Apostasy in all the churches, and we are, therefore, more and more convinced that this is the work which lies before us in the immediate future.

We shall probably next deal with the Apostasy of the Lutheran Church.

We hope to publish our programme for the May exposures within a week or two.

And now we desire to direct attention to the notice which will be found at length on page 783, concerning The Coming City, a new fortnightly paper, which, God willing, we shall shortly issue from Zion Publishing House, probably on Wednesday, May 16th, and thereafter every two weeks.

It will be noticed that we ask for subscriptions for only six months at the rate of fifty cents for the thirteen copies, which, God willing, will be issued within that period.

We trust that many of our readers will not only order one but a number of copies, so that the facts concerning Zion City may be more fully known to good and true people who may then wish to find a home there.

We could easily get all the money necessary for Zion City without raising it by means of stock.

But we desire from the very beginning to give our people, and those who will enter into fellowship with us, all the advantages that the ever-increasing value of Zion City land brings.

It is worth today a million dollars more than when we bought it.

The preference which will be given to shareholders in the priority of selection of their lots will be found to be of very great value.

We earnestly desire our friends to avail themselves of this great advantage: for their prosperity is the prosperity of all Zion's interests.

The Coming City will also set forth, as we have said in a brief programme, many semi-secular matters which we have not felt at liberty to deal with in the pages of Leaves of Healing.

It will also afford our friends the means of communicating with each other in connection with their business by means of advertisements.

Great interest has already been shown in the projected paper.

Orders have been received for the first copies in considerable numbers.

But we wish that these orders shall all be repeated on the form to be found at the close of the announcement on page 783.

Very satisfactory progress is being made in connection with Zion industries.

We are taking great care, however, not to locate factories on Zion City Site without being well advised as to the character and purposes of the manufactures, and the characters and purposes of those concerned in them.

We shall very soon be able to make some important announcements in this matter, but we withhold them for very important reasons for the present.

We call attention to the notice on page 783 of Zion's Special Messenger for Zion City, Deacon Daniel Sloan, whose portrait will be found on our first page, with many interesting biographical notes.

Deacon Sloan is eminently qualified for this work, and he is taking with him a number of beautiful stereopticon views, portraits, etc., which will make very interesting entertainment to our friends in all parts of the land where he goes.

Accompanied by his able and honest words, these pictures of Zion City and Zion scenes will enable the people to understand better than they could by any written statements.

We bespeak for our beloved Messenger the prayers of all our people, and especially the kindly coöperation of those into whose cities and villages he is going, as set forth in his published programme.

God willing, we shall make a General Overseer's Visitation to the Branch of the Christian Catholic Church in Zion in Philadelphia on Lord's Day, April 29th.

The place of meeting will be duly announced in a future issue.

We shall also visit Toledo, God willing, on Lord's Day, May 27th.

Our readers will be delighted to know that Elder C. F. Viking, after spending some little time in Yokohama, Japan, proceeded to Yawatahama, where he baptized a number of Japanese and received a number into fellowship.

In his letter written from Kobe, Japan, March 9, 1900, he informs us that he intended to leave the following day by the Pacific Mail Steamship *Rio de Janeiro* for Shanghai, where he hoped to arrive about the 15th of March.

He reports his good wife, Evangelist Viking, and their dear baby Grace, as in good health, and speaks hopefully of the work in Japan.

Our readers will also be glad to know that the Rev. W. deRonden-Pos, Elder-in-Charge of special work in Paris and France, has had very pleasant meetings with our friends in various parts of the United Kingdom on his way to the Continent.

He has secured a house in the Rue Mozart, No. 107, just outside of Paris, in the beautiful suburb of Auteuil.

He is making arrangements for a depot for Zion Literature

and a small place for Gatherings, and also arranging for matters in connection with the Paris Exposition.

He has a very large quantity of Zion Literature with him, and our friends in Europe can communicate with him at this address—Rev. W. deRonden-Pos, Elder in Christian Catholic Church, Rue Mozart, No. 107, Auteuil, Paris, France.

A. A. DEREHBINDER and wife have now ceased to be connected in any way with the Christian Catholic Church in Zion.

We desire our friends to know that they have no authority whatever to collect any subscriptions to their work as being in any way connected with the Christian Catholic Church in Zion.

Zion's Messenger from Paris is a paper with which the Christian Catholic Church in Zion has absolutely no connection in any way, and we do not approve the publication.

We say this with deep regret, but find that many are perplexed and that this announcement is again needed.

We do not think it necessary at present to give the reasons why we were compelled to remove Elder deRehbinder for cause, but should it be found to be necessary the entire correspondence can be published.

WE REJOICE to present again in our pages this week the testimonies to the blessing which LEAVES OF HEALING is bringing to the people in all parts of the world; but not a hundreth part of these words of cheer are ever published.

WE HAVE received from a friend in Cairo, Egypt, a very beautiful translation into Arabic of our tract, "Do You Know God's Way of Healing?" of which we hope to publish a facsimile in our next issue.

GREAT INTEREST is being shown by the Arabs in many parts even already in the beautiful Gospel of Divine Healing through faith in Jesus Christ.

We continue to receive many manifestations of the interest created in many hearts by the announcement of our intended visit at the end of this year to Egypt and Palestine.

WE ARE thankful to our friends in various parts of Great Britain who have written to us and invited us to their cities and to their homes.

We are quite unable at this point to make any definite statements as to dates.

It may be wiser to leave that until we get through with our work on the Continent of Europe, which we shall attend to before entering upon work in Great Britain and Ireland.

We shall be glad to hear from friends in Edinburgh and in Belfast.

WE MOST earnestly desire that all our dear people everywhere, through every Branch of Zion, will press Forward with the glorious work of Salvation and Healing, showing by their Holy Living that God is of a truth in Zion.

BRETHREN, PRAY FOR US.

LEAVES OF HEALING.

Two Dollars will bring to you the weekly visits of the "Little White Dove" for a year. 75 cents will send it to a friend for fifteen weeks; $1.25 will send it for six months; $1.50 will send it to your minister, or to a Y. M. C. A., or to a Public Reading Room, for a whole year. We offer no premiums, except the premium of doing good. We receive no advertisements, and print no commercial lies or cheating enticements of unscrupulous thieves. LEAVES OF HEALING is Zion on wings, and we keep out everything that would distract the reader's mind from all except the Extension of the Kingdom of God, for which alone it exists. If we cannot send forth our Little White Dove without soiling its wings with the smoke of the factory and the dirt of the wrangling market place, or compelling it to utter the screaming cries of the business vultures in the ears of our readers, then we will keep our Dove at home.

GOD'S WAY OF HEALING.

BY THE REV. JOHN ALEX. DOWIE.

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

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

The Lord Jesus Christ is Still the Healer.

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

Divine Healing Rests on Christ's Atonement.

It was prophesied of Him, "Surely He hath borne our griefs (Hebrew *sicknesses*), and carried our sorrows: . . . and with His stripes we are healed"; and it is expressly declared that this was fulfilled in His ministry of Healing, which still continues. (Isaiah 53:4, 5; Matthew 8:17.)

Disease Can Never be God's Will.

It is the Devil's work, consequent upon Sin, and it is impossible for the work of the Devil ever to be the Will of God. Christ came to "destroy the works of the Devil," and when He was here on earth He healed "all manner of disease and all manner of sickness," and all these diseases are expressly declared to have been "oppressed of the Devil." (1 John 3:8; Matthew 4:23; Acts 10:38.)

The Gifts of Healing are Permanent.

It is expressly declared that the "Gifts and the calling of God are without repentance," and the Gifts of Healing are amongst the Nine Gifts of the Spirit to the Church. (Romans 11:29; 1 Cor. 12:8-11.)

There are Four Modes of Divine Healing.

The first is the direct prayer of faith; the second, intercessory prayer of two or more; the third, the anointing of the elders with the prayer of faith; and the fourth, the laying on of hands of those who believe, and whom God has prepared and called to that ministry. (Matthew 8:5-13; Matthew 18:19; James 5:14, 15; Mark 16:18.)

Divine Healing is Opposed by Diabolical Counterfeits.

Amongst these are Christian Science (falsely so-called), Mind Healing, Spiritualism, Trance Evangelism, etc. (1 Timothy 6:20, 21; 1 Timothy 4:1, 2; Isaiah 51:22, 23.)

Multitudes Have Been Healed Through Faith in Jesus.

The writer knows of thousands of cases and has personally laid hands on scores of thousands of persons. Full information can be obtained at the meetings held in Zion Tabernacle, 1621-1633 Michigan Avenue, Chicago, and in many pamphlets which give the experience, in their own words, of many who have been healed in this and other countries, published at Zion Publishing House, 1207 Michigan Avenue, Chicago.

"Belief Cometh of Hearing, and Hearing by the Word of God."

You are heartily invited to attend and hear for yourself.



The Practice of Medicine a Bad Business For a Christian to Follow.

The following letter is from a physician in Illinois, who writes to our General Overseer:

For the last forty years I have been a member of the United Brethren Church.

I always believed I belonged to a very good Church until, two years ago, through a friend of mine, I got to reading LEAVES OF HEALING.

I learned through reading it that the United Brethren Church was not teaching the whole Gospel.

I have been practicing medicine over thirty years.

When I compare the practice of medicine with the teaching of Christ, I find that I am in a bad business for a Christian to follow.

I have been very charitable in my practice, as I believed it my duty to be as a Christian; consequently I am a poor man.

I have only one thing to console me; that is, I have always been willing to lend a helping hand to the poor.

By so doing I hope to please God.

I am troubled about my business. I do not see how I can practice medicine and follow Christ.

What can I do to support my family?

It is hard for me to give up the practice of medicine and enter into some new enterprise at this time in life.

I am physically strong, with the exception of a little senile rheumatism.

I believe that if I would give up my business and would consecrate my life to God, there would be no trouble to get healed.

I hold various offices in the United Brethren Church, but I intend to tender my resignation at the next Quarterly Conference.

My object in writing to you is for a little advice. How can I give up the practice of medicine, make an honest living for my family, and live a Christian?

The Little White Dove Welcomed by the Inmates of the Infirmary of an Almshouse.

The letter which follows was written by an inmate of an almshouse in Illinois:

REV. JOHN ALEX. DOWIE.

Dear Sir:—I write to ask if you would favor some of us in this place with a few copies of LEAVES OF HEALING for our perusal.

In spite of surroundings, some of us feel that we are not entirely without hope and God in the world.

From what we have gathered from the few Little White Doves which have flown in here, we think we can take courage, and believe that every issue of your paper carries with it hope and healing for all who will accept its teaching.

The writer will take great pleasure in circulating any number of copies of the LEAVES.

I believe that many of the inmates here, both men and women, will yet, through the providence of God, be away from here again—away from these influences so depressing mentally, morally and physically.

The writer would rejoice if he could be assigned to some position, however humble, where he could earn his living and remove the stigma of being termed a pauper.

Having but one leg, I could not stand or walk, but with hands and head and a good heart, I could fill some place at a desk or as an assistant bookkeeper.

Children Go to God for Healing.

Train up a child in the way he should go,
And even when he is old he will not depart from it.—Proverbs 22:6.

The rule in the Connor family, who reside in Michigan Avenue, next door to Zion Home, is that the children shall ask their parents to pray for them when sick. But if their parents are not accessible, they pray for each other, or get an Elder to pray for them if they can.

One evening Willie Connor had a pain in his breast and could hardly get his breath. He told his papa about it without asking him to pray for him, so his father went out, and then he told his mother about the pain. She said: "Willie, you know what to do when you are sick." So the children knelt and prayed for him and he was healed.

Bessie Connor fell against the corner of a trunk and hurt a rib so that when she moved it seemed to grate, and it pained her severely.

The next day she had high fever and was quite sick. Elder Holmes, who has charge of Zion's Junior Seventies, was asked to pray with her. He did so, and she was immediately healed. She went to school the next day.

The Little White Dove in Shetland Islands.

A minister in Shetland Islands, to whom the Little White Dove has carried its Message, has written to our General Overseer:

Find enclosed a thankoffering to God for blessing received in answer to your prayers and through LEAVES OF HEALING. It gives me great joy to send it.

May God abundantly bless you and preserve you until your work is done.

In a letter from Orkney, a neighboring island, the writer says:

It was through the healing of my sister, Mrs. Malcolm, of 3040 Throop Street, Chicago, that I first heard of Dr. Dowie and LEAVES OF HEALING. That is over five years ago.

She sent me the first copies of LEAVES OF HEALING and I became a subscriber. It would be impossible for me to read all of these testimonies and not believe in Divine Healing.

I have not tasted medicine since I began reading the papers. One thing is clear to me: that God is setting His seal upon Dr. Dowie's work as He is doing with no other man that I know of.

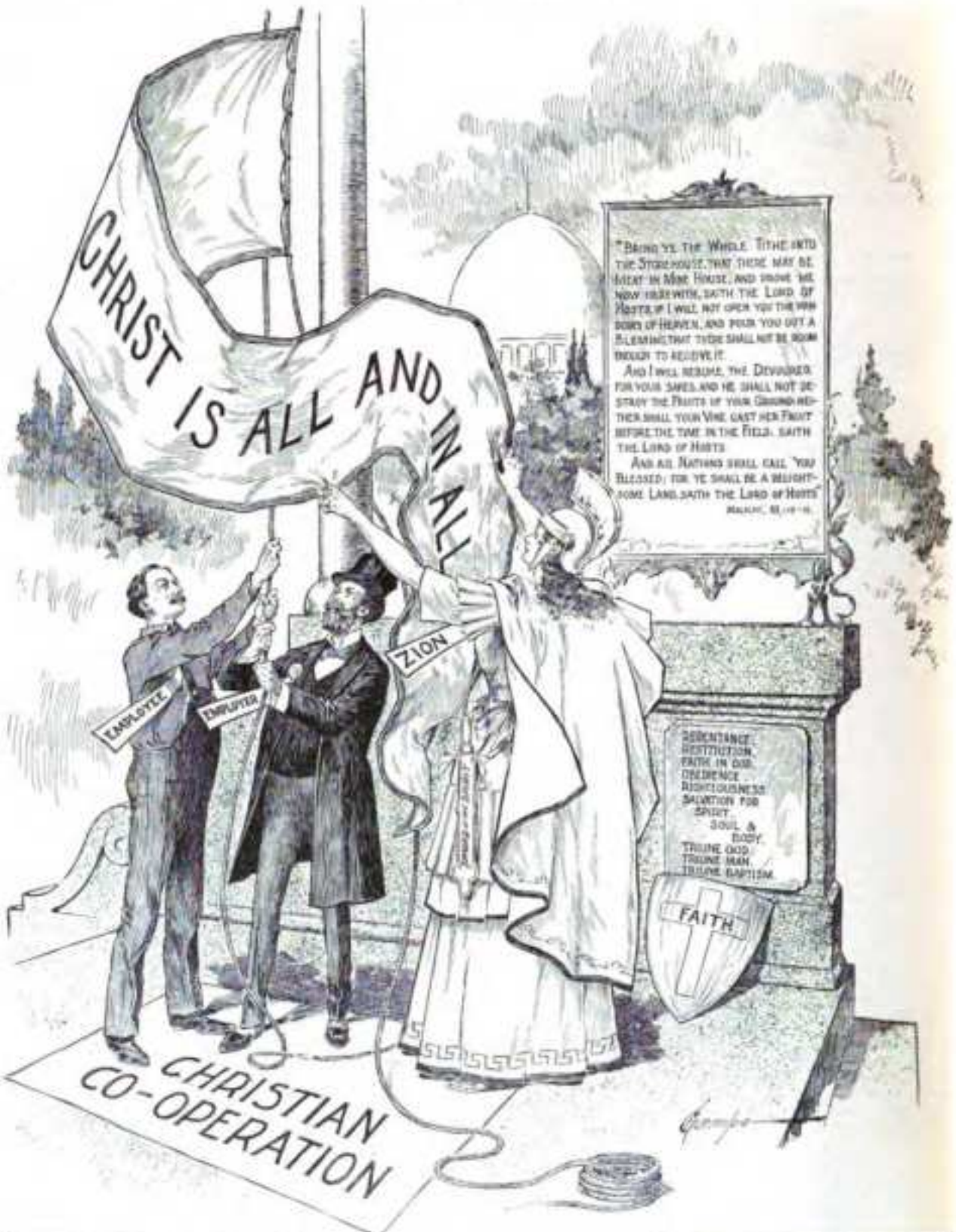
We are greatly rejoiced to hear of the Little White Dove finding its way into the remote places of the earth. The Whole Gospel Message must be preached to all nations before Jesus will come.

Zion Literature goes forth to prepare the way for the Coming of the King. We ask all who love His Appearing to follow the literature daily with their prayers, that it shall be carried to those who are waiting for the Message it brings. Will you not help us by your contributions to do a greater work in translating and distributing Zion Literature?

Zion Literature Sent Out From a Free Distribution Fund Provided by Zion's Guests and the Friends of Zion. Report For Week Ending March 31, 1900.

13,223 Rolls to	Chicago.
528 Rolls to	Various Cities in United States.
578 Rolls to	Denmark.
243 Rolls to	China and India.
163 Rolls to	Hotels of France.
150 Rolls to	Canada.
104 Rolls to	Africa.
77 Rolls to	Scotland and Japan.

Number of rolls for the week, 15,068.
Number of rolls reported to March 31, 1900, 332,612.
Number sent to Chicago last two weeks, 21,000.



"One is your Leader, even Christ; and all ye are Brethren."—Matthew 23, 8.

THIS UNION IS STRENGTH.

"They shall build houses and inhabit them. They shall not build, and another inhabit; they shall not plant, and another eat. . . . They shall not labor in vain."—Isaiah 65, 21-23.

A VOICE TO ZION AND GOD'S PEOPLE IN EVERY LAND.

O thou that tellest Good Tidings to Zion, Get thee up into the high Mountain. Lift up thy Voice with strength; Lift it up, be not afraid; Say unto the cities of Judah, Behold your God! Isaiah XL:9.

ZION AND THE APOSTATE CHURCHES.

Report of Meeting held in Central Zion Tabernacle, Lord's Day Afternoon, April 1, 1900. Prelude: The Christian Workman's Duty: Shall Christ or Labor Unions Control? Sermon: Zion and the Apostate Churches.

REPORTED BY S. D. AND E. W. AND A. W. B.

COLD, dull, gray clouds covered the sky; a chill wind swept the glistening walks; fitful showers drenched the hurrying pedestrians and added to the depth of the oily black ooze upon the streets. Indeed, so dismal was this first day of April, the Lord's Day, that the usually thronged streets of Chicago seemed almost deserted. Yet the occasional passers-by in the vicinity of Michigan Avenue and Sixteenth Street, for a half hour before and after three o'clock, were astonished to see thousands of people streaming from every direction to Central Zion Tabernacle.



The city was torn at the time with the profitless and wasteful dissension between the labor unions and the capitalists, and the General Overseer had announced that in the Prelude to his address on this day he would discuss this most important subject from the Christian standpoint. Hence in the crowds which were so rapidly filling the great auditorium of the Tabernacle could be seen large numbers of workingmen, and many whose dress and bearing proclaimed them to be men who controlled great industries and were interested in the subject of the General Overseer's prelude from the standpoint of employers. The audience, which filled the Tabernacle almost to the extent of its capacity, contained also many other elements. There were the thousands of Zion, rejoiced to see their beloved General Overseer once more before them, greatly refreshed and built up during his brief but busy stay at his country home in Michigan. There were many strangers, members of other churches, who had been led to come to hear the words of the man of God concerning Zion and the Apostate Churches. As the words of wisdom and a toiler sank into the hearts of those present, there was a look of conviction which sobered many a face which had but a few moments before borne a sullen expression of defiance or a sneer of contempt. Many workmen—and masters as well—were heard to remark to their neighbors, "The Doctor is right."

Then, as the General Overseer, largely in the exalted verse of the Prophet Isaiah, pointed out the final triumph of God's true Israel, the Zion of the latter days, over all the enemies of God in the apostate churches, the hearts of the people were warmed within them, and they arose, at the close of the address, almost without exception, to renew the vow of consecration to God and to His great work in Zion.

Then followed that sacred hour of sweetest, holiest communion with God, which every month grows more blessed to the children of the King in Zion. Ninety-two members received the right hand of fellowship, and all gathered about the Lord's Table.

Central Zion Tabernacle, Lord's Day Afternoon, April 1, 1900.

The services were opened by singing Hymn No. 195:

Our Lord is now rejected,
And by the world disowned,
By the many still neglected,
And by the few enthroned;
But soon He'll come in glory,
The hour is drawing nigh,
For the crowning day is coming by and by.

CHORUS.

Oh, the crowning day is coming,
Is coming by and by,
When our Lord shall come in "power"
And "glory" from on high.
Oh, the glorious sight will gladden,
Each waiting, watchful eye,
In the crowning day that's coming by and by.

Scripture Reading and Exposition.

The General Overseer then said: Let us read in the Inspired Word of God in the Gospel according to St. Matthew and in the twenty-third chapter:

Then spake Jesus to the multitudes and to His disciples, saying, The scribes and the Pharisees sit on Moses' seat: all things therefore whatsoever they bid you, these do and observe: but do not ye after their works; for they say, and do not. Yea, they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with their finger. But all their works they do for to be seen of men: for they make broad their phylacteries, and enlarge the borders of their garments.

Phylactery was a portion of the Scriptures encased in a kind of box, which was bound upon the wrist or arm or forehead by

They wore the Word of God upon their brows or on their arms, but they did not have it in their hearts.

The borders of the garment would refer to the beautiful blue ribband which by the Mosaic Law every Israelite was compelled to wear. They made it an immoderately broad fringe. They were very particular as to the outward thing.

Jesus came "eating and drinking," and they say, "Behold a gluttonous man, and a wine-bibber; a friend of publicans and sinners!"

The Greek there is *telonon kai hamartolon* (τελωνῶν καὶ ἁμαρτωλῶν); taxgatherers and harlots, literally. He came and ate at rich men's tables, and at poor men's tables. He was the friend of all men, therefore they say, "Behold! a man gluttonous."

John the Baptist came in a very different way: eating locusts and wild honey and preaching in the wilderness, and "They say, He hath a devil."

The people who are the "They say," do nothing.

Wretched is the man who is foolish enough to trouble himself about what "they say."

The General Overseer then sang the following, the entire congregation taking up the chorus with thrilling effect:

It does not matter what the people say;
CHORUS—The power of God is just the same today.
Whatever God has promised He is able to perform,
And the power of God is just the same today.

It does not matter what the papers say;
CHORUS—

It does not matter what the preachers say (laughter);
CHORUS—

This world is ruled, not by what men say, but by what God says.

What God Thinks Rules the World.

It does not matter what the Unions say;
CHORUS—

It does not matter what the masters say;
CHORUS—

It does not matter what you think about the laws of God. The laws of God will vindicate themselves.

If you say you do not believe in the laws that govern electricity, you will be electrocuted.

The man who fights electricity dies.

The man who fights the eternal laws of God dies.

Do not be troubled about what they say.

And love the chief place at feasts, and the chief seats in the synagogues, and the salutations in the marketplaces, and to be called of men, Rabbi. But be not ye called Rabbi: for one is your teacher, and all ye are brethren.

Now there are various words which are used for *master*.

One means a despot, and another means a teacher. Then this one which in Greek is *kathegetes* (καθηγητής), means leader. It is not master in the sense of a master of servants or master in the sense of teacher, but master in the sense of leader or guide.

Christ is the Leader of Humanity.

He has a right to lead the world: to lead all men.

But be not ye called Rabbi: for one is your teacher, and all ye are brethren.

The General Overseer then read from the eighth verse to the end of the twenty-third chapter of Matthew, closing with this prayer:

May God bless His Word.

Prayer was then offered, after which the announcements were made.

THE CHRISTIAN WORKMAN'S DUTY: SHALL CHRIST OR LABOR UNIONS CONTROL?

The following prelude was then delivered by the General Overseer:

I shall have much to say on this subject at various times throughout this Spring.

I have given orders for a new dress of type for a new paper. On the sixteenth day of May, God willing, Zion's paper will appear. Its name will be

THE COMING CITY.

It will be a fortnightly paper. By and by it will be a weekly, and by and by it will be a daily and knock out the wicked Chicago dailies in Zion hearts at least. (Applause.)

This paper, THE COMING CITY, will be devoted to the interests of Zion City, and its politics will be distinctly Theocratic.

Zion Was Never Stronger Than She is Today.

Deacon Barnard, the Cashier of Zion City Bank, whom I have not seen for two weeks, for I have been away, said to me this afternoon, looking at me with a smile, "Doctor, last month (meaning the month of March, which came in like a lion, or like a *Ram's Horn* (laughter), and went out like a lamb—went out with glorious sunshine and soft spring breezes) was the best month Zion City Bank has had."

I am glad to know that such is the fact, not only concerning Zion's Financial Institutions, but concerning all the institutions of Zion.

We have grown and God has blessed Zion. Long after the attack of the *Ram's Horn* is buried and rotten and forgotten, the Reply to it will live. (Amen.) God will make it a blessing in still further extending Zion. LEAVES OF HEALING is the Christian Catholic Church on wings; and THE COMING CITY will be Zion City on wings.

My prelude today is on a subject concerning which I shall write a good deal in THE COMING CITY.

That will be the name of the paper for the present By and by it will, probably, be ZION SUN and ZION STAR, the morning and evening papers of the City.

It will be about the size of *Harper's Weekly* and consist of at least sixteen pages.

It will be illustrated. We will give you the pictures of the men who will be the Captains of Industry in that City. We will tell you something about the machinery, some of which is already purchased, for Zion's Lace, Linen, Cotton and Woolen industries.

We will interest you from fortnight to fortnight by letting you understand the principles upon which that City will be conducted in detail.

Clean and True Advertisements in The Coming City.

That paper will be open to proper advertisements. We shall not advertise Pitcher's Castoria, the children cry after they get it (laughter), nor pink pills for pale people, or pale pills for pink people (laughter)—I am not quite sure which it is.

We shall not advertise little liver pills nor big liver pills. (Laughter.) We shall not advertise, as the *Ram's Horn* does, a Lucky Ring, price six cents, which will save you from impending miseries.

We shall not permit advertisers to tell our people a pack of lies: that they are going to sell them a $35 watch for $2.95.

We shall religiously shut out all that mass of lying which the Methodist and Baptist and Independent and Congregationalist and other papers regularly put in and seek for. If we never have an advertisement in the paper, we shall take care that we shall not advertise thieves and liars and cheats. Of course some may sneak into our paper, but we will have a censorship of the advertising columns, and keep them out as far as possible.

The Little White Dove has never had an advertisement in it, and it is five and a half years old nearly. It will be five and a half years old in three weeks. We will keep the Little White Dove just as sweet and clean as ever. (Applause.)

It shall be the one paper in which there shall be no advertisements. You do not want me to give up this feature in the Little White Dove, do you?

Audience—"No."

Dr. Dowie—THE COMING CITY will have its own features. It will be semi-secular, but LEAVES OF HEALING will continue to be, as it is, a paper free from the screaming in the market place, and specially devoted to the purely spiritual work of the Church.

Concerning Labor Troubles.

I desire to say a few kind words this afternoon to my brothers and my sisters who may be in this Tabernacle today, and interested, as we all are, in the present labor troubles in this city.

In this prelude I remind you of the words I have read to you in the eighth verse of the twenty-third chapter of Matthew:

One is your Leader, even Christ; and all ye are brethren.

"Oh," you say, "Doctor, that only applies to Christians. You cannot apply the word brethren to wicked people."

"Doctor, do you mean to say, for instance, that they who write these lies about you in the various papers are your brethren?"

Yes, they are my brethren, and I am afraid that a great many of my brethren will go to hell. If I can ever be good enough in the time to come, after I have got to heaven, to be permitted to go to hell after them, I should like to be sent there.

I asked God when I left my beautiful Australian home that He would place me in the city where I should be most needed, and where there was the most devil. That is the reason why I am in Chicago. (Laughter and applause.) I say that because I believe it.

When they kept telling me in every variety of tone to get out, I said, "I will not go. You need me here, and I will stay."

Whenever the Devil tells me to get, I do not get. (Laughter.)

The Devil's Opposition Aids Me in Knowing God's Will.

I really do believe that this is largely the reason why I am here. When the Devil wants a thing, I know that God does not want it; and when the Devil does not want a thing, I know that God wants it.

That is one of the reasons why I read the papers so closely: to find out what the Devil is doing. (Laughter.)

I speak as a workingman to workingmen,

"Oh, Doctor, you are not a workingman."

Am I not? I will venture to say here that there is not a man in this place who earns his bread more by the sweat of his brow and the sweat of his brain, and the sweat of his soul, than I do. I will guarantee there is not a man here who works more hours in the twenty-four than I do. I sometimes work—here is an Irish bull—I sometimes work twenty-six. (Laughter.) I love to work. There is nothing which gives me such intense delight as work.

"Oh, you go away and rest," says some critic.

If you saw my rest you would think it a funny kind of rest. Telephone messages and telegrams are coming to me all the time; piles of mail have to be attended to, and LEAVES OF HEALING must be gotten out. I do about twelve hours' work a day, on the average, when I am resting.

I was not born with a silver spoon in my mouth. Before I was fourteen years of age I began to earn my bread, and I have earned it ever since. I earn bread for a great many others. I am delighted to have the capacity of earning bread for others who cannot get bread for themselves; for the poor; for the sick; for those who have been wicked and sensual and have become hungry and weary whom I can help. That is the reason why nearly 1000 members of this Church are going out two and two every week in the streets and lanes of this city. and in many cities of this and other countries. That is the reason why last night our Saloon Seventies were laboring down the levee district.

Early this morning I went out to see a sick child myself. I only came back to Chicago, after a short visit to Ben MacDhui, about eleven o'clock last night. About half-past one o'clock in the morning I went out. On the Avenue I met three of our sisters, two comparatively young, and one with the snows of winter upon her brow. They had been out in the saloons seeking the perishing. They had passed me before I knew who they were. I said to my attendant, "Are these our people?" He said, "Yes," and I paused long enough to stand there in the Avenue and pray for them.

I Am a Working Man.

I not only work as a minister with my tongue, but as an editor with my pen, as a provider for the heathen in foreign lands, and for very many in this city. I ask God to bless my labor so I may have wherewith to divide to those who have nothing.

All I had to help me in studying for the ministry I earned by hard and very successful work before I was twenty-one years of age.

I never thought I should again employ the talents which God had given to me, for they are His talents, in business. But God showed me that in building up Zion I must ask Him to restore and increase the business talents with which He had blessed me when I was young.

He has done so, for as near as I can reckon we have managed a real estate transaction which has brought in Zion $1,000,000 of profit already. Thank God for that. (Amen. Applause.)

I am a toiler.

The man toils who works with brain and pen and thought and earnest endeavor—a Captain of Industry, if you will.

The architect toils. The engineer toils. The designer toils. The patternmaker toils. The inventor toils. They toil even more than the man who carries out the designs of the designer; the inventions of the inventor.

Success itself only brings greater toil. There is no man who works harder than the man who has attained large success and is still in the front as a Captain of Industry.

One of the foolish things that you are told is that only you toil who work beside the furnace and blow the bellows and hammer out the steel, or work at the lathe, or work in the harvest field.

Do not let anybody make you so foolish as to believe that. Andrew Carnegie was and is a toiler, or he never would have acquired his vast power. It takes a good deal of toil to keep what you have and to direct its use profitably for all.

It is like a mountain of snow: the sun is always melting it.

Workingmen, My Brothers, Believe Me Your Friend.

You may not know me as such, but I will appeal to the thousands of workingmen in Zion who do know me.

Workingmen in Zion, do you believe that I am the friend of the workingman?

Voices—"Yes."

Dr. Dowie—All the power I wield today I wield because free men and free women have placed it in my hands. God gave me that power. I would be powerless today, if I were not the ruler of a free people in Zion. If I were only the ruler of slaves I should be weak today.

You have always shown your confidence in me, and I believe I have it still. Is that true?

Voices—"Yes."

Dr. Dowie—Is there one in Zion who says No. (No answer.) I wish to see that one privately, if there is. I do not know of one—there is no dissension in Zion.

You know the papers have often told you that Zion has received its deathblow; that Zion is crumbling to pieces.

Yet here on one of the wettest and most miserable afternoons, as far as weather is concerned, this Tabernacle is packed from floor to ceiling—that does not look like dying out, does it?

Voices—"No."

Dr. Dowie—Workingmen, you are confronted not with a theory, but with a condition.

In this city the leaders of men are not dealing with theories. They are dealing with conditions, with hard facts.

What are the conditions? The conditions today are these: Led by their paid business agents, the Unions of the laborers of this city are standing armed.

They have tens of thousands of busy machines idle. Capital in this city to the extent of at least $300,000,000 is more or less paralyzed. The wages which should be coming to the toiler are cut off.

Mothers, wives and children are beginning to suffer. The pawnbrokers are doing a thriving business. The saloonkeepers are rejoicing in an immense accession to their trade. The stinkpot manufacturers, the tobacconists, are rejoicing in a big increase in the amount of tobacco that the workingman chews and smokes. Only those members of society are rejoicing who are the parasites and the destroyers of humanity.

Large-hearted and kind-hearted men at the head of large enterprises are compelled to be idle. I know one man personally who started in a stone quarry, a poor Irish boy. I think he got a dollar and a half a week for carrying water to the workingmen who hewed the stones. He rose in that employment. He became a hewer of stone. He became a foreman. He became a powerful man, trusted by those who had large capital. At last he acquired a small quarry for himself and two or three others. Today he is the president of one of the largest stone companies in the world.

He is a workingman. He loves the workingman, and today his hands are by his side. All the quarries are silent, and the multitudes whom he rejoiced to see getting good wages have nothing. Their wives and children are suffering, and

the great capital which this enterprise controls is idle and its owners are beginning to say, "We must go elsewhere."

Unions, by Their Folly, Would Drive Capital Out of Chicago.

The money must go elsewhere; to other cities and other countries where it can find employment. Four hundred and fifty thousand dollars every year in wages alone went out of this city when the tin-plate industry took the cars for New York the other day. Their clerks went with them, but they will engage workers in the East. The workers in Chicago cannot afford to take the cars and go down to New York after them.

Who drove them out of Chicago? I ask you this question: Who is driving out of Chicago today the men of brains and capital who have won by their toil?

Voices—"The Unions."

Dr. Dowie—The Unions. May God destroy every one of these Unions as they now exist. (Amen.) I will speak plainly.

"But, Doctor, do you not believe in union?"

I do.

"Do you not believe in the workingman getting his rights?"

I do.

"Do you think the workingman gets his rights?"

I do not.

"Do you think he has ever been paid fully for his labor?"

Some are overpaid. Some are underpaid. If you ask me the question, I say that on the average the toiler has never had a sufficient reward for his labor.

"Then why do you disapprove the Unions in Chicago?"

I am a student. I am an observer. I have been, even when very young, an employer. I have been a minister of workingmen and of employers in many lands. My weekly wage roll is, even now, as large as that of many considerable businesses, and these wages support scores of families.

I understand economic conditions. I am a close reader of the literature of the United States Labor Bureau. I am a close reader of the literature produced by the Socialists, and by the coöperative profit-sharing advocates of the world.

The Unions are the Enemies of the Workingman.

I have taken considerable pains to examine, and I know what I am talking about when I tell you that the Unions as they exist in Chicago today are the greatest enemies the workingmen have.

Voices—"True."

Dr. Dowie—In the first place, they do not represent the workingmen. Take for instance, the late strike in the piano trade. There were 4000 piano workers. There were not 750 of them Unionists, but the Unionists had terrorized their employers and terrorized their fellow-workmen, and terrorized them by fighting them and nearly murdering them. What was the result of it? The result was a lockout, and a strike.

After months and months of idleness and increasing poverty, the whole of these workers have returned to their work. They have gained practically nothing at all in the way of any advance. They have lost more than half a million dollars and bitter strife has ensued. It will take years to heal.

Of the toilers of America, not anything like thirty per cent belong to the Trades-Unions. Yet this less than thirty per cent say to the other seventy per cent, "You shall not work at any other wages but the Union wages. If you do, we will revile you, persecute you, boycott you, terrorize you, and, if all these fail, we will break your head."

There is no use in Unionists saying that they are not guilty of these charges, because they are.

Your pickets and your threats and your illegal ways are such that the law must deal with you. You are rebels; you are cut-throats; you are murderers; you are thieves; you are liars, and you are cheats; for your are promising workingmen victory and bringing them constant defeat.

You promise them bread, and you give them a stone—near their heads, too. (Laughter.) You promise them fish, and you give them serpents. You promise them eggs, and when you have hatched them they are found to be scorpions.

I ask you to look at the statistics compiled by Carroll D. Wright, United States Commissioner of Labor. He is a clear-headed, calm, thinking man. The Unions, on the average, never made a cent, and they caused losses amounting to hundreds of millions of dollars.

In the Bulletin of the Department of Labor for November, 1895, page 25, a Table Showing the Wage Loss of Employees, Assistance to Employees, and Loss of Employers, from January 1, 1881, to June 30, 1894, can be summarized as follows:

Great Financial Loss Occasioned by Strikes and Lockouts.

There were during these thirteen years, from 1881 to 1894, strikes which caused a loss of wages to employees of one hundred and sixty-three million dollars. The labor unions paid out in assistance of these employees nearly eleven million dollars. The loss of the employers was over eighty-two millions, so that the loss of these strikes in these thirteen, or, more accurately, twelve and one-half years, was two hundred and fifty-seven million dollars.

The lockouts, which usually were caused by threatened strikes, involved a loss to master and man of forty-one million dollars, so that in thirteen years nearly three hundred millions of dollars were lost. This loss fell mostly upon the workmen, for they lost more than two hundred million dollars in the aggregate by lockouts and strikes. The remainder was lost by the employers.

In the year 1894 in six months there was a loss of forty-five millions of dollars, principally in Chicago.

"What is the remedy, Doctor?" says some one. "If Unions are not the remedy, what is?"

The Remedy is to Follow Christ Your Master and Obey God.

Do you want the workingman to be prosperous?

Thirteen hundred millions of dollars are spent every year in this country upon liquor, more than two-thirds being paid for by the working classes. Seven hundred million dollars are spent upon tobacco, more than two-thirds of it by the working classes.

I do not hesitate to say that one billion and a half of money every year is spent directly by the working classes in tobacco and beer and such things. If that were saved, would it not be an enormous capital for the working classes?

Voices—"Yes."

Dr. Dowie—In Zion we save it. There is not a man in Zion, so far as I know, who drinks intoxicants. There is not a man in Zion who takes tobacco. If there is, and I smell him, he shall go (laughter), unless he repents. I do not believe any man has a right to defile his body.

I desire to show you the way out of your difficulties. That is a better thing than showing you how to fight and lose all the time, and strength and money, in addition to the immediate misery and permanent injury which strikes and lockouts inflict upon your wives and families, and the wives and families of others who suffer through your idleness, which throws others out of employment.

The Way Out is to Coöperate.

I cannot coöperate with a beer tunnel or a lazy stinkpot, can I?

Voices—"No."

Dr. Dowie—I cannot coöperate with a man who neglects his home and is hunting around the town for harlots, can I?

Voices—"No."

Dr. Dowie—Some of you workingmen are seeking after strange flesh and neglecting your wives and children. Some of you workingmen are feeding the saloonkeeper by playing dice, billiards and cards, and drinking his accursed liquor, that liquid fire and distilled damnation which is "a destruction that wasteth at noonday," and "a pestilence that walketh in darkness."

You workingmen who are neglecting your God, who never bow your knee to your Father in heaven, and never own the Christ who died for you, have got away off into the wilderness. Those who are leading you are blind, because they are straining at gnats and swallowing camels.

They are trying to save you a few cents, or get for you a few cents more in the day, and they are losing you dollars and damning you.

I will show you how to coöperate.

In the first place, get right with God. Is that not right?

Voices—"Yes."

Dr. Dowie—Next place, come home to your wife and your children at night. Is that not right?

Voices—"Yes."

Dr. Dowie—Next place, do not be an Elk, and a Buffalo, and a Red Man, and an Odd Fellow, and a Mason, and all the

rest of it, and peep, and mutter and go around the Secret Societies shaking up skeletons all week. Instead of having a Secret Society, have a Home Society.

Will that not be a good thing?

Voices—"Yes."

Dr. Dowie—You will save a great deal of money that way.

Begin to do something for God, by using your talents in His service.

The next thing is, get together. Come into Zion. Buy land in Zion City. Get into association with us. In our industries you will find that as men coöperate together, they trust each other and God. They will get profits such as no others can get. You know that if you have any sense at all. When perhaps half a dozen big-brained, kind-hearted, clean-living men have combined together and put their capital together, look how they succeed.

Let me point out to you that coöperation at first is impossible by yourselves.

Capital Must be Supplied by Wealthy Men.

Such are the present conditions of the world that initiatory capital must be provided by those who have that capital to let, to rent.

They have money to rent. They will rent it where it can be properly used; where it will return them a steady and safe return for their investments, even if it is not a high percentage.

The majority of capitalists know that usually a high rate of interest means a very poor security. The consequence is that these capitalists will rent where the security is good. If the interest is high as well as the security good, and they know it, you can get all the money you want. Zion provides both these desirable things in her investments. The land purchased for Zion City could be sold today for one hundred per cent more than it cost us. That makes, at the very outset, a splendid security.

Money today in hundreds of millions of dollars is lying idle.

I believe that the day has come for God's people to take this matter up; to establish industries and to share the profits with the toilers.

"Is that a theory, Doctor, spun out of your own brain, or is it a condition?" asks a critic.

It is a condition. I have shown you already in the pages of LEAVES OF HEALING the profit-sharing industries of France, of Germany and of this country. (See LEAVES OF HEALING, Volume VI, Number 18, pages 565-569.) I venture to say to you that these profit-sharing industries are among the most successful business enterprises in the world today. If they are successful with those who are not godly, in many cases, how much more successful will they be when godly men and women coöperate?

Until that condition can be fiulfilled, do not encourage strikes. The master can afford to wait, and the workman cannot. The master can afford to shut down his factory and take a trip to Paris and attend the Exposition, and come back when his workmen are half starved, and are ready to take any terms which he likes to impose. They must get work and wages, or steal, or die.

It is folly to strike. It is better to bear the ills you have than to fly to others that you know not of. It is better to use the power you have to promote the prosperity of the people generally and to increase the demand on every side for manufactories of every kind, because that will send up wages with a boom, as it has done already. The manufacturers in order to get workmen will be compelled, by the general prosperity, to increase the scale of wages when all the people are employed.

Is that sound doctrine?

Voices—"Yes."

Dr. Dowie—Do not follow these infidel leaders. Do not follow these pot-house orators. Do not follow the men who have not studied or thought out these matters, but follow your God, and recognize that all men are your brethren.

"Ah," rages the Unionist, "if you do not join our Union, and go with us, we will call you a 'scab.'"

The Proper Definition of a *Scab*.

Well, do not mind if they do call you a "scab." A "scab" is a very good thing. It shows that the healing is going on. (Applause and laughter.)

If I have a wound, and scab begins to form, I nurse the scab. I guard the scab. I say, "Blessed scab, please to go on. Blessed scab, grow. Cover all the wound, dear scab."

The skin forms beneath the scab and one day the scab is gone, and the skin is there.

Thank God for the scab!

I would rather be a scab than an open wound that has no scab. Do you know what that is?

It is a cancer. The cancer forms no scab. My God, is it true that the Unions are cancers? Then I want to be a non-unionist. Father in Heaven, make me a scab. (Laughter and applause.) Let me help to heal my brother's wound, and not eat away his very flesh by being an ulcer or cancer.

Will you be afraid to be called a scab any more?

Voices—"No."

Dr. Dowie—You say, "Thank God, if I am a healing scab."

The only kind of a wound that you need fear is the wound which never forms a scab. It means death.

It is easy for these men to fling the word scab at their comrades, but it is foolish.

It is not wise for Union men to use that word. That is not argument.

When ministers in this city call me a fake, that does not make me a fake, does it?

Voices—"No."

Dr. Dowie—When they call me a fool, that does not make me a fool; and when they call me an ass, that does not make me an ass.

They have called me all that. Once when a minister called me an ass I said, "Thank God. If I am an ass, Lord, just take me, saddle me, and ride me through Chicago as Thou didst that ass through Jerusalem." (Laughter and applause.)

If the Lord will only take me and use me, I am willing to be an ass. I would rather be an ass with the Lord Jesus Christ on my back than a mule who kicks at everything. (Laughter.)

My brothers belonging to the Unions, I love you too.

I am not your enemy. I am your friend. I believe that many of you have joined these Unions by compulsion, and because you were afraid of physical injury.

I believe that some of you have joined them by conviction. But your convictions have not been logical or wise. I beseech of you to return to your work; to get it while you can get it.

As sure as you live, the grass will grow in the streets of Chicago where the toiler's feet have moved in thousands and tens of thousands, and capital will find occupation in places where men will work, and will not be unreasonable, unless these Unions cease their folly.

The Masters are Not Always Right.

I do not say that the masters are always right. God forbid that I should take that false position.

There are a number of men who are masters and past-masters of every kind of deviltry. They have no care for their workmen. They do not care when the day's work is done whether that workman goes home to his family or goes into a saloon. They do not care whether he gambles his money away, or whether he is spending it in a wise manner. The great majority of masters are as selfish as the workmen, and that is saying a great deal.

They care nothing but for that which they can get out of you. They want the pound of flesh, and they will get it to the last ounce, and cut it close to your heart, after the manner of all Shylocks.

Such masters as these will receive their reward.

Go to now, ye rich, weep and howl for your miseries that are coming upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and your silver are rusted; and their rust shall be for a testimony against you, and shall eat your flesh as fire. Ye have laid up your treasure in the last days. Behold, the hire of the laborers who mowed your fields, which is of you kept back by fraud, crieth out: and the cries of them that reaped have entered into the ears of the Lord of Sabaoth.

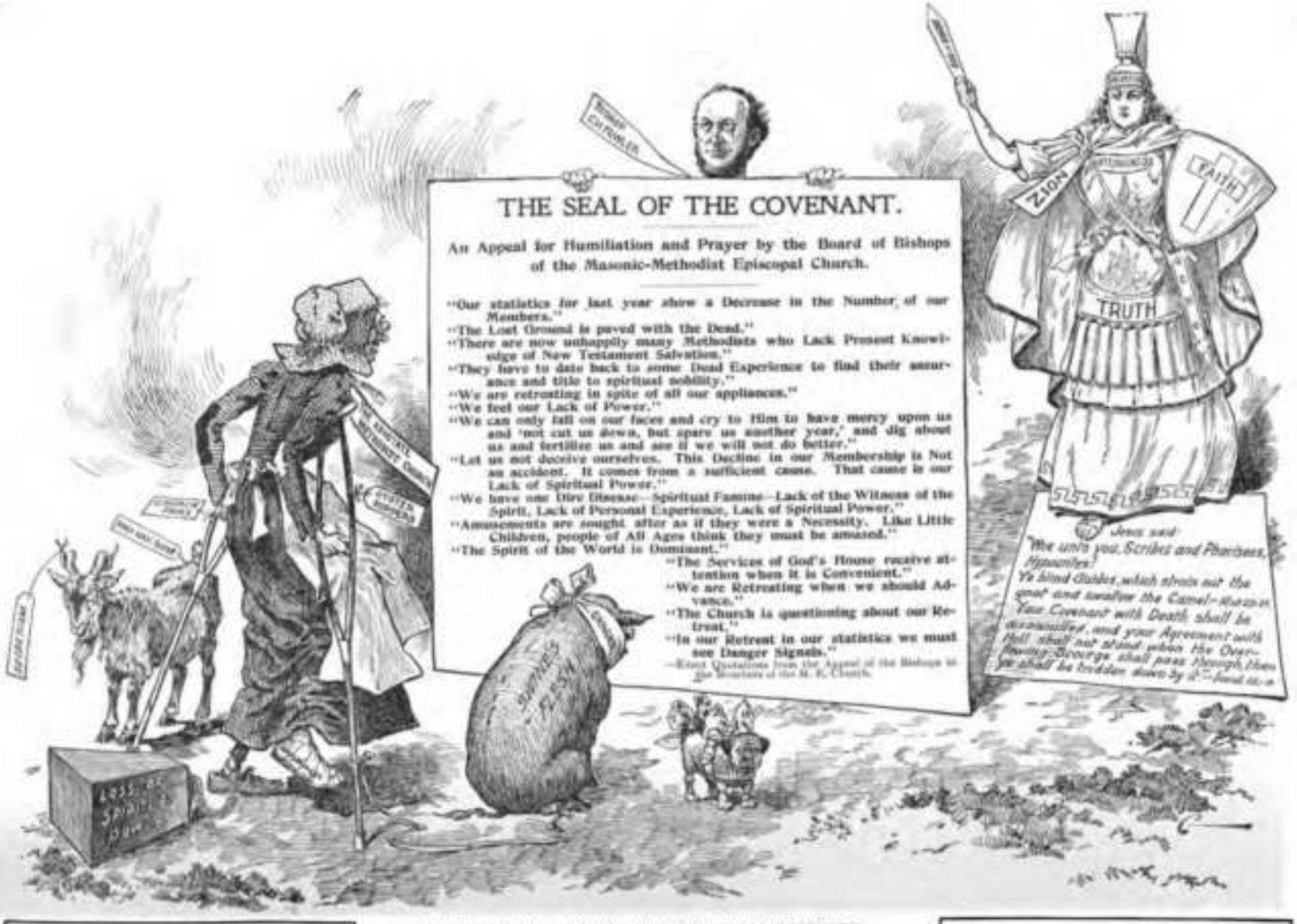
Woe unto you hypocrites who talk but never help! There are many of you. May God Almighty reduce the number of you very quickly.

The only way to do it is for the men who create the wealth, who labor, who turn the iron into steel, and the steel into machinery; who turn the cold, dark earth into fruitful fields and grain into flour, to love God, to serve God, keep from evil, and coöperate. Then shall they plant, and eat; and build, and inhabit.

This is what God has said shall be in the latter times; when Zion shall appear. Zion is appearing. Zion City is in sight.

May God bless Zion. (Amen. Applause.)

I thank you very much. May God bless you; every one of you, toilers, men and women, and Captains of Industry



"Ye have corrupted the Covenant. . . . Therefore have I also made you contemptible and base before all the people."—Malachi 2:8, 9.

ZION'S CONFLICT WITH THE APOSTATE CHURCHES—
THE FALSE COVENANT SET FORTH.

"The Earth also is polluted under the inhabitants thereof, because they have transgressed the Laws, changed the Ordinance, broken the Everlasting Covenant."—Isaiah 24:5.

THE APOSTATE METHODIST CHURCH
SWINE'S FLESH
BISHOP CHEVIER
ABOMINATION
HIRAM ABIFF
ZION
FAITH
"MASONRY A FOE TO CHRIST
"Behold my dear brother, what you must fight against and destroy before you can come to the knowledge of the true, good and sovereign happiness! Behold this monster which you must conquer—a serpent which we adored as an idol that is adored under the name of Religion!"
"Then he said unto me, Son of man, hast thou seen what the Elders of the house of Israel do in the dark, every man in his chambers of imagery? for they say, The Lord seeth us not; the Lord hath forsaken the Earth."—Ezekiel 8:12.
ZION'S CONFLICT WITH THE APOSTATE CHURCHES—
THE MASONIC COVENANT REVEALED.
Jesus said, "Beware ye of the Leaven of the Pharisees, which is Hypocrisy. But there is nothing covered up, that shall not be revealed; and hid, that shall not be known."—Luke 12:1, 2.

May He give you clean hearts, and clear heads, and strong hands, and loving dispositions, that you may create in this city a center for everything which is good, and pure, and true, and honest.

I believe that, although Chicago may be set back for a little time by the folly of the masters or the men, Chicago is destined by God Himself to be the mightiest city on this Continent, and perhaps the mightiest in this world.

May God bless Chicago and make it the purest and holiest in the world. Zion City, near Chicago, will be built, and we hope to show you in the Christian Coöperation of its citizens, in many industries, the proof that there is "a more excellent way" than the violence and waste of Labor Unions in their strikes and coercive methods.

The tithes and offerings were then received.

ZION AND THE APOSTATE CHURCHES.

The General Overseer then delivered the following address:

INVOCATION.

Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, and profitable unto this people, oh Lord, my Strength and my Redeemer.

The words that I have to say to you today will be comparatively few, because I have to meet you around the Lord's Table and receive the new members.

Last week in my country home, I gave much attention to the outlines of work for the next three months, and especially to my own platform work in Zion.

I had already announced that when the Quadrennial Conference of the Methodist Episcopal Church met in this city in the month of May, that I would meet with it, too.

I even went the length of saying that there would be very warm weather about that time; that I should welcome them to this city as the preacher who speaks to the largest congregation that assembles in Chicago. They might not like that; they do not like to admit that, but it is true. I said that the kind of welcome I should give them would be the welcome that the Lord Jesus Christ gave when in the Temple, having already prepared a whip of small cords, He drove out of the Temple of His Father at Jerusalem those who had made that place of prayer a den of thieves.

The contest between Zion and the Apostate Churches is one which is set forth in many parts of the Scripture. If you will read very attentively the fifty-ninth and sixtieth chapters of Isaiah, you will see the condition of the Church in the latter days in its glory and power when it has triumphed over those who have been hatching basilisk's eggs and weaving the spider's web. He that eateth of their eggs dieth, and that which is crushed breaketh out into a viper. Their webs shall not become garments. Their works are works of iniquity, and the act of violence is in their hands.

Their feet run to evil, and they make haste to shed innocent blood: their thoughts are thoughts of iniquity; desolation and destruction are in their paths. The way of peace they know not; and there is no judgment in their goings: they have made them crooked paths; whosoever goeth therein doth not know peace. Therefore is judgment far from us, neither doth righteousness overtake us: we look for light, but behold darkness; for brightness, but we walk in obscurity.

They themselves have said in their Bishops' appeal, that for the last few years the Methodist Episcopal Church has been "retreating" and that "the lost ground is paved with the dead."

When truth has failed, and he that departeth from evil has been made afraid, then the Lord sees it and it displeases Him; and seeing there is no judgment, He puts on righteousness as a breastplate, His own arm brings Salvation.

According to their deeds, accordingly He will repay, fury to His adversaries, recompense to His enemies. . . . So shall they fear the Name of the Lord from the west, and His glory from the rising of the sun: for He shall come like a rushing stream, which the breath of Jehovah driveth.

That is the time when "a Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith Jehovah."

Then the Covenant shall be made afresh.

My Spirit that is upon thee, and My words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith Jehovah, from henceforth, and forever.

This will be the time when Zion shall arise and shine, for her light is come, and the glory of the Lord has risen upon her.

These days have come. They are not ended.

These Glorious Days Have Only Begun.

There are some people who have the idea that no sooner shall a thing come than it shall be finished.

Silly people forget that when a thing comes it is only begun.

Zion is only begun, but Zion has made a very good beginning.

Today it is a simple fact that throughout the whole of the denominations of so-called Christendom, not only on the Continent of America, but in Europe, in Asia, in Africa and Australasia, the name of Zion is a terror, and the name of Dowie is, as one said, "a holy horror." (Laughter and applause.)

I do not see why you should applaud that, unless you think that is a very good thing, that the fear of God shall be so much upon His people; that as in Canaan of old, the fear of Israel was upon the nations against whom they went out, so that though they were in strong cities and behind mighty fortresses, their hearts melted in them.

God said: "This day will I begin to put the dread of thee and the fear of thee upon the peoples that are under the whole heaven, who shall hear the report of thee, and shall tremble, and be in anguish because of thee.

Once more this fear and dread is upon the foes of Israel, as Zion advances to the conflict for her King and for the Promised Land.

I desire to say a few words about the fight which is impending. It has begun, but what has been done is only child's play compared to what shall be.

Apostasy Means a Falling Away.

What does this word "Apostasy" mean? The word is a Greek word, and it simply means, in English, a falling away, a crumbling to pieces, a rotting from internal decay. Something which falls because the sap of life has long gone out of it. While it still stands, it is really honeycombed, destroyed, and is ready to pass away. When it falls, it falls because, to put it in plain words, it is rotten; just as a tree falls because it is rotten.

I have seen trees in some lands, and I dare say some of you have seen them, where all the inside of the tree has been burnt out, and the tree itself stands a mighty giant of the forest. You can go inside of a burnt-out tree, but the leaves are still on that tree, and it looks strong.

It is hollowed out. It is ready to fall.

Presently a mighty tornado comes through the forest, and this great tree falls.

You see that in Australia, and you see it in all great forest countries.

I venture to say to you that the Methodist Episcopal Church has had the very heart of it burnt out by the burnt offerings which have been continually placed upon its altars to the unclean Baal. It is honeycombed because the men who have spoken from the Bishops' seats and in its high places have been men who have been persistently wicked. They have been crooked month after month, and year after year. With a hoodwink on their eyes, with a tow-rope around their necks, they have gone from one degree of infamy to another until they have sunk to the thirty-third. While sinking through these accursed lodges, where the Name of Jesus Christ as the Son of God is utterly forbidden, they have been pretending to be Christians. They pretend to be believers in the Holy Ghost. They pretend to pray to God the Father, when they have denied Him and only believed in a being whom they call the Supreme Architect, sometimes Mah-hah-bone, or by some other omnific word. Their only idea of a resurrection has been the mythical resurrection of the mythical son of the widow of Tyre, Hiram Abiff, by means of King Solomon—a lie! It has not the first iota of foundation in history.

Zion Intends to Push This Battle to the Gates.

I believe that, notwithstanding the widespread branches of this tremendous organization, it will not take very much to topple it over and bring it to the ground, because the heart of it has been burnt out by Secrecy.

Christianity can never consort with Secrecy.

The Christian Catholic Church in Zion has "no fellowship with the unfruitful works of darkness, but rather reproves them."

This is one of the great reasons why today Zion is so cordially hated, and so Divinely loved.

The masses of the people do not want to do wrong.

The great masses of the people are like sheep having no shepherd.

The Voice which once spoke, and the dying lived; the Voice which once spoke, and the dead came forth; the Voice which once stilled the tempest, they feel is gone. There is no answer and no vision, and "where there is no vision the people cast off restraint," and so perish.

But today, blessed be God, Zion brings forth to all the people a Vision of a blessed Reality.

I am prepared, if the enemies of Zion are ready to undertake the challenge—I am prepared at their Quadrennial Conference, or any other time, on the platform of the Auditorium or of this Tabernacle, or of any other place, to produce thousands who can stand up and say, "We came to Zion in darkness, and God gave us Light. We came to Zion in sin, and God gave us Salvation. We came to Zion in sorrow, and God gave us Joy. We came to Zion in sickness, and God gave us Healing."

A Multitude of Witnesses to Blessing in Zion.

All who can say that, stand. (Fully 2500 arose.)

Look, enemies of Zion! This was not prepared for. The people are always ready to witness for God in Zion. There are young men in scores and hundreds. There are youths and maidens and children. There are men with the snows of winter on their heads.

Are you prepared to say that God did that for you in Zion?

Witnesses—"Yes."

Dr. Dowie—Who shall say your witness is not true? Let those who challenge God's work in Zion impugn the testimony.

The enemies of Zion in the Apostate Churches are confronted not with a theory now, but with a condition; with facts which are indisputable.

This is the strength of Zion today under God. The day for theorizing has gone. The day for realizing has come, blessed be God, and it will never go! (Amen.)

We are about to gird up our loins afresh, and have a good springtime.

I feel younger than ever. (Laughter.) I feel happier than ever.

I Have Many Surprises in Store for Chicago.

Pray for me. I am going to Europe in the Fall, but if ever I prayed to God to give me a good Spring and a good Summer time, and to enable me to do, up till August next, the work which God has set before me, it is now.

I have an intense desire, and I am seeing it fulfilled every day, to get into practical shape increasingly the two sides of Zion's mighty work.

We shall wedge ourselves between the anarchistic and plutocratic elements of society. The anarchists are such because they know no better. If I knew no more than they, I should be an anarchist too. I should expect more result to come from smashing everything, and destroying all law as it exists, than I should expect in any other way, unless I knew better. But I do know better.

It is written:

> Where there is no Vision,
> The people cast off restraint:
> But he that keepeth the Law,
> Happy is he.

The reign of law is eternal. God is the Author of law and not of lawlessness; of order and not of confusion; of prosperity and not of adversity; of health and not of sickness; of wealth and not of poverty; of strength and not of weakness. God is Author of the good and the pure, and the holy and the happy, and the healthy and the powerful. The Devil is the author of the opposite.

I know that, whatsoever God doeth, it shall be forever: nothing can be put to it, nor any thing taken from it: and God doeth it, that men should fear before Him. That which hath been is now; and that which is to be hath already been: and God requireth that which is past.

I know that God who has been our Help in ages past is our Hope for years to come. He who led our fathers through the deep sea dry-shod, and through the dreary wilderness, gave them triumph, and gave them power. He scattered them because they sinned; but He is bringing them together again. His Israel shall be saved and shall rule the earth (Amen); for the mouth of the Lord hath spoken it, and God's Word cannot fail.

I know that

The Latter Days Are Upon Us.

We are in the oldest age that the world has seen. The powers of all the ages are with us, and all the benedictions of heaven upon us. The last fights are here, and we shall conquer if we die.

I know it. I feel it in my bones; I feel it in my blood; I feel it in my spirit. I feel it, for I am living in the atmosphere of it, and I know that God will give Zion victory.

"Oh," you say, "what can one man do?"

Have you calculated what one man can do when God is on his side? Have you reflected that Elijah at Carmel was mightier than Ahab and all the priests of Baal and the poor, deluded multidudes of Israel? Have you reflected that one man who can call upon the God that answers by Fire is mightier than all the rest beside? One man with God upon his side is an absolute majority, though all the world were against him.

Have you reflected? Have you read the stories of the ages? You have in vain read them, if you have not read this thing into your hearts which history has plowed into it on every page, namely: that when a man can stand for God alone, then God gives that man the victory. How much more when that man stands with a multitude who have been redeemed, and have been brought out, and are going on, and have "the shout of a King among them"!

Brothers and sisters, the Winter is gone; the Spring has come. The showers of blessings are falling. The singing of birds in the leafless trees precedes the bursting out of the beauty and glory of Spring into the foliage of Summer, and into the fruitfulness of the glorious Autumn.

The Springtime Has Come for Humanity.

The singing of the birds is more than equalled by the singing of the angels: for the Messengers of God are singing:

> Countless voices far and wide
> Sing sweet beneath the sky:
> All that is beautiful shall abide;
> All that is base shall die.

Believing that, Zion goes forward. We count not the numbers which are against us: for like Elisha at Dothan, we see not the Amalekitish host in the valley; we see the Unseen Hosts of Heaven wheeling around Zion in uncounted myriads.

"The best of all is, God is with us."

These were the apostolic John Wesley's parting cry, as he was about to leave this earth. Let them be ours, living or dying, as we Go Forward.

All who desire to stand with God, stand and tell Him so. (Nearly all arose.)

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Take me as I am. Make me what I ought to be for the sake of Thy Son, the Lamb of God who died for sinners such as I; who took my sin, my sicknesses and my sorrow; the Lamb of God who taketh away the sin of the world. For His sake take away my uncleanness, and give me Thy purity. Give me Thy Holy Spirit that I may do right to any whom I may have wronged; that I may confess and restore. Give me Thy Holy Spirit, that I may stand with Thy people in the glorious fight of the right against the wrong, of love against hate, of sacrifice against murder, of peace against warfare, and that I may fight the Good Fight with the weapons of truth, of wisdom, of faith, of hope, of love, of purity, for Jesus' sake. (All repeat the prayer, clause by clause, after Dr. Dowie.)

Did you mean it?

Audience—"Yes."

Dr. Dowie—Will you live it?

Audience—"Yes."

Dr. Dowie—Then sing "Sin No More."

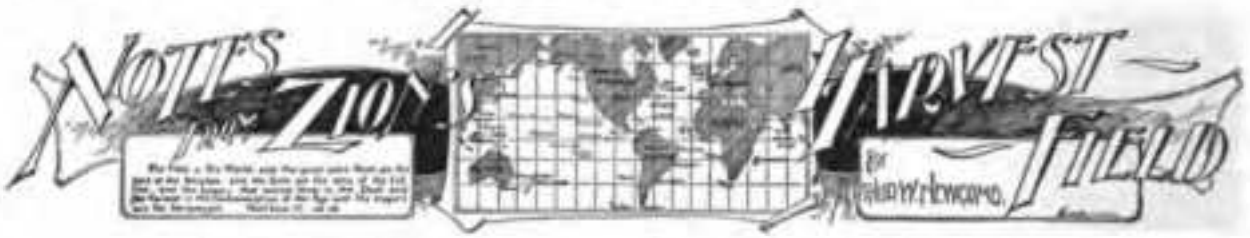
After the above-mentioned hymn had been sung, the services were closed by the General Overseer pronouncing the following

BENEDICTION.

Grace, mercy and peace from God, our Father, Son and Holy Spirit, one God, abide in you, bless you, keep you all who go and all who stay, and all the Israel of God everywhere, this day and forever. Amen.

Communion.

When the congregation had again assembled, nearly one hundred members received the right hand of fellowship and fully two thousand five hundred Christians gathered about the Lord's Table.



CHICAGO.

ON LORD'S DAY, April 1, 1900, Zion in Chicago gladly welcomed her General Overseer back from his twelve days' retirement at White Lake, Michigan, and joined with him in the glorious services of the ever-joyous Communion Sabbath. The report of this wonderful meeting is given in another department of this issue of LEAVES OF HEALING. Its influence, in ever-widening circles, is being felt, not only among the world's toilers and their employers, but among the members and ministers of the churches which have so sadly fallen away from the first glorious estate of the Church of Christ.

In fact, since the announcement of the approaching special contest of Zion and the apostate churches, contemporary with the meeting of the Quadrennial Conference of the Methodist Episcopal Church in this city in May, the air has been electrical with suppressed anticipation of the event. Already orders are beginning to come in to Zion Publishing House for copies of LEAVES OF HEALING containing the reports of the special arraignments of the Baal-worshiping leaders of the Masonic-Methodist Church.

On Monday evening, April 2, 1900, the General Overseer met a very large number of Zion's Seventies in Chicago at Central Zion Tabernacle. A splendid conference was held, in which the General Overseer outlined his plans for Zion Seventy work during the Spring and Summer. Stress was laid upon the necessity for the loyal, earnest and consecrated coöperation of the Seventies in connection with the advertising of the special meetings to be held at the time of the Quadrennial Conference of the Methodist Church.

Many important matters were discussed, and the meeting did not close until a late hour. The meeting was an inspiration and a renewal of strength for their work for these consecrated and self-forgetful toilers for the Salvation, Healing and Cleansing of their fellowmen.

On Wednesday evening, April 4, 1900, occurred one of the most significant and impressive of services. The General Overseer was in charge of the meeting and spoke with telling effect upon the great importance of obedience to God's command concerning Baptism into the Name of the Father, Son, and Holy Spirit by a Triune Immersion.

Following this lecture was the impressive ordination service, when the General Overseer laid hands upon the Rev. Emilio Olsson and ordained him an Elder in the Christian Catholic Church in Zion. Elder Olsson is without doubt the foremost missionary to the Great Neglected Continent of South America, where he spent seventeen years in severest toils for the benighted Indians of that land. Following his ordination, Elder Olsson left by night train for New York, where he will attend the Ecumenical Conference of Missions. At this Conference, which will be attended by 2500 missionaries from all lands, Elder Olsson will declare the Full Gospel as preached and taught in Zion. Thousands of copies of LEAVES OF HEALING have been sent to New York for distribution among the missionaries who will attend the Conference. Other officers of the Christian Catholic Church in Zion will probably be in attendance.

Zion Printing Works is still turning out in thousands the Replies to the Lies of the *Kom's Horn* of March 3d.

Type and materials for the publication of Zion's new semi-secular fortnightly paper, THE COMING CITY, have been purchased and are rapidly being placed in readiness for use. The interest of all Zion, and indeed of many in the world outside, in the new publication indicates that the subscription list will be a large and rapidly growing one from the very beginning.

God's rich blessing upon every department of the work in Zion is a fresh inspiration with every passing day, as it gives all who are engaged in the work the blessed assurance that they are working for the extension of the true Zion of God.

Philadelphia, Pennsylvania.

Rev. Gideon Hammond, Elder-in-Charge.

Many in ignorance and folly, deceived by the malicious and wilful lies of those who know better, suppose that Zion preaches, teaches and practices nothing but a fraudulent and inefficacious doctrine of healing, for the purpose of filling the coffers of the General Overseer.

Many of those who make this statement are men who profess to be lovers of truth and justice and ministers of Jesus Christ.

An hour's time spent in honest investigation would show any one that the first and foremost thing in the Gospel which is preached and taught in Zion is a practical repentance, which means a confession of wrongs, a restoration, so far as possible, and a turning from sin.

Upon this depends all the blessings which follow.

The following letter from Elder Hammond, with accompanying testimony, shows how this is carried out and how its application reaches those whom the denominational churches are allowing to go to hell in thousands, while they spend their time in fighting Zion:

Zion has been blessed lately.

About a dozen members have been making little and great things right, which heretofore have been neglected. Confessions of wrongs done even before conversion have been made which have brought forth the expressions of confidence, even from the unconverted, in regard to "that kind of religion."

A number of old bills and accounts have been settled, or promised to be settled as soon as possible.

Members and applications for Baptism continue to come.

The Devil is endeavoring to get up a little squall on the sea; but we trust we have enough ballast to maintain our spiritual equilibrium so as not to ship any of the waves of hypocritical influence which beat about Zion's craft.

Elder Hammond also sends us the following testimony:

1321 SOMERSET STREET, PHILADELPHIA, PENNSYLVANIA.

About two months ago, I was sitting in a large barroom, near Market Street, smoking.

I was pretty well filled up with whisky and feeling very bad.

A lady entered, came over to where I was sitting, and asked me to buy a copy of LEAVES OF HEALING. I bought one.

I took the paper to my room. After awhile I read it, and it helped me. I found by it that there was hope for me.

I thought I would go up to the church to see if I could get any help.

The Elder prayed with me, and I gave up liquor and tobacco and trusted in God alone to keep me.

I had tried to come to Jesus; tried to repent and become a Christian before. I have confessed before, but Elder Hammond spoke to me about making things right with people to whom I owed money and those whom I had wronged. I had never been taught to do so before.

I have written to several whom I owe and have promised to make all right.

I enjoy the blessing of a clear conscience as I have not done for years.

The desire for tobacco and for liquor and other things is all gone; this is the first time that I realized that the desire for these things had gone away.

The Devil left my body almost a total wreck, but in answer to prayer I improved in health.

My stomach trouble is entirely removed, and other inward troubles fast disappeared as my faith in God increased.

I wrote to the General Overseer about my affairs, and felt better; but I did not receive any special healing till I had made everything right, and obeyed God in all things.

Baptism was the last thing which I thought was necessary, and after obeying God in Baptism, I received full blessing.

ARTHUR BISSETT

Sault Ste. Marie, Michigan.

The great cry which is being continually sent up to Zion from all parts of the land, and indeed from all parts of the world, is for laborers to enter the harvest field.

"The harvest is overripe," say the friends of Zion, "and a glorious reaping would follow the sending of Messengers."

But the Messenger must be fitted for his work, trained to efficiency and filled with the Holy Spirit. The work of preparing these Messengers goes on as rapidly as possible.

Meanwhile God's silent but efficient Messenger from Zion, the Little White Dove, goes out to these parts of the field. Gatherings are being formed and beside tens of thousands of hearthstones the Everlasting Gospel of Salvation, Healing and Holy Living is being taught to the children, the coming generation, the hope of the Kingdom.

Splendid work is being done in many of these Gatherings of the Friends of Zion by earnest, consecrated laymen, their Conductors.

Conductor John G. Lake thus recounts the blessings upon the Gathering at Sault Ste. Marie, Michigan, and the great cry for a Messenger:

The Gathering of the Friends of Zion in Sault Ste. Marie has twelve members of the Christian Catholic Church, and about twenty-five persons attend our meetings.

We have had many healings; some in answer to the prayers of Zion, some in answer to the united prayers of our Gathering, and several in answer to the prayers of myself and wife.

The opportunity for Zion work here is very great. I have not the least doubt that with the assistance, help and direction of an Elder or Evangelist we could have fifty members of the Christian Catholic Church in three months.

I have been working in this field for a year and a half and know the conditions well.

One thing I am assured of, that if an Elder were on the ground preaching the Whole Gospel, the Churches and Secret Societies would, under the direction of their father the Devil, stop at nothing to crush the work.

We have never written any of our experiences in our work here, but suffice to say that we have fought every inch of the way, against all kinds of lying, deceit and hypocrisy.

We have also a promising Junior Seventy, meeting once a week on Sabbath, from 2 to 3 P. M. Thirty Juniors attend each meeting, where they are taught the Full Gospel.

Several healings have occurred in the Junior work; one notable healing of a little boy with diseased eyes, who now sees perfectly.

A little girl was instantly healed of scarlet fever, in answer to the prayers of myself and sisters.

San Jose, California.

Conductor T. A. Byler, of the Gathering of the Friends of Zion at San Jose, sends the following testimonies to the healing power of God as manifested in connection with the work of the Master in that Gathering:

SAN JOSE, CALIFORNIA, March 27, 1900.

REV. JOHN ALEX. DOWIE.

Dear Dr. Dowie:—It is with gratitude to God that I embrace the opportunity and privilege of testifying to the healing powers of our blessed Saviour, as well as to His saving power.

I am the grandmother of four little motherless children, whom, through the mercies of God, I am permitted to minister to and to raise up for His

We always take our sicknesses to Him, because Jesus bore them on the cross that we may go free.

When any of them are sick they say, "Grandma, will you pray for me?" We kneel down, and the dear God never disappoints them.

Still, little Myrtle, seven years old, had eczema in her head and one eye. It continued for about three months.

I clung simply to His promise all the way through.

But there was a great hindrance, and I knew it all the time.

I have a very dear sister visiting me from the South. She insisted upon trying different things to cure it, and I let her have her own way about it, feeling that when her remedies were exhausted, I could have such foolishness cease and prove to her what my God was able to do.

Finally, I said, "Now we'll stop this foolishness, and get out of God's way so that He can work."

Brother Byler anointed her and prayed for her, and God healed her eye perfectly.

The top of her head was one thick scab and scales at that time, but in a few days they began to peel off, leaving the scalp perfectly clean.

God bless Zion and her beautiful and faithful teachings through our dear General Overseer.

Faithfully Yours for the Master, (MRS.) L. G. TOMPKINS.

The following letter is from John D. Klein, a fourteen-year-old boy, who tells a simple but wonderful story:

I praise the Lord for what He has done for me.

Through reading LEAVES OF HEALING, I saw that God was able and willing to heal all our sickness.

I praise Him that He has healed me of catarrh. I had it since I was born, and I am fourteen years old now.

I was healed February 13, 1900.

My mother took me to Brother Byler. He anointed me with oil and laid hands on me. Through the prayer of faith offered by Mr. and Mrs. Byler, I was healed in five minutes.

Waupaca, Wisconsin.

Rev. C. J. Jenson, Elder-in-Charge.

The following story of a Miracle of Healing in answer to prayer is sent to us by Elder Jenson:

The Lord has blessed us wonderfully this month.

There was one remarkable case of healing: a man sixty-five years old, struck with paralysis in the whole right side.

The doctors said there was no hope for his recovery. For five years he had been unable to walk except on crutches with the assistance of his wife.

Two weeks ago I went there and prayed with him, and found he had faith in God to receive healing through Jesus Christ and the Power of the Holy Spirit.

He arose immediately, and in one hour's time he walked around the room.

Last night we had a meeting there and many came to see him. God's children praised God for the wonderful healing.

Many others have been healed of divers ailments.

Benton Harbor, Michigan.

Rev. A. J. McCreery, Elder-in-Charge.
Rev. Mary R. McCreery, Evangelist, Assisting.

Elder McCreery sends the following encouraging report of Zion's work for God in his part of the field:

God is graciously setting His seal upon the work of Zion in Benton Harbor.

We have organized our Seventy work and about sixteen of our members are now going from house to house.

Last week we visited more than two hundred homes with the Message, Peace Be to This House. Several strangers have been at our meetings as a result of it.

We have sent in nine applications for membership during the last month.

There have been some marked healings. Philip Humphrey, a brother of one of our members, Peter Humphrey, had a very sick baby and sent for his brother and wife to come and pray for it.

Our dear brother said he felt a little fearful, and thought first of sending for me and telegraphing Dr. Dowie to pray for it; then he thought of what I had said, that the first thing to do was to pray, not send first for an Elder. So they went and united with the parents of the baby in prayer for the healing of the child.

God answered prayer, and the child was almost instantly relieved of its suffering, and in a very short time was well.

This dear brother and his wife are good, earnest Christians, and have lately come to see that God is the Healer of His people. They have put away doctors and drugs, and when brought to the test found God true to

They are not members of Zion yet, but doubtless will be in the near future, for their Church is turning a cold shoulder to them. The old goat skins will not hold the new wine.

Our little baby Paul was taken very sick Sunday and suffered much until Tuesday morning, when we telegraphed to Dr. Dowie to pray for him. Within an hour from the time we telegraphed he began to get better, and now laughs and plays all right.

God is truly good to us, and we are so thankful to God for sending His Messenger of the Covenant, John Alexander Dowie, to teach us this beautiful Full Gospel, and for giving us a place in Zion in which to labor.

IMPORTANT NOTICE.

Pasted on each copy of the LEAVES OF HEALING which is mailed to our regular subscribers is a small label indicating when the subscription ends. Thus, John Doe, 5/04, means that Mr. Doe's subscription ends with Vol. 5, No. 14. When special attention is called to this paragraph, by a pencil mark in the margin, it means that your subscription is about to expire, and that you are very cordially invited to renew. We do not wish to lose a single subscriber from our list, and trust that you will favor us with a prompt remittance, that the "Little White Dove" may continue its visits without a break.

If renewals are sent in advance, the paper will be continued without interruption; otherwise it will be stopped when the subscription expires.

Make all Bank Drafts, Express Money Orders or Postoffice Money Orders payable to the order of JOHN ALEX. DOWIE, 1107 Michigan Avenue, Chicago, Ill., U. S. A.
Station L. Long Distance Telephone South 682. Cable Address "Dowie, Chicago."
All communications upon business must be addressed to
MANAGER ZION PUBLISHING HOUSE,
1107 Michigan Avenue, Chicago.

REV. EMILIO OLSSON,

Elder in the Christian Catholic Church, and Zion's Messenger to South America, and

REV. E. P. FISHER,

Evangelist in the Christian Catholic Church, and one of Zion's Messengers to China, will conduct Divine Services in

Zion Tabernacle, 1344 Somerset Street, near Broad, Philadelphia, Pennsylvania,

On Lord's Day, April 15, 1900, at 10 A. M., 2:30 and 7:30 P. M.
REV. GIDEON HAMMONDS, Elder-in-Charge.

Zion Divine Healing Home.

Situated on the Finest Boulevard in Chicago.

Fire-Proof Construction.

Within One Block of the Illinois Central Railroad.



ZION HOME, Michigan Avenue and Twelfth Street.

Morning and Evening Praise and Prayer Daily.

Special Lectures on Monday, Wednesday and Friday, with Healing Services thereafter.

IS NOT A HOSPITAL, NOT A HOTEL, NOR IS IT A PUBLIC MEETING PLACE.

It is simply what its name implies, a "Home" for the accommodation of the Lord's children who seek God's Way of Healing through Faith in Jesus Christ.

It is also a temporary home for God's children who are not sick, but who desire to avail themselves whilst in Chicago of the privileges of Zion for a longer or shorter time.

No Alcohol, Tobacco, or Medical Poisons of any kind used or permitted.

Conducted by the REV. JOHN ALEX. DOWIE and MRS. DOWIE.

TERMS TO GUESTS will be forwarded on application.

Daily morning and evening prayer and instruction are also given, and the rooms are visited as often as occasion requires by ourselves and colleagues.

Guests only are permitted to attend the meetings in Zion Home.

Situated on the finest Boulevard in Chicago.

Special Assemblies for Teaching and Healing Three Times in Week.

Morning and Evening Praise and Prayer Daily.

ZION is very attractive to all who come, and we rejoice in the sacrifices we have made to prepare it for God's children as a place of quiet Teaching and Healing in the Name of Jesus.

ZION is within one block of the Park Row Terminal Depot of the Illinois Central Railroad. It is within one block of Wabash and Cottage Grove Avenue Cable Cars, one block and a half of the Elevated Railway, and two blocks from State Street Cable Cars, connecting with all parts of the city and suburbs.

DO YOU KNOW GOD'S WAY OF HEALING?

BY THE REV. JOHN ALEX. DOWIE.

Let it be supposed that the following words are a conversation between the reader [R] and the writer [W].

A. What does this question mean? Do you really suppose that God has some one special way of healing in these days of which men may know and avail themselves?

B. That is exactly my meaning, and I wish very much that you should know God's Way of Healing, as I have done for many years.

A. What is the way, in your opinion?

B. You should rather ask, WHO is God's Way? for the Way is a Person, not a thing. I will answer your question in His own words, "I am the Way, and the Truth, and the Life: no one cometh unto the Father, but by Me." These words were spoken by our Lord Jesus Christ, the Eternal Son of God, who is both our Saviour and our Healer. (John 14:6.)

A. But I always thought that these words only referred to Him as the Way of Salvation. How can you be sure that they refer to Him as the Way of Healing also?

B. Because He cannot change. He is "the same yesterday and today, yea and forever." (Hebrews 13:8.) He said that He came to this earth not only to save us but to heal us (Luke 4:18), and He did this when in the flesh on earth. Being unchanged, He must be able and willing and desirous to heal now.

A. But is there not this difference, namely, that He is not with us now?

B. No, for He said, "Lo, I am with you always, even unto the end of the world"; and so He is with us now, in Spirit, just as much as when He was here in the flesh.

A. But did He not work these miracles of healing when on earth merely to prove that He was the Son of God?

B. No, there was still a greater purpose than that. He healed the sick who trusted in Him in order to show us that He came to die not only for our sins, but for our sicknesses, and to deliver us from both.

A. Then, if that is so, the atonement which He made on the Cross must have been for our sicknesses as well as our sins. Can you prove that is the fact from the Scriptures?

B. Yes, I can, and the passages are very numerous. I need quote two only. In Isaiah 53:4, 5, it is written of Him, "Surely He hath borne our griefs (Hebrew *sicknesses*), and carried our sorrows. . . . and with His stripes we are healed." Then in the Gospel according to Matthew, this passage is quoted and directly applied to the work of Jesus's healing, in chapter 8:16th verse. "That it might be fulfilled which was spoken by Isaiah the prophet, saying, Himself took our infirmities, and bare our diseases."

A. But do you not think that sickness is often God's will, and sent for our good, and therefore God may not wish us to be healed?

B. No, that cannot possibly be; for diseases of every kind are the Devil's work, and his work can never be God's will, since Christ came for the very purpose of destroying "the works of the Devil." (1 John 3:8.)

A. Do you mean to say that all disease is the work of Satan?

B. Yes, for if there had been no sin (which came through Satan) there never would have been any disease, and Jesus never in one single instance told any person that sickness was God's work or will, but the very contrary.

A. Can you prove from Scripture that all forms of sickness and infirmity are the Devil's work?

B. Yes, that can be done very easily. You will see in Matthew 4:23 and 9:35 that when Jesus was here in the flesh, He healed "all manner of disease and all manner of sickness among the people." Then if you will refer to Acts 10:38, you will see that the Apostle Peter declares that He [Jesus] "went about doing good, and healing all that were oppressed of the Devil." Notice that all whom He healed, not some, were suffering from Satan's evil power.

A. But does disease never come from God?

B. No, it cannot come from God, for He is pure, and disease is unclean; and it cannot come out of Heaven, for there is no disease there.

A. That is very different from the teachings which I have received all my life from ministers and in the churches. Do you really think that you are right, and that they are all wrong in this matter?

B. It is not a question as between myself and them. The only question is, What does God's Word say? God has said to all the ages in His Church, "I am the Lord that healeth thee." (Exodus 15:26), and therefore it would be wicked to say that He is the deliverer of His people. All true Christians must believe the Bible, and it is impossible to believe that good and evil, sickness and health, sin and holiness could have a common origin in God. If the Bible really taught that, it would be impossible to believe our Lord Jesus Christ when He says "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." (Matthew 7:18.)

A. But even if I agree with all you say, is it not true that the Gifts of Healing were removed from the Church, and are not in it now?

B. No, the "Gifts of Healing" were never withdrawn, and can never be withdrawn from the true Church of God, for it is written, "The gifts and the calling of God are without repentance." (Romans 11:29.) There are nine gifts of God to the Church enumerated in 1 Corinthians, 12th chapter, and all these are in the Holy Spirit. Therefore, so long as the Holy Spirit is in the Church, all the gifts must be there also. If they are not exercised, that does not prove that they do not exist, but that the faith to exercise them is lacking in God's servants. The gifts are all perfectly preserved, for the Holy Spirit, not the Church, knows them safely.

A. What should a Christian then do when overtaken with sickness?

B. A Christian should obey God's command, and at once turn to Him for forgiveness of the sin which may have caused the sickness, and for immediate healing. Healing is obtained from God in one of four ways, namely: First, by the direct power of faith without any aid from the officers of the Church, proving as the Centurion did in Matthew 8:5 to 13; second, by two faithful disciples praying in perfect agreement, in accordance with the Lord's promise in Matthew 18:19; third, by the anointing of the elders and the prayer of faith, according to the instructions in James 5:14 and 15; and fourth, by the laying on of the hands of them who believe, and whom God calls to that ministry, as the Lord commands in Mark 16:18, and in other places.

A. But are people healed in this way in these days?

B. Yes, in thousands of cases. I have myself laid hands upon many hundreds of thousands of persons, and I have seen the Lord's Power manifested in the healing of great numbers, many of whom are living witnesses in many countries, who have testified publicly before thousands, and who are prepared to testify at any time. This ministry is being exercised by devoted Christians in many parts of America, Europe, Australasia and elsewhere.

A. Is it not the same as Christian Science, Mind Healing, etc.?

B. No. Divine Healing is diametrically opposed to these diabolical counterfeits, which are utterly anti-Christian. These impostures are only subjective forms of Spiritualism. Those Evangelists who adopt a more modern form of this delusion, and it deceives many.

A. But how shall I obtain the necessary faith to receive healing, which faith I am at present conscious I do not possess?

B. It is written, "Belief cometh of hearing, and hearing by the Word of Christ." (Romans 10:17.) Our Missions are held for the express purpose of teaching fully the Word of God on this matter, and I very heartily invite you to attend the meetings which are announced for Zion Tabernacle. All are welcome and there are no charges of any kind made, for all God's gifts are free gifts. Salvation is the first of those, without which you cannot be healed through faith in Jesus. All the costs of this work are covered by the freewill offerings of the people who attend these meetings, and others whom the Lord leads to help, but the poorest who have nothing to give are as heartily welcome as the richest.

A. Do you see the sick and lay hands upon them in this Meeting?

B. Yes, after we feel satisfied that they are fully resting in the Lord alone for the healing, we see privately, so far as time permits, those who attend, but under no circumstances do we claim the power to heal any [of] "power belongeth unto God."

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

B. Yes; these can be obtained at the office of Zion Publishing House, 1107 Michigan Avenue, or at Zion Tabernacle, 1344 Michigan Avenue, Chicago, Ill. But the best book on Divine Healing is the Bible itself, studied prayerfully and earnestly.

We extend to you a hearty invitation to attend the meetings, which are free to all. Our prayer is that you may be led to find in Jesus Christ our Lord and God, your present Saviour from sin, your Healer from sickness, your Cleanser from all evil, your Keeper in the way to Heaven, your Friend, and your All for Time and Eternity. We pray that these words may help many who read, and that our little conversation may bear fruit in leading many readers to look to Jesus only.

"The Healing of Christ's seamless dress
Is by all beds of pain;
We touch Him in life's throng and press
And we are whole again."

ZION'S SALOON SEVENTIES

Jesus said: "I am not come to call the Righteous, but Sinners to Repentance."—Luke v. 32.

Go out quickly into the Streets and Lanes of the City.... and compel them to come in that My House may be filled.—Luke, XIV, 21, 23.



BY ELDER J. G. EXCELL.

A Drunkard and Saloonkeeper Saved and Healed.

Listen, ye harlots and whoremongers, ye drunkards and stinkpots, ye children of your father the Devil! How shall ye escape the damnation of hell? You are on the way to hell. You may be members of the Roman Catholic Church—that "Mother of Harlots"—or of the apostate Protestant churches, her daughters; but, unless you repent, you will be damned.

Know ye not that the unrighteous shall not inherit the Kingdom of God? Be not deceived: neither fornicators . . . nor adulterers . . . nor drunkards . . . shall inherit the Kingdom of God.

Zion has proclaimed war against the saloon and the brothel. We do not come with any sentimental nonsense, like the apostate denominations, saying, "Won't you take Jesus?" and "Only believe and He will save you."

We come to you in the Name of the Most High God and command you to repent. Our God is King and He hath said that to Jesus every knee shall bow. Jesus shall rule the nations with a rod of iron. The wicked shall be cast into hell.

The question is not, "Will you accept Jesus?" but "Will Jesus accept you?" He will not accept you unless you repent and turn from your wickedness.

God is not a man that He may be trifled with. You must repent or go to hell. God is angry with the wicked every day.

Ye rebels against God, surrender or perish!

Can a drunkard and saloonkeeper be saved? Yes. He can be saved from his sins, from his drunkenness, and from the damnable business of ruining homes, of taking the bread out of the children's mouths, and of polluting the spirits and souls and bodies of men and women by selling them liquid fire and distilled damnation.

If he has repented, he may be saved from his sins and be washed from his filth and pollution. God loves the sinner, but hates the sin.

We give the following testimony to show God's willingness to save even such as the Drunkard and Harlot:

From a Chicago Ex-Saloonkeeper.

I was born in 1859, and attended the German Lutheran Church and school in Chicago till I was about eighteen years old. I then renounced Christianity and became an open infidel.

I used intoxicants from childhood, and began chewing and smoking tobacco when fourteen years old.

At twenty-seven I joined the Chicago police force, and remained a patrolman for five years.

My wife died and, becoming despondent, I began drinking heavily. At the opening of the World's Fair I started into my first divorce deaths of sin and iniquity, having lost all control over my evil passions. I started in the saloon business, in order to get more to drink. I used to drink as high as forty to forty-five drinks of whisky a day, not taking into account the mixed drinks, taking ten or fifteen whiskies before breakfast, just to steady my nerves.

I smoked and chewed all day, using commonly one package of smoking tobacco and ten cents' worth of plug.

On January 15, 1895, I was taken sick with rheumatic gout, remaining in bed eight weeks, getting worse every day, and suffering untold agony.

During the fourth week, two of my cousins called and told of the work of Salvation and Healing at Zion Tabernacle No. 1. About two weeks later they brought me LEAVES OF HEALING, and I read it with deep interest. I had never read my Bible for at least seventeen years. But God in His mercy opened my eyes and touched my heart through the LEAVES.

I now began to pray and seek God with all my heart. I longed for my cousins to call again, and when they did so, I asked them to get Dr. Dowie to pray for me. My knee was swollen to about twice the natural size and I suffered extreme agony, but from that moment I never used any medicine.

I repented and prayed for forgiveness, and waited for the hour set for prayer by Dr. Dowie, 9:30. The pain left me at that very moment and the swelling went down. I shouted, "I am healed." Mother examined my leg and found the swelling had gone down. This was on March 15, 1895.

On March 24th I listened to Dr. Dowie, and went again March 26th. I sat in a second-row seat. Dr. Dowie called upon all to kneel in prayer, saying, "And the stiff knees must bow." Looking at me he said, "I see some stiff knees here yet." I nodded, and he said, "Bend it." "I cannot," I replied. "Do it in Jesus' Name," he said. I did so and knelt with the people in prayer.

There and then I made a full surrender to God. From that hour I have not touched intoxicating liquors, tobacco, medicine, or pork, and have served Christ to the best of my knowledge and power.

After the teaching Dr. Dowie laid hands upon me and prayed; my healing was perfected, and the disease has never returned. I returned home rejoicing, and the next day, it being pay day, I went to the Twenty-first Precinct Police Station and showed many of my old comrades what God had done for me.

I have been kept from all previous sins and am restored to perfect health. I have no words to express my gratitude to God.

CARL FREDERICK STERN.

This wonderful case of healing is given in full in Volume III, Number 23, of LEAVES OF HEALING.

The following experience is from the wife of the above writer. She has done faithful work in Zion's Saloon Seventies:

When I was first told by my good husband, who is an ex-saloonkeeper, that I had been appointed by Elder J. G. Excell as a Saloon Seventy, I felt I was entirely unfit for that kind of work, because I knew little about the wickedness of the saloon. However, I prayed over the matter and asked God to give me strength and courage and prepare me for the work, that I might be made instrumental in leading some one out of that damning business to Christ our Saviour.

The first night my companion and I commenced our work I sold but one LEAVES OF HEALING, while she sold six. I asked God to teach me to do better in the future. The next time we sold more. After that we were sometimes successful enough to sell all the papers we carried out. One night we sold forty, and another night we sold twenty-nine copies.

On one particular evening in going from person to person, offering the paper, and in many instances selling it, I came to a gentleman seated at one of the beer-tables, drinking and smoking a cigar. He at first seemed indisposed to buy, but after I told him the story of my husband's Salvation and Healing through faith in Jesus, and the healing of an ex-druggist whose eyesight had been almost destroyed by excessive use of tobacco, he flung the cigar from him and poured the whisky on the floor, and told me that his eyes has been very much injured by the use of tobacco. He emphatically said that from that day forth he would not smoke or drink any more.

Putting his hand into his pocket he drew out a handful of money, urging me to take it all and give as many papers as that amount would pay for to others, that they might be helped to a better life.

The one essential point in our work is to sell the papers and get them into the hands of those who frequent the saloon, that they may read them when they are in a condition to comprehend what God requires of them. Now and then we are drawn out to witness for God by personal testimony, as in the above-mentioned case.

In many places we received insults and abuses, but by the GRACE of God have been able to bear them, knowing that Christ who is our Master, and whom we serve, also suffered for us.

I believe it is impossible to know to what extent LEAVES OF HEALING has been a blessing to people. Eternity alone will reveal it.

ZION CITY BANK.

BY DEACON CHARLES J. BARNARD.

THE confidence in Zion's Financial Institutions is shown in many ways, and the howling of the money sharks, one of whom followed a godly man to this city from the State of Iowa and tried to persuade him not to invest his money in Zion's Financial Institutions, is of no avail. This man became convinced, like thousands of other men and women, that an institution conducted by our beloved Overseer was the safest and best place for his money, and so he withdrew a large sum from this money changer (hence the tears) and is now a shareholder in Zion's Financial Institutions.

WE APPRECIATE the confidence reposed in Zion by persons who are not members of the Christian Catholic Church. One man who is not a member came in this week and made quite a large investment.

NO BLAST from the foul breath of a "Goat's Horn" will ever have the slightest effect on the solidity of Zion City Bank or Zion Land and Investment Association, nor can the combined efforts of a vile press keep the people from making investments in Zion.

ONE MAN, writing from a distant city, says: "Enclosed find check for $—— to pay for —— shares in Zion City Bank. I think Zion is the safest place in the world, and I am glad to know that you are being prospered so much. I see no reason why God's children should not have a bank controlled by His people and conducted on strictly Christian principles."

GOD'S PEOPLE would have been thousands of dollars better off today if Zion City Bank had opened years ago.

THE MONTH of March was the best month we have passed through. One hundred and thirty-one new accounts were opened, and our deposits were increased by many thousands of dollars.

THE MATERIAL blessings which God is constantly bestowing on Zion make the Devil and the apostate churches mad, and if it were possible they would destroy us.

FOR WHICH cause I suffer also these things: yet I am not ashamed; for I know Him whom I have believed, and I am persuaded that He is able to guard that which I have committed unto Him against that day.—2 Timothy 1:12.

FOREIGN CAPITAL withdrawn from this country during the fool silver craze is now under the gold-standard law being returned, so that from 50,000 to 100,000 shares of stock are purchased daily in New York City.

NEW NATIONAL BANKS are being organized under the gold-standard law. About 350 charters have been applied for.

ON FEBRUARY 13, 1900, there were 3604 national banks in this country with a paid up capital of $613,084,465, surplus and undivided profits of $362,872,964, and loans and discounts amounting to $2,481,579,945.

NO PERSON can afford to spend foolishly that which belongs to God. It is becoming more and more apparent that the child of God who pays tithes at once lays the foundation of a habit for saving.

AND IF GOD imposes an obligation on His children in requiring a tithe of the increase, He will also require an accounting of all our possessions.

AND WHAT concord hath Christ with Belial? or what portion hath a believer with an unbeliever?

CHRISTIAN, stop and ask yourself the question, "Have I any part with ungodly men?" If you have, you must sever that connection at once. God cannot bless you while you are thus engaged.

WE AGAIN call attention to our six per cent paying investments. Full information will be furnished on application.

BEGIN SAVING today and ask God to help you. If you have only a small sum, send it to this Bank and we will open an account for you. When you have once started a bank account you will find it a pleasure to add something to it every week.

WE SHALL soon begin the issuing of bank money orders. This method of sending money is cheaper and more secure than any other. Do not send money in a letter, but purchase a bank money order.

AMONG the merchants of Havana primitive methods of doing business still prevail. Payments are made in cash. Some of the larger merchants hoard coin instead of depositing it in a bank.

IN 1895 M. BEAULIEU, the eminent French economist, said: "As soon as the capitalists, great and small, of Europe shall know that the United States have definitely adopted the gold standard and relegated silver to a subordinate rôle, the savings of Western Europe will flow toward that country."

DO NOT FORGET that if you expect to have a home in Zion City you must lay by a sum of money for that purpose. Open a savings account in this Bank. We pay interest on all accounts from $1 to $500 at the rate of four per cent per annum, and on larger accounts we pay three per cent.

START YOUR children to saving their nickels and dimes by purchasing our Savings Stamps.

THE AMOUNT of checks and drafts passing through the Chicago Clearing House on April 4th was $36,491,455, the largest amount on record.

IT IS ESTIMATED that the Alaska gold mines will yield $30,000,000 for the current year.

THE FOLLOWING letter was recently received:

ZION CITY BANK, Chicago, Illinois.

Gents:—You will find draft for $200. I wish to open a savings account with you, as I see you solicit such at four per cent interest.

I want to deal with Christian people, who do business according to God's way. My experience with godless business men has been very sad and very unprofitable.

Will you please send me a bank book?

IT IS A FACT that there are thousands of persons in the world whose experience with godless business men has been very sad and unprofitable. We cannot emphasize too strongly the necessity for Christian coöperation.

ZION CITY NOTES

DECLARE ye among the nations and publish, and set up a Standard; publish, and conceal not. —Jeremiah 50: 2.

GOD IS DEMANDING of His true Zion today:

That the whole truth of God shall be proclaimed;

That the highest standard of righteousness shall be established;

That no truth shall be kept back from His children; all truth must be revealed.

FEAR NOT, O land, be glad and rejoice; for the Lord hath done great things. —Joel 2:21.

GOD IS doing great things in Zion, but still greater things are yet to be accomplished.

THE BUILDING UP of this City of Zion will be the greatest achievement for Christian evangelization that this world has ever known.



VIEW ON SHORE OF LAKE MICHIGAN.

IN LESS THAN one month after the announcement of the securing of the site for Zion City, Zion and our General Overseer had become widely known throughout the world.

THOUSANDS are looking Zionward with longing eyes, anxiously waiting for the call to Go Forward!

AGAIN we warn all not to come now.

THE LAND we have secured is merely farming land and occupied by the farmers who still have possession of it, and who expect to cultivate it this year.

A BLANK APPLICATION for employment, to be filled out by members of the Christian Catholic Church in Zion and others who are living for God, will be mailed upon receipt of application and postage.



VIEW TOWARD MIDDLE OF SITE.
Looking northeast along C. & N.-W. Railway, showing Five Terrace.

IT WILL be a good plan for others to take warning from a letter received from a sister in Ohio, which reads: "I wished very much to put our money into Zion and my husband talked favorably, but by the time the Agreement came for him to sign he refused, and now the money is used up and we are that much out."

JUST SO LONG as the investments of God's people are kept with the world, just so long will much of God's blessing be kept from His people.

ANOTHER from New York writes: "The blowing of the *Ram's Horn* has not scared me in the least, and I enclose draft for eight shares of stock. I have all confidence in Zion and pray that she may go on conquering and to conquer in the Name of our Lord."

IN ORDER to avoid confusion, we must insist that the executed Articles of Agreement shall be in our hands when the certificate of stock is issued. Subscribers for stock in the Association will therefore send first for the Agreement, to be signed and returned with their remittance.

SEND NO currency by mail. Secure a bank draft, postoffice or express money order, making your remittance payable to the Zion Land and Investment Association.

IF THE subscriptions for stock continue to come in as they have for the past three months, there will be no necessity for our going to the world for funds.

SUBSCRIPTIONS for thousands of dollars have been received from friends who are not in Zion, but who are satisfied with the safety of the investments in this Association.

THIS DOES not speak well for many of the members of Zion who undoubtedly have many hundreds of thousands of dollars invested with the world, many of the securities being watered stocks which are constantly gambled with in the flesh-pot markets of the world.

IT IS QUITE easy for us to say, "O yes, I am in Zion." But the question to ask ourselves, as the General Overseer has often put it, is, "Is Zion in me?"

HOW CAN WE expect blessing from God until we stop letting the Devil deceive us by constantly filling us with fear?

IS ANY among you sick? let him call for the Elders of the Church; and let them pray over him, anointing him with oil in the Name of the Lord: and the prayer of faith shall save him that is sick, and the Lord shall raise him up; and if he have committed sins, it shall be forgiven him.

CHEERING WORDS FROM ZION'S GUESTS

NOTES FROM ZION HOME.

THE regular Praise and Testimony Meeting held in Zion Home, Saturday evening, March 31, 1900, was conducted by Overseer William Hamner Piper.

After the usual opening exercises the States represented were enumerated and found to be twelve in number, as follows:

Illinois, Iowa, Kansas, Michigan, Minnesota, Mississippi, New York, Ohio, Pennsylvania, Texas, Virginia, and Wisconsin.

The following foreign countries were also represented:

Australia, Canada, England, Japan, Scotland, and South America.

The meeting was then thrown open for testimony.

MRS. M. J. FARNHAM, Elmside, Madison, Wisconsin, said: "I was brought into this light when it was supposed I was dying. The passage in James 5:14 and 15 kept standing before me. I was a widow and had four children. I called for an elder. A Congregational minister prayed with me, anointing me with oil. I suppose he had never been asked to do so before. I believed God would hear because I had called an elder, and God did answer. I was raised up. That was only twenty-five years ago. When I heard of Dr. Dowie on the Pacific Coast, I wrote to him, and have been in touch with him ever since."

MRS. LYDIA A. NORRIS, Spencer, New York, said: "It means very much to me, dear friends, to be in Zion. It was a big struggle, but I am here because I wanted to come. For five years I have been a faithful reader of LEAVES OF HEALING. I had supposed I was a faithful Christian, but when I got to reading LEAVES OF HEALING, I saw how many mistakes I had made. I was shown that I was an excellent Baptist all these years, but I had come far short of being a true, faithful Christian. I wanted to be able to pray expecting an answer. Years ago I had asked God to spare me once when I was very sick and the doctor had told my friends I could not live. God had answered.

"LEAVES OF HEALING has taught me how to pray. It has taught me how to trust God. In the last few months I have stood by the beds of those who were supposed to be dying and have seen them come back in answer to prayer. We have sent to Dr. Dowie to have him pray for us amid all the scoffing and frowning of those around us.

"I desire to obey my Saviour's command in Baptism before I return. I had a big fight to come out of the Baptist Church."

HARMON S. MATZ, 1423 Michigan Avenue, Chicago, Illinois, said: "LEAVES OF HEALING has been a great blessing to me. It has been in my heart. I thank God I saw that it was in accordance with the way of the Bible."

MRS. NANCY BAYLER, Roberts, Illinois, said: "Twelve years ago last February I was first touched with the hand of God in the healing of my body. I had been suffering with heart disease very much. I had a large family and I did not want to leave them. Medicine had not done the work. One evening when I was about my work I took a very bad spell. I was alone. I cried to the Lord and He heard my cry and gave me a perfect healing of that and other diseases. No one sympathized with me. They did not seem to believe in it when I testified. But I could not keep still. I told it to others. The more I told of my blessing the greater experience I had. A few years ago my daughter was healed of poor eyesight in Zion. God has healed many in our family. Last summer I was taken very sick. I felt called to come to Zion. Here I received perfect healing when I obeyed God in Baptism. I have come out of the Methodist Church."

REV. S. M. JOHNSON, Shelby, Michigan, said: "One of the greatest blessings which has come to me since I came to Zion is to see the facts and workings of Zion as it is. Zion as a Christian Church, as a working force, stands head and shoulders above everything in the world. Since I came here I have received word to pray for two individuals at home. One was a little boy six years old who had fever. The other was an old gentleman taken with lung fever. Both are now well. The little boy was instantly healed."

REV. EMILIO OLSSON, Androgue F. C. S., Buenos Ayres, Argentina, South America, said: "I did not come to Zion especially for any healing. I came especially to see for myself what God was doing in this work. You know what wonderful blessings I have received since I came here. I received the blessing of persecution. (Laughter.) I have been called the biggest fool in Chicago. I consider that is the highest honor. I am so happy I am here. I praise God for bringing me to Zion."

REV. AUGUST ERNST, Zion Home, said: "It is through LEAVES OF HEALING that I am in Zion. We got out of our denomination after a struggle.

"A man who read LEAVES OF HEALING did not like it at all at first, because it said 'Christian Catholic Church.' He was very sick and a burden to his family and thought of suicide. All at once LEAVES OF HEALING worked upon him. He had been a Methodist and also an Evangelical in earlier years, and had become backslidden. Through LEAVES OF HEALING he awoke from his sins and gave his heart to God. One night while lying on his bed praying and looking to God he got the blessing of healing. He goes from place to place, in Portland, Oregon, now, and wherever he sees a sick man he tells of his healing. His family was converted to the Lord, I believe, through his healing."

MR. AUGUST SWANSON, 11032 Curtis Street, Chicago, Illinois, said: "God has blessed LEAVES OF HEALING in Michigan where I have been staying. We have made many enemies by distributing it. A good many out our way had received a copy of the *Ram's Horn* and had turned away from Zion. The Lord put it into our hearts to put LEAVES OF HEALING into their hands, and they have come to the conclusion that all that was in the *Ram's Horn* was not true.

"Our children never saw a doctor inside our door. My wife and I never had a doctor. The Lord has healed us all the time, and is blessing us yet."

DAVID F. ROBERTSON, Zion Home (formerly of London, England), said: "I thank God that LEAVES OF HEALING brought me to Zion. I received a copy in 1894, on board the *Kensington*. I was purser. My principal duty was to entertain passengers, and consequently I was thrown into smoking and drinking considerably. In 1898 I had three months' leave of absence. I attended the All-Night meeting in Zion, and was fully converted and gave up drinking and smoking. I have never had the slightest desire for them since.

"For the last twelve months I have been staying in Zion Home. I have been very happy, especially in the Seventy work. Last week I sold over 200 copies of LEAVES OF HEALING

at the Moody Institute and Young Men's Christian Association. I was very cordially received and had supper at the Institute. Today I had no sooner put my foot inside the Institute than Dr. Torrey introduced himself, and for fifteen minutes spoke very harsh words about Zion and Dr. Dowie."

Rev. Emilio Olsson—"Nothing about Olsson?"

Mr. Robertson—"Your name was mentioned. I asked him his opinion about you, and he only scratched his head. He told some downright lies. I told him I had been staying in the Home, and I knew Dr. Dowie was a true man of God.

"After I left the Moody Institute I went to the Young Women's Institute, and they received me very cordially. I spent over an hour there. There was no getting away. (Laughter.) I was asked repeatedly to stay to supper. There were 150 young ladies there, and I felt too bashful to stay. I was greatly surprised to know of the interest there in this work. They explained to me that they did not read LEAVES OF HEALING in public; they read it by themselves. Isold thirty-one copies today in fifteen minutes.

"I have been all through the Moody Institute, in every department, and I have not heard the slightest harsh word except from Mr. Torrey this afternoon.

"I was always troubled in my hearing. Since I became a member of the Christian Catholic Church after the All-Night Meeting, about the fifth of January, I received my healing, and I can hear as well as anybody else."

MRS. A. F. LEE, Zion Home, said: "I never did anything so gladly and freely as to come into Zion. It seemed to me the happiest time in my life. The Lord has done great things for me spiritually I fought single immersion for five years before I was ready to go into the Baptist Church, but it was no trial to me to accept Triune Immersion. When I came here I was not able to walk. I had been in a hospital to undergo an operation, which was a perfect failure. God has done great things for me, and I thank Him for it."

MRS. W. S. PECKHAM, Zion Home (formerly of Lafayette, Indiana), said: "Souls have been saved and homes made happy in Lafayette. There were over fifty healings there, I think. I am longing that the work shall progress there."

MRS. R. ANDERSON, Lamoille, Illinois, said: "I believe God saved my life last week. My lungs were all open. I prayed. I felt my lungs close right up. Whatever Dr. Dowie tells you, do it. Do not question. If you do not obey you will not get any blessing. He is God's Messenger. If I had not obeyed Dr. Dowie I would not be living.

"I have been sending out LEAVES OF HEALING."

MRS. DORA HECK, Moline, Illinois, said: "I have found a blessing in obedience. I came to Zion to be obedient, and I received a blessing."

HORACE LAW, Merrill, Wisconsin, said: "I firmly believe I have been redeemed. I have obeyed God in Baptism, which makes me more satisfied. God helping me, I will be a faithful Christian."

J. R. WOODHEAD, St. Paul, Minnesota, said: "I thank God for a week of quiet and comfort in Zion. I thank God for the considerable strength which I have gained."

MISS MCCALL, 1243 Michigan Avenue, Chicago, Illinois, said: "I have been away from Zion for a week. The people outside of Zion are so blind. They cannot see the truth. They need our prayers. I am thankful that in Zion College we are learning to work for God."

N. KLEVIN, 1243 Michigan Avenue, Chicago, Illinois, said: "I am very happy over the change from the Baptist Church to Zion. I praise God still more for being in Zion College."

GEORGE KRALING, Harmony, Minnesota, said: "About half-past four this afternoon I was taken with a terrible pain in my body. Elder Graves came and prayed for me. About ten minutes after he left I was entirely delivered. I praise God for it. I have received many blessings while I have been in Zion."

DEACON W. S. PECKHAM, Zion Home (formerly of Lafayette, Indiana), said: "I never knew how to pray until Dr. Dowie taught me through LEAVES OF HEALING. I used to say a good many prayers, but God never heard me. I am thankful for that dear servant of God, whose face is to me a Divine face, more than ever because of the love and sympathy he has shown to me, as I passed through the fiery furnace of persecution and trial and suffering. We never accomplished anything in the Gathering in Lafayette until I sent for ten copies of LEAVES and distributed them weekly in places where I knew they were needed. From that very moment the work went forward with tremendous rapidity."

EVANGELIST ANNA ARMSTRONG, Zion Home (late of Japan), told of great spiritual blessings received in Zion.

MRS. ELZARIA HECK, Moline, Illinois, said: "I praise God for LEAVES OF HEALING. I would rather do without my meals than do without the LEAVES."

MRS. GRANGER, Hornellsville, New York, said: "I thank God for Dr. Dowie and for Zion and for LEAVES OF HEALING. They have done me a great deal of good. I also thank Him for the great spiritual and physical blessing I have received through Dr. Dowie."

The meeting was then closed with the benediction.

Baby Healed in Answer to Prayer.

FALLS CITY, NEBRASKA, March 26, 1900.

DEAR DR. DOWIE:—Your kind letter was received, saying that you had prayed for my baby, by request, Lord's Day, March 4th, at 10:35 A. M.

He had been crying with great pain all through the previous night. We prayed ourselves and relief came, but early the next morning he seemed much distressed again.

My husband took the message and it was sent about 7 A. M. Baby had a hard crying spell again later on, but suddenly stopped and fell asleep.

I looked at the clock and it was just a few minutes past 9.

But it was not until later and it must have been the time when you prayed that I was assured that all was right.

My baby was born Thursday evening at 6 o clock, and it was not until early Sunday morning that he passed any urine.

We thought he had colic, but after we prayed he had relief. Still he cried very hard afterwards, and to be sure we sent to you for prayers. He has been all right ever since.

I thank God for this token of love, and for His mercy and kindness toward me, and can testify joyfully to His keeping power.

Thanking you sincerely for your prayers, I remain,

Yours in His Name, (MRS.) LAURA SAYLOR.

"Bladen der Heeling."

Wij vestigen opnieuw de aandacht op de Maandelijksche Uitgave van BLADEN DER HEELING in 't Nederlandsch, waarvan reeds negen nommers verschenen. Bij inschrijving doet men wel met No 1. aantevangen, daar de leesstof Goddelijke Waarheden betreft uit de H. Schriftuur ons overgeleverd, welke trouwens nimmer verouden.

VOORWAARDEN VAN INTEEKENING..

Leesgeld per Jaar 50 cts. Halfjaarlijks 30 cts. Afzonderlijke Exemplaren 5 cts. Honderd exemplaren van een nommer $3.00. Vijfentwintig exemplaren $1.00. Voor Predikers, Jongelings-Jongedochters- of andere Christelijke Vereenigingen per jaar 35 cts. Naar het Buitenland, franco jaarlijks 75 cts. en per half jaar 45 cts.

Not Looking Each of You to His Own Things, but Each of You Also to the Things of Others.—Philippians 2:4.

While the undersigned thankfully acknowledges the receipt of many addresses, he again calls the attention of the readers of LEAVES OF HEALING to the need of additional subscribers to the Holland Edition.

If you know poor Dutch families, will you not subscribe for and send them BLADEN DER HEELING?

Address EVANGELIST N. POS,
Zion Home, 1201 Michigan Avenue, Chicago, Illinois.

NOTES OF THANKSGIVING TO ZION'S GOD

Extracts From The General Overseer's Correspondence

Compiled by O. J. Schlecher, Private Secretary

THE mails continue to bring many expressions of sympathy with the General Overseer and with Zion in connection with the recent wicked and scandalous attack made by the *Ram's Horn*.

Herewith we give a few of the statements received in letters from practical strangers to the work. These were all received in the mail within the past two weeks, and many more might be given.

What Unbiased Thinkers Say of the Ram's Horn's Attack.

From Dayton, Ohio, a minister of the Gospel writes, after reading the attack in the *Ram's Horn*:

Please find stamps enclosed for copy of LEAVES OF HEALING, March issue, giving a review of the attack by the *Ram's Horn*.

I think they have treated you very unfairly from the view I take of the situation.

From Norwich, Connecticut, comes the following:

Some one sent me the copy of the *Ram's Horn* containing a very bitter, and I think unwise, criticism of yourself and work.

I have suspended judgment until I hear the other side.

Will you therefore kindly send your answer to my address, that I may intelligently form conclusions?

From a town in Minnesota comes the following:

Your circulars received, together with LEAVES OF HEALING, for which many thanks.

Am now much interested in Zion.

Enclosed please find ten cents, for which I hope you will mail to me another two copies.

The *Ram's Horn* has been coming to us for a long time, so you see why my interest is awakened. The scandalous paper!

Would like to know what your doctrine is. If you have other literature besides LEAVES OF HEALING would be pleased to know, as I would like to send for some (also the paper) as soon as our circumstances will permit.

I may say that I wish to learn the truth, as I have found it is the truth that conquers.

I am free; do not belong to any Church. My wife and I are both working hard to live a true Christian life.

Another letter expresses in a striking manner how the writer designates his opinion of the *Ram's Horn* and of Zion:

HUDSON, INDIANA, March 30, 1900.

DEAR DR. DOWIE:—I feel moved by the Spirit of God and gratitude to tell you that I was very anxious to get LEAVES OF HEALING of March 10th.

As I am a photographer, I appreciate the flashlight picture you sent me. Thanks. It is immense.

Last week I sent twenty-five cents for the "World's Soothing Syrup," the *Ram's Horn*, to get both sides of this exposé. Today I got two *Ram's Horns* and LEAVES OF HEALING.

I put in all day in reading. I read LEAVES OF HEALING through from beginning to end.

I also read part of the last week's issue of the *Horn*. I got so disgusted with the sheepskin mask, that I opened the stove and stuck the vile thing in the flames.

I desire to tell you one way I have to judge between Zion and those who oppose Zion.

Suppose I had the power to call all who oppose Zion to my left, I would say to the ministers who oppose Zion, "Step out to the left. Next, Mah-hah-bones, step out; hook arms! Next, Catholic Priests; hook arms! Next, Saloonkeepers; hook arms! Next, Bums; hook arms! Harlots; hook arms! Opium Drunkards; hook arms! Stinkpots; hook arms! Now all scoffers of salvation, hook arms!"

Now could I call Dr. Dowie and Zion to my right, I would do so. And I would have these two armies face each other; on the left the ungodly, filthy, hell-bound chain-gang; on the right, Zion, clean, happy and healthy.

Now what man with two grains of brains could not see with which side he would rather spend eternity?

I praise God. Zion will win the victory over the flesh, the Devil, and sin.

Your unworthy servant is ever interested in righteousness.

G. W. OBERLIN.

Blessing Through Obedience in Tithing.

One of the things which is causing so much severe criticism of the General Overseer is the commanding of obedience of God's people in the bringing into the Storehouse their tithes and offerings. It is the delight of the Devil in both the secular and religious press to make up and circulate all kinds of false reports regarding poverty which they claim has been caused by people obeying this command.

The following letter expresses the facts in the lives of hundreds and thousands who are cheerfully obedient in this matter in the Christian Catholic Church in Zion:

—— STREET, CHICAGO, ILLINOIS, February 11, 1900.

DEAR BROTHER IN CHRIST:—I want to tell you of the many blessings you have brought to our home.

You taught us to pay our tithes and many other things.

Last year we had only $5 a month as tithes, and now, at the beginning of this year, we have $6. So you see how the Lord has blessed us and given us so much work.

We pray every day that God will spare you and your loved ones many years yet to us.

Your Brother and Sister in Christ, MR. AND MRS. ——

A manufacturer in the State of Massachusetts, writing under date of April 2, 1900, says:

Enclosed please find my check in full for my tithes for year ending April 1, 1900, which with amounts sent from time to time is ten per cent of my income.

This is the first year I have ever paid a tithe, and God has blessed me both spiritually and financially in doing so.

Prayer Answered in Material Affairs.

As to how God is hearing and answering prayer in Zion is seen by the many testimonies which follow.

From a certain city in Nebraska comes the following letter:

March 13, 1900.

DEAR DR. DOWIE:—I received your letter some time ago, in answer to mine asking you to pray for my husband and that we may be located in Zion City. I also asked our Elder to unite in prayer with us.

I praise God I can tell you that my husband has stopped the use of tobacco. He had smoked ten years from six to eight cigars a day.

He told me today that perhaps next week he would go to Chicago to see the managers of Zion Land and Investment Association.

God has answered our prayers.

Thanking you for your prayers, and the blessing we have received through your teaching, I am

Faithfully yours in Jesus, ——

Blessed Deliverance of Dying Daughter.

Last fall a father and mother from Tupelo, Mississippi brought a daughter dying with cerebro-spinal-meningitis to Zion Home. The disease had been brought on by typhoid fever and Satan seemed determined to take the life of that sweet child. It was only through faithful prayer in Zion that her life was spared.

A number of times the General Overseer was called to her bedside when it seemed as if death was very close.

But he continued faithfully praying, and the parents were able in a few weeks to return to their home with confidence that the disease was killed and that their dear one would soon be able to walk and become well and strong.

She has been growing stronger all the time, and now comes the good news that the dear one has been able to walk her first steps.

Another daughter was sick recently, and they sent the following telegram to Zion:

TUPELO, MISSISSIPPI, March 15, 1900.

Please pray for Hattie May; chilled three days successively.

(MRS.) C. L. GREER.

Now comes a letter from the mother telling how wonderfully God has blessed both children and is blessing the whole family:

TUPELO, MISSISSIPPI, March 29, 1900.

DEAR GENERAL OVERSEER:—I received your kind answer to my telegram a few days ago, and would have answered right away, but was sick.

We do thank you so much for your prayers. They are always answered. My little girl has not had any more chills.

I want to thank you especially for your interest and prayers in behalf of our little darling while in Zion. We fully realize she would not have lived but a few days longer had we not put her in the hands of God and left her there and telegraphed for your prayers: for while we were willing our faith was weak. But through your teachings we grow stronger. Pray for us, also our dear mother who is with us, that we may have that abiding faith.

Our little girl began walking the sixteenth of this month. She was so happy when she found she could walk, she looked at me with her little face beaming, and said, "Thank you, God; thank you, God, for helping me to walk."

We are all happy, and we give God all the glory.

We are fully determined to trust God for all. It seems that old Satan is doing all he can to make us call in a doctor, but we will not. When we cannot get the victory, we telegraph you. Then it is sure to come. We do thank God for you.

My husband carries Zion Literature with him all the time, and talks it most of the time. I tell him I believe he will be a preacher yet.

Pray for our little Gathering, which meets at our house every Sunday and Wednesday. We always remember our dear General Overseer and all Zion in our daily prayers.

Yours in Christ, (MRS.) C. L. GREER.

God Heals Dying Boy.

On March 16, 1900, the General Overseer received the following telegram:

Please pray for John McKerlie's little boy Clair; very low with spinal-meningitis. ROBERT MCKERLIE.

The mail on March 30, 1900, brought the following letter:

GLADSTONE, MICHIGAN, March 27, 1900

DEAR BROTHER IN CHRIST:—My wife and I wish to praise God for the great blessing He has given to us.

Our little boys are both well. Praise His Holy Name.

You will be pleased to hear that my brother's little boy Clair is well.

Oh, what a loving Father our Heavenly Father is! I trust we will all be found worthy of His great love whereby He first loved us.

My brother is going to send you their testimony soon.

My wife and I desire to thank you for your prayers and kindness, and pray that God will bless Zion everywhere.

We give God all the glory.

Yours in Jesus, ROBERT MCKERLIE.

God's Gracious Work.

OMRO, WISCONSIN, February 1, 1900

DEAR BROTHER IN CHRIST:—I feel it my duty, as well as a privilege, to write and acknowledge the great blessing I received in answer to your prayers.

For nearly two years I had a white lump in my throat about as large as a bean. I let a doctor look at it, and he said he did not know what it it was, as he had never seen anything like it.

Some of my friends thought it was a cancer (my father and mother died of cancer). I was afraid it was; but I do not wish to make it any different from what it was, for God can get glory without us exaggerating.

I know it is just as easy for God to heal one disease as another. Praise His dear Name.

My husband wrote to you early last fall to pray for me. I was suffering with toothache at the time. He did not tell me he had asked you to pray for my throat.

This was Monday morning you prayed for me, and my toothache left at the hour you prayed.

The next Sunday morning, as I was getting ready for church, I looked at my throat, as I often did when before the glass; for I was very anxious about it, although I never did one thing to help it myself, but left it to God to heal. Of course I prayed.

Well, when I looked in the glass, I could not see the lump.

Then I rushed to the glass in the hall-rack, and still I could not see it.

Then I said to one of my sons, "Hand me the hand-glass." (I guess I had the kind of faith the disciples had when they prayed for Peter in prison. It just seemed too good to be true.)

I stepped to the window where I could see plainer. My husband said, "You need not look for it. It isn't there. I asked Dr. Dowie to pray for you."

Well, there was great rejoicing in our home that morning.

My husband, three grown sons, little daughter, and myself knelt and thanked the Heavenly Father for His great mercy.

We are praying for yourself and all Zion workers.

Yours in His Name. (MRS.) CLARA KARR.

Wonderful Healing of Severe Heart Trouble.

3966 VERNON AVENUE, CHICAGO, ILLINOIS, March 25, 1900.

DEAR GENERAL OVERSEER:—I wish to add my simple testimony to the many thousands now in Zion.

From childhood I was a great sufferer with hereditary heart disease. No medicine did me any good: only for a little while at a time.

Our family physician told me there was no help for me: that he could only give me relief; that I must not get excited, as that would help end my life.

For years I could not go into a crowded house, for fear of smothering to death; nor never thought of going out alone, as I was liable to be taken suddenly and fall in the street.

My home until the Spring of 1896 was at Marengo, Illinois. At that time we removed to Washington, D. C.

For a time I was better, then grew worse, until my husband and friends became alarmed about me.

Finally my husband consulted one of the best physicians of that city. I knew nothing of it at the time. This physician told my husband that my case was one of the worst that he had ever attended, and that he must prepare himself for the worst; that I could not possibly live longer than ten days. This was about April, 1897.

A few days after this my husband came home one day and said to me, "I have good news for you. Don't get excited. Dr. Dowie is in the city, and will hold meetings while here."

Up to that time I had never seen your face. I had just read one copy of LEAVES OF HEALING. My husband had heard you once while here in Chicago, the Spring of the World's Fair.

I was not able to attend the first meeting held in Ford's Theater on Pennsylvania Avenue, Sunday evening, but went the next day, Monday afternoon, to the Central Union Mission, my husband and mother going with me, helping me to the car one block and a-half away.

I had a slight smothering spell while you were talking. I remember your saying, "Take that woman to the prayer-room, and she will walk home with you."

When you invited all Christians to go to the prayer-room, I went, and when you laid hands on me and prayed with me, God healed me, and I have never had a return of the trouble since. Praise God.

In the year 1898 we moved to this city, and the 15th of November of that same year my husband and myself were baptized in Central Zion Tabernacle.

We also sent in our applications for membership in the Christian Catholic Church in Zion, in December, and received the right hand of fellowship on New Year's Day, 1899.

Since that time every member of our family has received healing of some kind. We have three children. Our oldest, a boy, was baptized the eleventh of this month.

My husband is also a member of Zion's Seventies.

I thank God for the many blessings I have received since I have been in Zion.

Faithfully your Sister in Christ, (MRS.) BERTHA BOWLEY.

Prayer Directly Answered.

TINGLEY, IOWA, March 28, 1900.

DEAR DR. DOWIE:—We received your letter, saying you had prayed. We thank you very much.

Our little boy was healed March 19th, at half-past 9 A. M. We wrote to you on the 17th.

We do thank the Lord for it, and we pray that God will bless you and Mrs. Dowie: for it was your teaching five years ago that brought us to Christ.

Your Brother and Sister in Christ,

MR. AND MRS. E. J. HAMMON

NEW AND REVISED
Catalogue of Zion Publishing House.

1201-1207 Michigan Avenue, Chicago, Ill., U. S. A.

A VOICE FROM ZION. Published monthly. 32 pp. 50 cents a year. Subscriptions may begin with any number of the volume.

Vol. 1,	No. 1,	January,	1897.....A Woman of Canaan.
	No. 2,	February,	1897.....Permission and Commission.
	No. 3,	March,	1897.....Reply to Dr. Hillis.
	No. 4,	April,	1897.....Reply to Ingersoll's Lecture on Truth.
	No. 5,	May,	1897.....Redemption Draweth Nigh.
	No. 6,	June,	1897.....Talks With Ministers.
	No. 7,	July,	1897.....Sanctification of Spirit, Soul and Body.
	No. 8,	August,	1897.Secret Societies: The Foes of God, Home, Church, and State.
	No. 9,	September,	1897."I Will." Address on Divine Healing, with Answers to Questions.
	No. 10,	October,	1897.Doctors, Drugs and Devils; or, The Foes of Christ the Healer.
	No. 11,	November,	1897.....Ethiopia Stretching Out Her Hands to God.
	No. 12,	December,	1897.The Christian Ordinance of Baptism by Triune Immersion.
Vol. 2,	No. 1,	January,	1898.....What Should a Christian Do When Sick?
	No. 2,	February,	1898.....Organization of the Christian Catholic Church.
	No. 3,	March,	1898...."You Dirty Boy!" A Reply to Rev. P. S. Henson, D. D.
	No. 4,	April,	1898.....How to Pray.
	No. 5,	May,	1898.Christ's Methods of Healing: A Reply to Rev. J. L. Withrow, D. D.
	No. 6,	June,	1898.Zion's Protest Against Swine's Flesh as a Disease-Producer.
	No. 7,	July,	1898.....Tobacco: Satan's Consuming Fire.
	No. 8,	August,	1898.....False Christian Science Unmasked.
	No. 9,	September,	1898.....Divine Healing Vindicated.
	No. 10,	October,	1898.....The Press: The Tree of Good and Evil.
	No. 11,	November,	1898.....Estimates and Realities: A Reply to Baptist Ministers.
	No. 12,	December,	1898.....Diabolical Spiritualism Unmasked.
Vol. 3,	No. 1,	January,	1899.....Bible Calendar.
	No. 2,	February,	1899.....Ye are Come Unto Mount Zion. Will a Man Rob God
	No. 3,	March,	1899.....Fighting Blackmailers
	No. 4,	April,	1899.....Ingersoll Exposed.
	No. 5,	May,	1899.Christian Science Exposed as an Anti-Christian Imposture.
	No. 6,	June,	1899....Job's Boils; or, Objections to Divine Healing Considered.
	No. 7,	July,	1899.....The Man of Sin Revealed.
	No. 8,	August,	1899.....Zion's Answer to the Messengers of the Nations.
	No. 9,	September,	1899.....Reply to Dr. Gray.
	No. 10,	October,	1899.....Reply to D. L. Moody and *The Ram's Horn*.
	No. 11,	November,	1899.....Repentance.
	No. 12,	December,	1899.....Zion and Her Enemies.
Vol. 4,	No. 1,	January,	1900...Do you know God's Way of Healing, and He is Just the Same Today.
	No. 2,	February,	1900.....Jesus the Healer and Satan the Defiler.
	No. 3,	March,	1900.....Reply to the Lies of the *Ram's Horn* of March 3, 1900.

Tracts by the Rev. John Alex. Dowie.

AMERICAN FIRST FRUITS. Price 25 cents, 10 copies $2.

A WOMAN OF CANAAN: WITH ITS APPLICATIONS. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for $4.

BIBLE CALENDAR. Price 5 cents, 12 for 50 cents, 100 for $4.

CHRISTIAN SCIENCE EXPOSED AS AN ANTI-CHRISTIAN IMPOSTURE. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for $4.

CHRIST'S METHODS OF HEALING. Price 5 cents, 12 for 50 cents, 100 for $4.

CONQUESTS FOR CHRIST IN AMERICA: PAST, PRESENT, AND TO COME. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for $4.

DIABOLICAL SPIRITUALISM UNMASKED. 32 pp. Price 5 cents, 12 for 50 cents, 100 for $4.

DIVINE HEALING VINDICATED. 32 pp. Price 5 cents, 12 for 50 cents, 100 for $4.

DO YOU KNOW GOD'S WAY OF HEALING? In Danish. 2 cents per copy. Also an English edition in nonpareil type at 1 cent a copy, suitable for enclosing with letters.

DO YOU KNOW GOD'S WAY OF HEALING? and HE IS JUST THE SAME TODAY. 16 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for $4.

DOCTORS, DRUGS AND DEVILS; OR, THE FOES OF CHRIST THE HEALER. 32 pp. with portraits of Dr. and Mrs. Dowie. Price 5 cents, 12 for 50 cents, 100 for $4.

ESTIMATES AND REALITIES: A Reply to the Rev. George Lasher, the Rev. Johnston Myers, and other Baptist Ministers. 48 pp. Price 5 cents, 12 for 50 cents, 100 for $4.

ETHIOPIA STRETCHING OUT HER HANDS TO GOD: Narrative of the Rev. Amos Dresser. 20 pp. with 4 illustrations. Price 5 cents, 12 for 50 cents, 100 for $4.

FALSE CHRISTIAN SCIENCE UNMASKED. 32 pp. Price 5 cents, 12 for 50 cents, 100 for $4.

FIGHTING BLACKMAILERS. 44 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for $4.

GENERAL OVERSEER OF THE CHRISTIAN CATHOLIC CHURCH. A beautiful engraving from a recent life-size photograph of the Rev. John Alex. Dowie. Printed on heavy coated paper, suitable for framing, and mailed in tubes specially prepared to avoid injury while in transit. Price 10 cents.

HE IS JUST THE SAME TODAY. In German and Danish. Price 2 cents per copy.
An edition in English and smaller type, of suitable size for enclosure in an envelope without folding, at one cent per copy.

HOW I CAME TO SPEAK FOR JESUS. By Mrs. Dowie. 12 pp. with portrait of author. Price 2 cents, 15 for 25 cents, 50 for 75 cents, 100 for $1.25, 1000 for $10.
An edition in smaller type, of suitable size for enclosure in an envelope without folding, at one cent a copy.

HOW TO PRAY. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for $4.

"I WILL." An Address on Divine Healing, with Answers to Questions. In English and German. 48 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for $4.

"IF IT BE THY WILL." In English and Norwegian. 16 pp. with portrait of author. Price 2 cents, 15 for 25 cents, 50 for 75 cents, 100 for $1.25, 1000 for $10.

INGERSOLL EXPOSED. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for $4.

JESUS THE HEALER. 16 pp. with portrait of author. Price 1 cent each, Size suitable for mailing in envelopes.

JESUS THE HEALER AND SATAN THE DEFILER. 32 pages with portrait of author. Price 5 cents, 12 for 50 cents, 100 for $4.

JOB'S BOILS; OR, OBJECTIONS TO DIVINE HEALING CONSIDERED. 32 pp. with portrait of author. Do You Know God's Way of Healing? etc. Price 5 cents, 12 for 50 cents, 100 for $4.

LEAVES OF HEALING. In English. Weekly. $2 per annum; $1.25 for 6 months; 75 cents for 15 weeks; single copies 5 cents; 25 copies of one issue $1; 100 copies of one issue $3. To ministers, Y. M. C. A.'s and public reading rooms, $1.50 per annum. For foreign subscriptions add 25 cents for three months, 50 cents for 6 months, and $1 for yearly subscriptions, to cover postage.

LEAVES OF HEALING. In English. Bound in book form. Each volume contains one year's issue of the paper; Volumes I, II, III and IV. Price per volume, $3.50; three volumes, $9; four volumes, $10. Transportation charges to be paid by purchaser. We also have these volumes unbound. Price per volume, $1.50, postpaid; three volumes, $4; four volumes, $5. For foreign countries, add $1 for each volume for postage.

LEAVES OF HEALING. In German. Monthly. 50 cents per annum; 30 cents for 6 months; single copies 5 cents; 25 copies of one issue $1; 100 copies of one issue $3. To ministers, Y. M. C. A.'s and public reading rooms, 35 cents per annum, 20 cents for 6 months. For foreign subscriptions add 12 cents for six months and 25 cents for yearly subscriptions, to cover postage.

LEAVES OF HEALING. In Dutch. Monthly. Same rates as for German edition.

LIKE A SHEPHERD. 16 pp. with portrait of author. Price 2 cents, 15 for 25 cents, 50 for 75 cents, 100 for $1.25, 1000 for $10.

ORGANIZATION OF THE CHRISTIAN CATHOLIC CHURCH. Containing verbatim reports of the two General Conferences of January 22 and February 5, and Formation of Church, on February 22, 1896. 100 pp. with portrait of Dr. Dowie. Price 10 cents, 12 copies for $1, 100 copies for $8.

OUR SECOND YEAR'S HARVEST. 180 pp. Price 25 cents (30 cents postpaid), 10 copies postpaid $2.25.

PERMISSION AND COMMISSION. "Whom the Lord Loveth He Chasteneth," Paul's Thorn in the Flesh, and Answers to Other Difficulties and Objections to Divine Healing. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for $4.

REASONINGS FOR INQUIRERS CONCERNING DIVINE HEALING TEACHING. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for $4.

REDEMPTION DRAWETH NIGH. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for $4.

REPENTANCE. 96 pp. and cover, with portrait of author. Price 5 cents, 12 for 50 cents, 100 for $4.

REPLY TO DR. GRAY. 36 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for $4.

REPLY TO DR. HILLIS. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for $4.

REPLY TO INGERSOLL'S LECTURE ON TRUTH. 32 pp with portrait of author. Price 5 cents, 12 for 50 cents, 100 for $4.

REPLY TO D. L. MOODY AND *The Ram's Horn*. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for $4.

REPLY TO THE LIES OF THE RAM'S HORN OF MARCH 3, 1900. 80 pp. with portrait of author and cartoon. Price 5 cents, 12 for 50 cents, 100 for $4.

SANCTIFICATION OF SPIRIT, SOUL AND BODY. 48 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for $4.

SATAN THE DEFILER. 16 pp. with portrait of author. Price 1 cent Size suitable for mailing in envelopes.

SECRET SOCIETIES: THE FOES OF GOD, HOME, CHURCH, AND STATE. 96 pp. with portrait of author. Price 10 cents, 12 copies for $1, 100 copies for $8.

SOUVENIR OF ZION. 96 pp. and cover. Beautifully illustrated. Price 25 cents, 10 copies postpaid $2.

TALKS WITH MINISTERS. 32 pp. Price 5 cents, 12 copies for 50 cents, 100 copies for $4.

THE CHRISTIAN ORDINANCE OF BAPTISM BY TRIUNE IMMERSION. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for $4.

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. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for $4.

THE PRESS: THE TREE OF GOOD AND EVIL. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for $4.

TOBACCO: SATAN'S CONSUMING FIRE, AND ITS ALLIES. 24 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for $4.

WHAT SHOULD A CHRISTIAN DO WHEN SICK? What Constitutes an Elder? 20 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for $4.

YE ARE COME UNTO MOUNT ZION. Will a Man Rob God? 32 pp. Price 5 cents, 12 for 50 cents, 100 for $4.

"YOU DIRTY BOY!" A Reply to Rev. Dr. Henson. With Some Remarks on Dining with the Doctors. 52 pp. Price 5 cents, 12 for 50 cents, 100 for $4.

ZION AND HER ENEMIES. 96 pp. with portrait of author and cartoon. Price 5 cents, 12 for 50 cents, 100 for $4.

ZION'S ANSWER TO THE MESSENGERS OF THE NATIONS. 32 pp. and cover, with portrait of author. Price 5 cents, 12 for 50 cents, 100 for $4.

ZION'S PROTEST AGAINST SWINE'S FLESH AS A DISEASE-PRODUCER. 36 pp. Price 5 cents, 12 for 50 cents, 100 for $4.

—THE—

COMING CITY.

A FORTNIGHTLY PAPER TO
PROMOTE THE INTERESTS OF

ZION CITY.

Edited by the REV. JOHN ALEX. DOWIE.

This paper will consist of at least sixteen large pages, treble columns, 11 x 16 inches, similar to *Harper's Weekly* in form.

It will be profusely illustrated.

Principally, it will deal with THE PRINCIPLES OF ZION CITY;

NEWS OF PROGRESS IN ALL DEPARTMENTS;
AND FACTS AS TO ZION INDUSTRIES, ETC.

Editorially, attention will be given to Events of the Day; ecclesiastical, political, social, and commercial—from National, International and Religious standpoints.

Information as to Zion's Financial Institutions, etc.

Special Articles will be published on Labor and Cooperation and Profit-sharing.

ADVERTISEMENTS OF APPROVED CHARACTER

Will be Received and Published at Regular and Special Rates.

Subscriptions will be Received for 6 Months, 13 Issues, for 50 Cents, Prepaid

Single Copies, Five Cents Each.

It is expected that the first issue will be ready on May 16th.

PLEASE FILL UP THE FOLLOWING SLIP, and Send for at least ONE COPY.

Manager Zion Publishing House,
1207 Michigan Avenue, Chicago, Illinois.

I hereby enclose $.....for.....copies of THE COMING CITY (*fortnightly*), *for six months, beginning May 16, 1900.*

Name.....

Street and Number.....

Town or City.....

State.....

ITINERARY

GOD WILLING, OF

Deacon Daniel Sloan's Visits

WITH THE

STEREOPTICON

GIVING A

PANORAMA OF ZION

IN CONNECTION WITH

CONFERENCES AND INTERVIEWS

WITH THE MEMBERS AND FRIENDS OF ZION

WITH ESPECIAL REFERENCE TO

ZION CITY.

APRIL

Friday, 20th, to Tuesday, 24th, - - Cincinnati, Ohio.
Thursday, 26th, to Monday, 30th, - - Philadelphia, Pa.

MAY

Tuesday, 8th, and Wednesday, 9th, - - Lima, Ohio.
Thursday, 10th, to Saturday, 12th, - - Marion, Ohio.
Sunday, 13th, to Tuesday, 15th, - - Mansfield, Ohio.
Saturday, 19th, to Wednesday, 23d, - Cleveland, Ohio.
Thursday, 24th, to Monday, 28th, - - - Toledo, Ohio.

JUNE

Sunday, 10th, to Tuesday, 12th, Benton Harbor, Mich.
Wednesday, 13th, and Thursday, 14th, Kalamazoo, Mich.
Friday, 15th, to Monday, 18th, - Grand Rapids, Mich.
Saturday, 23d, to Tuesday, 26th, - - - Detroit, Mich.
Wednesday, 27th, and Thursday, 28th, Port Huron, Mich.

JULY AND AUGUST

will be given to Wisconsin, Minesota and Iowa.

SEPTEMBER

to Illinois, Indiana and Southern Michigan.

OCTOBER

to Missouri, Kansas and Nebraska, as far as the present plans seem to indicate with reference to this Mission.

The General Overseer will, in connection with these visits, be in Philadelphia April 29th and in Toledo May 27th, and will preach the days indicated, forenoon, afternoon and evening, in large and commodious buildings, to be announced later.

OBEYING GOD IN BAPTISM.

"Baptizing Them Into the Name of the Father and of the Son and of the Holy Ghost."

Six Thousand Three Hundred and Thirty-Three Baptisms by Triune Immersion Since March 14, 1897.

Six Thousand Three Hundred and Thirty-Three Believers have joyfully followed their Lord in the Ordinance of Believers' Baptism by Triune Immersion since the first Baptism in Central Zion Tabernacle on March 14, 1897.

Baptized in Central Zion Tabernacle from March 14, 1897, to March 14, 1900, by the General Overseer			3910
Baptized by Elders and Evangelists			1100
Total baptized in Central Zion Tabernacle			5010
Baptized in places outside of Chicago by the General Overseer		120	
Baptized in places outside of Chicago by Elders, Evangelists and Deacons		1114	
Total baptized outside of Chicago			1234
Total baptized in three years			6244

Baptized in Central Zion Tabernacle by the General Overseer: April, 1900, Vol. 6, No. 24, page 784	40			
Baptized in Central Zion Tabernacle by Overseer Piper	12			
Baptized in Central Zion Tabernacle by Elder Holmes	18			
Baptized in Central Zion Tabernacle by Elder Kennedy	14		84	
Baptized in Nebraska by Elder McFarlane		1		
Baptized in Ohio by Elder Bouck		4	5	89
Grand total baptized since March 14, 1897				6333

The following-named forty believers were baptized by Triune Immersion in Central Zion Tabernacle, Chicago, Wednesday Evening, April 4, 1900, by the General Overseer:

Anderson, James....3411 Second Street, Des Moines, Iowa
Beever, Mrs. Marguerite....3042 Emerald Avenue, Chicago, Illinois
Brady, C. H....1517 Michigan Avenue, Chicago, Illinois
Clark, Harry R....728 Sixty-third Street, Chicago, Illinois
Clark, Mrs. Jessie....728 Sixty-third Street, Chicago, Illinois
Crittendon, Mrs. Mary E....Cleburne, Texas
Coffey, Mrs. Nellie....198 East Fortieth Street, Chicago, Illinois
Ferguson, Mrs. William....Lancaster, Wisconsin
Fletcher, Mrs. Blanche....1155 East Fifty-eighth Street, Chicago, Illinois
Godson, Jr., Thomas....8918 Cottage Grove Avenue, Chicago, Illinois
Hartford, Joseph W....Harvey, Illinois
Hiatt, Thomas E....Bellefontaine, Ohio
Kasch, Mrs. Fanny....1862 Thirty-fourth Place, Chicago, Illinois
Kasch, Herman....1862 Thirty-fourth Place, Chicago, Illinois
Kasch, Miss Lilly....1862 Thirty-fourth Place, Chicago, Illinois
Kasch, Otto....1862 Thirty-fourth Place, Chicago, Illinois
Kasch, Miss Venna....1862 Thirty-fourth Place, Chicago, Illinois
Kristoffersen, Alice....1154 South Homan Avenue, Chicago, Illinois
Kupinsky, Moses....1923 State Street, Chicago, Illinois
Leampton, Miss Kate....Melrose, Kentucky
Monteath, John R....100 South Halsted Street, Chicago, Illinois
Nichols, Mrs. Sarah E....Roberts, Illinois
Norris, Mrs. Lydia A....Spencer, New York
Olsson, Rev. Emilio....Adrogue, Buenos Ayres, South America
Pfleeger, Sophie....Lake Wilson, Minnesota
Phillips, Calista....Emporia, Kansas
Randall, Zara....1314 Indiana Avenue, Chicago, Illinois
Raymond, Harriette L....119 South Lincoln Street, Chicago, Illinois
Raymond, W. A....119 South Lincoln Street, Chicago, Illinois
Richardt, Mrs. Catherine....6013 Ashland Avenue, Chicago, Illinois
Richardt, Miss Margaret....6013 Ashland Avenue, Chicago, Illinois
Robbins, Erwin....Oconto, Wisconsin
Rodes, Loise....3607 Lincoln Street, Chicago, Illinois
Schild, Lizzie....811 West Twelfth Street, Chicago, Illinois
Seamon, Charles....5471 Bridgewood Court, Chicago, Illinois
Stommel, Mrs. Katherina....Dyer, Indiana
Smith, Mrs. L. M....64 Grape Street, Buffalo, New York
Strong, Chester D....4462 Princeton Avenue, Chicago, Illinois
Winkelman, Miss Lena....Madison, Wisconsin
Zeno, William Abraham....1740 North Ashland Avenue, Chicago, Illinois

The following-named believer was baptized by Triune Immersion at Auburn, Nebraska, Lord's Day, April 1, 1900, by Elder A. McFarlane:

Schieck, Miss Emma Martha....Auburn, Nebraska

THERE can never be any moment or any circumstances when the Lord is unable or unwilling to heal you or receive you, if you obey. A true repentance lies at the basis of this.—Extract from Notes of Teaching of General Overseer in Assembly Room of Zion Home, preserved by a Deaconess.

BIBLE LESSON FOR FRIDAY, APRIL 20th, 8:00 P. M.

How Faith Comes.

1. *By hearing God-sent men.*—Rom. 10:14-21.
When God sends a man, had he better not be listened to?
What does a God-sent man preach?
When the Gospel is preached, what comes as the result?
2. *By repenting of sin.*—Mark 2:14-17.
Why is it that people cannot believe a Gospel that saves spirit, soul and body?
Does not the Gospel of the Kingdom include the body's salvation?
When one repents, does not God act at once?
3. *By forgiving offenders.*—Luke 17:3-6.
Does not one have to watch against an unforgiving spirit?
In what kind of a spirit should one rebuke?
Is not to forgive others to get larger faith in God?
4. *By receiving it from God.*—Eph. 2:1-10.
If a person lives in the spirit of the world, has he faith?
Is not the life of the Spirit ever one of faith?
Does not God give faith to those who receive it in mercy?
5. *By looking to Jesus for it.*—Heb. 12:1-3.
Does faith come by beholding one's self?
Does not putting away sin help one to see Jesus?
Does not Jesus give faith to all who look to Him?
6. *By reading the Word of God.*—Rom. 10:6-13.
Is not the Word of God the Word which begets faith?
Is God ever afar off through His Word?
Does not His Word ever stand for righteousness?
7. *By clinging to God when all else fails.*—Mark 5:24-34.
Who has help for the body save God?
Is not to get close to God to be healed?
Does He not give peace from every pain?

The Lord Our God is a Faith-Giving God.

BIBLE LESSON FOR SUNDAY, APRIL 22d, 1:30 P. M.

The Christian the World Will Hate.

1. *The one who has nothing to do with it.*—John 15:18-21.
Will the world love any who do not fellowship with it?
Can the world love any but its own?
How did the world ever treat Christ?
2. *The one who goes not to it either in joy or sorrow.*—John 17:6-13.
Was not God ever unchanging as revealed by Christ?
Has God's Word ever changed in its blessings?
Is there joy in Christ and help from Him in all trouble?
3. *The one who condemns it by righteousness.*—John 15:22-27.
Does the world love those who expose its sins?
Does not preaching righteousness uncloak sin?
Is not to witness to God's truth to be hated of the world?
4. *The one who obeys and knows God's truth amid revilings.*—John 14:23-31.
What will a person do who really loves God?
Who is it that makes known the truth of God?
Is a person who knows God's truth ever alarmed?
5. *The one who sacrifices and lives for Christ's other ones.*—John 15:13-17.
Is not to be a Christian to sacrifice for God's children?
What is it for one Christian to truly love another one?
If a person gives much to others, how can he get much back?
6. *One who magnifies God's Word above the wisdom, philosophy and science of the world.*—John 17:14-26.
Does the world ever love a Bible Christian?
Does God want us out of the world, even though it hates us?
What leads one into sanctified living for God?
7. *One who knows how to pray and is victorious, whatever comes.*—John 16:24-33.
Should a Christian ever be devoid of joy?
What do you believe God will do for you?
Should you ever lose courage or hope in God?
8. *The one who goes about doing what Christ did years ago.*—John 14:10-19.
What did Jesus do when on earth?
What works are we called upon to do?
How much more are we privileged to do than He?

God's Holy People are a Worldly-Hated People.

Reply at once if you are using Zion's Bible Class Studies in a regular Zion Gathering anywhere and are trying through their use to help others to "A HOLIER LIFE FOR GOD." **Write Deacon Sloan** how long and where you have been doing this work, that he may by prayer, special helps and counsel come closer to you in your own life and comprehension of the Truth, and be, perhaps, of inspiration and assistance, possibly by an occasional personal letter to all who, as Bible Workers in Zion, are striving for the faith once delivered. **Add your name to the list.**

How to get good out of God's Word every day you live throughout life.
Read its Great Truths.—Meditate on what God says.—Reflect on how it is to affect your life.—Mark the Scripture significantly with ink as read.—Pray that your spirit may grasp it. Live it, whatever may arise.—Look for blessings ever to follow sincere obedience.
Then more and more it will be your delight day and night as God declares it should.

FOR brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: I will also make thy officers peace, and thine exactors righteousness.—Isaiah 60:17.

He sendeth His word and healeth them.

PATIENCE

LEAVES OF HEALING

I am the Lord that healeth thee.

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

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

EDITED BY THE REV. JOHN ALEX. DOWIE.

VOLUME VI. NUMBER 25. CHICAGO, APRIL 14, 1900. PRICE FIVE CENTS

GOD'S WITNESSES TO DIVINE HEALING.

INSTANTLY AND PERMANENTLY HEALED OF BRONCHITIS.

GOD HEARETH NOT SINNERS.

The attack of the enemies of Zion, both in the Church and in the World, has been centered upon the General Overseer.

From Ocean to Ocean, and throughout every Continent, saloonkeepers and ministers, harlots and editors, thieves and pharmacists, murderers and physicians have been filling the air with the hideous din of their frightened screams, "This man is a sinner."

Every scurrilous epithet that diabolical hatred could invent; every scandalous charge which an unclean mind could imagine, has been hurled at his head.

"Stop!" says one of God's Witnesses. "In answer to that man's simple prayer of faith God instantly raised me from my dying bed. Here are the indisputable proofs of my healing."

Blind, prejudiced, illogical, the modern Scribes and Pharisees repeat the foolish words of their ancient prototypes: "Give glory to God; we know that this man is a sinner."

From tens of thousands of homes, where loved ones, once all but lost through Satan's deadly power, now gather 'round God's altar in perfect health and strength, comes back the answer as in days of old: "We know that God heareth not sinners. If this man were not from God, he could do nothing."

Take warning, then, ye who fight God's work in Zion.

God has set the Seal of His Divine approval upon His servant in Zion by instantly hearing and answering his prayer. The Almighty Power which sends countless millions of planets, suns and systems rolling in their courses through boundless space is behind that man, and will sustain him and defend him.



ARIE VAN WOERKOM.

Your puny voices will be drowned by the thunders of Omnipotence; your pigmy strength will be snapped like straws in the path of an avalanche.

With joy and thanksgiving to God, we present yet another of the countless Witnesses to God's gracious answers to the General Overseer's prayer.

For years Arie Van Woerkom suffered from the tortures of bronchitis, which gripped his chest like a demon from hell.

So-called medical skill confessed itself baffled, defeated.

In the brilliant promise of his youth and usefulness, this intelligent, educated man was in despair, almost ready to give up the conflict and allow Satan to win his final triumph—Death. But through his pas-

tor, a reader of LEAVES OF HEALING, the Little White Dove brought to him the Message which has meant life and strength to so many dying ones.

The Holy Spirit opened the Word of God to his understanding, and he saw that the power and willingness of God to heal was as great today as when He made the Covenant with His people at the waters of Marah.

Led by the Spirit of God, he came to Zion, God answering his prayer for strength to make the journey.

In Zion Tabernacle No. 2 he heard the voice of the man of God calling to Repentance as the first thing necessary in the Christian life.

He repented of sin, and when the General Overseer prayed for him, every vestige of the disease which was killing him left his body.

He praised God for a perfect healing.

Although four years have passed since then, he retains the blessed boon of perfect health.

He is an earnest, active, consecrated member of the Christian Catholic Church in Zion and Zion's Seventies in Grand Rapids, Michigan.

By word and deed, in daily life, he bears testimony to the saving, healing and cleansing power of God.

May the many lessons which his clear-cut testimony teaches sink deeply into the hearts of the tens of thousands of readers in every land. A. W. N.

WRITTEN TESTIMONY OF ARIE VAN WOERKOM.

ZION, CHICAGO, March 27, 1900.

REV. JOHN ALEX. DOWIE.

Dear General Overseer:—I desire to tell you for the glory of God and the good of humanity, what was done to me.

First of all, I thank God that through His Son Jesus, by the Power of the Holy Spirit, He has healed me.

I thank God that I was permitted to come under the teaching of Dr Dowie, who, we believe, has been given Gifts of Healings by the Holy Spirit.

I thank God for the first information given me by my former pastor, Rev. J. W. te Winkel, that Gifts of Healing were still given to man by the Holy Spirit.

Four years ago last February I was sick with what Dr. Henry Hulst termed Bronchitis.

I had been troubled with it for several years. My chest felt as if it were in a tight harness.

Breathing was difficult; I had a distressing cough. Many times I have withdrawn myself from people on account of the annoyance it produced.

In the Spring of the year I would be confined to my home on account of my trouble, from three to four weeks. Many other times during the year I would be compelled to quit working.

It made me look so haggard that it was thought that I had consumption. But according to the doctor's statement it was not consumption, because my sputum was examined and no tuberculosis was found.

Whatever it was, it was something undesirable and I wanted it removed; therefore, no means were left untried as far as was in my power.

Besides the doctor's advice and prescriptions, I used several kinds of medicines. At first they seemed to do me some good. They acted as stimulants, and when through with their work became narcotics. The last I was using is called "Vital Ore, or Ore of Life," and that did not heal me.

On the 15th day of January, 1896, I was unable to go to work.

My trouble began to increase and take firmer hold. It began to oppress me so severely that I was forced to lie down most of the time.

My weakness and almost continual cough made me alarmed, thinking, as others thought, that consumption had set in.

I wanted to get well and help my family, but medicine did not give me my heart's desire.

It was in the Fall of the previous year that we first heard, through our pastor, of Divine Healing. My heart began to yearn for the truth of it.

A few copies of LEAVES OF HEALING had been given me to read. They were a means of giving me more light.

When I was confined to my home our pastor came to call on us. We had long talks on the subject, and the more we talked, the more my heart was being opened for the truth as it is in Jesus, and the more I began to see and believe that Dr. Dowie was given and used by God to heal the sick in Jesus' Name.

My courage, which was almost gone, began to revive.

My faith began to increase by the hearing of the Word of God.

It became my only desire to go to such a man who was used as an instrument in God's hand for the uplifting of humanity.

Our prayers for strength to go were answered.

We left home on February 13, 1896. But the journey was a severe trial; it was almost too much for me. We looked up to God for help, and He supported me all the way.

On February 14th we entered Zion Tabernacle No. 2. O, what a sight! I shall never forget it. As we stood at the head of the stairway my eyes were confronted by the objects which the healed people had left. The various kinds of instruments worn by as many kinds of cripples and deformed people were hung upon both sides of the building. Above the platform, surrounded by various instruments, was the motto of mottoes, "Christ is All and in All."

I believed, since God had healed so many, and more than were represented on the walls, He would surely heal me too, because He is no respecter of persons.

Dr. Dowie took for his subject that afternoon only two words, "I Will," out of the third verse of Matthew eighth.

He spoke very powerfully on the meaning of God's will, and sustained his teaching by God's Word in such a clear manner that it could be grasped by the most simple. Neither was it too simple for the most learned.

During his teaching I felt the Power of the Holy Spirit working within me. I saw clearly the sins I had been committing.

It seemed as if the Doctor had his eyes fixed on me, calling me to repent. It seemed at times as if my hair was going on end, at other times as if I would go to the floor

I repented and asked the Lord to pardon me.

At the close of the meeting I saw a great number of lame and deformed and sick waiting for an opportunity to go into the prayer-room.

I did not have a chance to go into the room until the fourth meeting. In this meeting there were seventy-two who requested prayer for healing.

Just before prayer Dr. Dowie admonished us to look to the Lord for healing, and not to him.

After he laid hands on me and prayed, a wonderful feeling came over me: a feeling which is an impossibility for me to describe. It began at the lower part of my lungs and worked upward through my head.

It seemed as if a powerful force went right through me and pushed away everything that was trying to resist its progress. It felt so good while it was taking place. It seemed to last for about five seconds, and all was over.

That strapped, tight feeling was all gone from my chest. I felt like a new man, and thanked God for the healing power He had shown to me by destroying the disease in my body.

There was another young man received an instantaneous healing in this same meeting. It was a glorious meeting. The power to heal was manifested in different persons, because they believed.

I went on my way rejoicing. I went to my lodging place, where I told of the blessings given me.

The next day we took the train for home. But what a difference in the coming and going. In going to Chicago we prayed for strength, prayed for healing, prayed for everything necessary to receive a healing. In leaving we thanked God for strength given us, for healing us and for giving us everything needful.

We now sang for joy whereas before we wept for want of it.

The almost six-hour ride did not tire me as before. I felt strong enough, after leaving the train, to make a circuitous route for home in order to tell one of my friends what God had done to me through His Son Jesus, by the Power of the Holy Spirit, through the means of his servant, Dr. Dowie.

When I reached home my family could see a marked difference in me. We all thanked God for it.

The next day being the Lord's Day, I went to the church and took charge of the singing. This gave the people an opportunity to take a good look at me, because they knew where I had been. Some believed; others discredited the work of our Lord, but were still compelled to admit that a great change had taken place in my person.

My voice, even, bore witness to the fact that I was well.

Some said it was only imagination that I was sick; others said that it was my strong will power that healed me; others that it was all through the Devil.

Now, since the old trouble has not appeared in four years' time, they say, "Dr. Dowie told you to quit using tobacco and liquor and wear woolen underwear. That is why you feel better, but not well."

It does not matter what "they" say, because I know that whereas I was sick, now I am well.

We find the same unbelief during the time of Jesus. *They say* this, or that, but it does not change the fact that Jesus Christ is the same today as He was when in the flesh.

I have had different attacks in my body, but we bring it to the Lord and He heals us. The Lord has answered prayer in behalf of our family and others, too.

I pray the Lord may bless Dr. Dowie and his co-workers abundantly.

May the Lord bless this simple testimony in such a way that many a poor, oppressed one may look up to God as his or her Healer of spirit, soul and body.

Yours in Jesus our Redeemer and Coming King,

ARIE VAN WOERKOM,

60 Hogadone Avenue, Grand Rapids, Michigan.



Zion Literature in South Africa.

Since the war has been waging in South Africa, Zion Literature Mission has made special efforts to get Zion Literature into the hands of the soldiers in both armies.

Some of the soldiers can truly say, as did King David:

O God the Lord, the Strength of my Salvation,
Thou hast covered my head in the day of battle.—Psalm 140:7.

We quote from a letter by a gentleman in South Africa:

Do you know anything about Dr. Dowie's intentions for South Africa? Does he intend sending out reapers?

I have never before realized how white the fields are. There are many here who believe in Divine Healing, but we need a leader.

I intended keeping comparatively quiet about it when I came here, but God showed me if I did so I would go back. So I decided to speak just as God wished me to.

Nothing can stand against the truth of Divine Healing.

The lads in the army are taking it up, and God is protecting them against disease and bullets, and is making them a blessing to their comrades at the front.

I should like to talk with you about Zion City. I do not know who would not wish to be there.

I am longing for the time when we shall be sent out from door to door with God's Message.

I am staying at the Y. M. C. A. They are great hands for pork, ham, kidneys, liver, etc., and they resent God's commandments on the subject.

God says:

And the swine, because he parteth the hoof, and is cloven-footed, but cheweth not the cud, he is unclean unto you. Of their flesh ye shall not eat, and their carcass shall ye not touch; they are unclean unto you.—Leviticus 11:7, 8.

Zion Literature Witnesses Against Swine's Flesh.

Zion Literature is sent out to warn the people against eating swine's flesh and all other food which God has forbidden, because it produces disease.

The following extract from a letter written at Krouts, Indiana, March 12th, gives some of the sad results of violating this commandment of God. The writer says:

We have just heard of three families in our community being poisoned by eating swine's flesh.

One girl, twelve years of age, has died, and others are in a serious condition. There are fourteen persons in all who are sick.

We thought this would be a good time to distribute among the farmers in this vicinity "Zion's Protest Against Swine's Flesh as a Disease-Producer."

Pork is the farmers' chief meat.

If you will send us a number of these tracts we believe they will be read with interest.

Letter From a Zion Refugee in South Africa.

It is with pleasure we comply with the request of this brother, also a Zion refugee in South Africa, who writes as follows:

EAST LONDON, SOUTH AFRICA, February 22, 1900.

DEAR MISS HILL:—It may seem a strange request that I am about to make, namely, that LEAVES OF HEALING may be sent out to me.

I am a refugee from Johannesburg, Transvaal, and a member of Zion in that place.

You will no doubt understand our circumstances, having been exiles for about four months.

I will remit the subscription as soon as I get home again and obtain employment.

I should like to tell you how I came to trust Christ as my Healer.

I was in a sore strait. I had blood-poisoning, caused first through decayed vegetable growth in some of our South African rivers.

This became worse when I began to work in one of the mines at Johannesburg and came in contact with various poisons and skin irritants which got into my system.

My work was in the vicinity of large quantities of mercury.

I had at times three physicians attending me.

Just when I was at the lowest and almost despairing, I was prompted to take it to God, and, praise His Name, He did not fail me. He never does.

After eight months I am still praising Him for the deliverance in me then, which He has maintained ever since.

Then the usual result followed—I had to leave the Wesleyan Methodist Church, where I had been a local preacher and a Sabbath school teacher.

I do not regret that I left the skeleton, for God led me to the real living Zion.

I have been much blessed through LEAVES OF HEALING.

Zion Literature Blessed to Young Man in Prison.

The letter which follows was written to our General Overseer by a prisoner in Canada.

DEAR DR. DOWIE:—I have been thinking that I would write to you, and I see, while reading LEAVES OF HEALING, that a young man in prison wrote to you. Being a prisoner myself, I thought I would also like to write you.

I am a young man, twenty-one years of age, who has found a Saviour.

I am happy and I love to read the most blessed paper I ever saw. There is so much truth and love in it that I cannot get along very well without it.

I have a few copies of LEAVES OF HEALING. I let "the boys" read them. They help me a great deal.

If you will please send the paper to me for six months, I will pay for it when I get out.

I find it hard at times to do as Jesus would, but I am trusting Him day by day.

I take your advice in all things. Your belief is my belief.

I would like to come to Zion City to work, as my trade is stone cutting.

My sentence is for five years, but December, 1900, will find me a free man.

I have been a bad boy to my dear mother, who is struggling day by day to earn a living for my three younger brothers.

But, thank God, I have found a Saviour, and with God's help I am going from this prison to be a God-fearing man, and leave bad company alone.

I found out that the wages of sin is death, but the Gift of God is Eternal Life.

I have this Eternal Life; for such peace of mind was never in me when I loved Satan.

There are a few young men down here who are trying day by day to serve God and our dear Zion.

Please pray for us. Many men say bad things about you, but that cannot turn me from Zion, no matter what they say.

I would like to come and sing in Zion Choir. I have sung in other choirs. I am in the prison choir, but I cannot sing as I would like to, because home and mother are far away. I am like a bird in a cage.

It's freedom I want, and then I'll sing with all my heart.

Please don't forget the paper.

Dear Reader, will you help us by your prayers and contributions to send the light of the Full Gospel into all the world?

Zion Literature Sent Out From a Free Distribution Fund Provided by Zion's Guests and the Friends of Zion. Report for Week Ending April 7, 1900.

20,139	Rolls to United States.
571	Rolls to Hotels in Georgia, Florida and Alabama.
769	Rolls to Canada.
538	Rolls to India and China.
Number of rolls for the week	11,870.
Number of rolls reported to April 7, 1900	364,613.

He sendeth His word and healeth them.

LEAVES OF HEALING

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

A WEEKLY PAPER FOR THE EXTENSION OF THE KINGDOM OF GOD.
EDITED BY THE REV. JOHN ALEX. DOWIE.

Entered at the Postoffice, Chicago, Illinois, as Second Class Matter.

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

For foreign subscriptions add one dollar per year for postage.

Subscribers desiring a change of address, should give present address, as well as that to which they desire LEAVES OF HEALING sent in the future.

Make all Bank Drafts, Express Money Orders or Postoffice Money Orders payable to the order of JOHN ALEX. DOWIE, 1907 Michigan Avenue, Chicago, Ill., U. S. A.

Station L. Long Distance Telephone South 666. Cable Address "Zion, Chicago."

All communications upon business must be addressed to
MANAGER ZION PUBLISHING HOUSE,
1907 Michigan Avenue, Chicago, U. S. A.

CHICAGO, ILLINOIS, APRIL 14, 1900.

TABLE OF CONTENTS.

Leaves of Healing, Saturday, April 14, 1900.

GOD'S WITNESSES TO DIVINE HEALING—
Illustration—Arie Van Woerkom, . . . 785
Written Testimony of Arie Van Woerkom, . . . 786
ZION'S LITERATURE MISSION, . . . 787
EDITORIAL NOTES—
Salvation in Zion, . . . 788
Terrible Condition of the Apostate Churches—
Letter Telling of Three Weeks' Revival with No Converts, . . . 788
Letter from George Clarke, Fifty-five Years a Methodist Preacher and Elder, . . . 788-789
Zion's Conflict Not With Flesh and Blood, . . . 789
Mrs. W. O. Ruby's First Anniversary Testimony, . . . 789
Letter from Dr. Scott Deploring Practice of Medicine, . . . 789
Letter from Mrs. Haworth, Telling of Her Husband's Abandonment of Medical Practice, . . . 789
Australian *Southern Cross* Copies Lies of New York *Independent*, . . . 789-790
A. J. Smith, of Hawthorn, Victoria, Australia, Writes of His Healing, . . . 790
Aged Members Leaving the Methodist Church and Entering Zion, . . . 790-791
Letter of Repentance From Once Bitter Enemy of Zion, . . . 791
Letter From Elder W. deRuyter-Pyn, . . . 791
Concerning Work of Overseer and Elder Wilhide in Australia, . . . 791
Elder and Evangelist Viking now in Shanghai, . . . 791
Deacon Daniel Sloan's Special Mission, . . . 792
General Overseer's Mission to Philadelphia, . . . 792
Deacon Samuel Stevenson Leaves for England, . . . 792
Zion's Industries Being Planned for, . . . 792
Replies to *Rose's Horn* Still in Demand, . . . 792
An Epidemic of Falsehood Concerning Zion in the Press, . . . 792
Zion's Final Triumph, . . . 792
ZION CITY NOTES, . . . 793
FIRST ANNIVERSARY TESTIMONY OF MRS. W. O. RUBY, . . . 794-795
CARTOON—
Zion's Conflict with the Apostate Churches, . . . 796
A VOICE TO ZION AND GOD'S PEOPLE IN EVERY LAND—
Sermon—The Baptism of Fire, . . . 797-802
ZION CITY BANK, . . . 803
ARABIC TRANSLATION—
"Do You Know God's Way of Healing?" . . . 804-805
CHEERING WORDS FROM ZION'S GUESTS, . . . 806-807
ZION'S NEW PAPER—"THE COMING CITY", . . . 807
NOTES OF THANKSGIVING TO ZION'S GOD, . . . 808-809
ANNOUNCEMENT OF GENERAL OVERSEER'S MISSION IN PHILADELPHIA, . . . 809
ZION COLLEGE, . . . 810-811
ITINERARY OF DEACON DANIEL SLOAN, . . . 811
NAILING DOWN THE LIES OF THE PULPIT AND PRESS, . . . 812-814
ZION IN THE ORIENT—
Zion in Japan, . . . 815
BAPTISMS, . . . 816
ZION'S BIBLE CLASS, . . . 816

EDITORIAL NOTES.

"I WILL PLACE SALVATION IN ZION."

As the time approaches for the battle with the Masonic-Methodist Apostasy at the Quadrennial Conference in Chicago, Zion is filled with rejoicing at the continuous blessing which God gives in the glorious ministry of Salvation, Healing and Holy Living through faith in Jesus Christ the Son of God.

There is not, and has not been for more than six years, a single gathering in Zion which has not been accompanied with Salvation.

Last Lord's Day afternoon, as the report in this issue will show, scores of persons under the power of the Spirit came forward for immediate Baptism, as at Pentecost. We have had the joy, personally, of baptizing one hundred and six persons within four days upon a profession of their Repentance toward God and Faith in our Lord Jesus Christ.

In a measure this is the testimony all over the world: for our correspondence shows that A VOICE FROM ZION and the Little White Dove are being used of God in the salvation of large numbers in all parts of the world.

God has fulfilled His promise and is fulfilling it constantly:
I will place Salvation in Zion for Israel My Glory.

Correspondents in large numbers continue to write to us, calling attention to the terrible condition of the apostate churches.

We take the following from a letter written from Whitemore, Michigan, dated March 26th:

Since writing the other sheet, I have been thinking of the great revival that we had here in the M. E. Church.

It lasted three weeks, and engaged all the best ministerial talent of the Baptist, Methodist, and Presbyterian denominations.

Yet it terminated without one single conversion to God. Not one even raised the hand for prayer.

One night the service was postponed that the young people might assemble at the M. E. brother's house and enjoy an ice-cream sociable. I thought then of your cartoon in LEAVES OF HEALING, where it said over the church door, "Prayer Meeting Postponed. Oyster Supper Tonight."

I never believed that a people dead themselves in trespasses and sins could exercise any Divine Power to resuscitate others in like condition.

I attended service there the night the pastor announced the coming revival. During testimony meeting there was such perfect absence of the Spirit as almost beggars description. The leader had to supplicate testimony, and out of all the crowd of mere professors he got only two or three to say a few lifeless words.

And this is not merely the testimony of one who had been a member of the Methodist Church and who had come out of it into Zion, but it is the testimony of those who are even now associated with the apostate denominations.

The following letter is a striking illustration of the foregoing assertion, and we publish it without any abbreviation.

It shows how one who had been and is now a member of the Methodist Church for sixty years, and a preacher and ordained Elder for fifty-five years, has been compelled to stand out of practical fellowship for the reason with which he closes his letter, namely, "Money and Masonry, Pride and Popularity, have decimated the Church, and the people love to have it so."

That venerable brother, whose letter we append, is a reliable witness. We heartily thank him and many like him who have written similar words concerning our reply to the *Rose's Horn* and our exposure of the Masonic-Methodist Episcopal Church:

CHICAGO, April 2, 1900.

DEAR BRO. DOWIE:—I owe you many thanks for a copy of LEAVES OF HEALING (March 10th) containing your reply to the malicious slanders which have been heaped upon you by the press and people.

I cannot help thinking how ashamed your adversaries ought to feel in view of the facts, and how contemptibly small they have made themselves in the eye of the public.

For six weeks the *News* in its daily issue gave a column of its venemous attacks on your fair name, predicting imprisonment, ruin, and the entire overthrow of Zion; and when I wrote the publisher, requesting, for their own sake as well as for their readers, they would discontinue their vituperative articles, and that prudence and good common sense dictated a wiser course—to wait and watch the issue—they still persisted in their onslaught, foiled in every attack, and only ceased from sheer failure and exhaustion.

I shall keep this number as a reference. I have already lent it to a friend, but exacting from him its early return. There are so many valuable statements in it that I cannot afford to have them pass from my memory.

May the great truths you preach, taught us in the Scriptures, come with greater force to the hearts of men, and may the blind guides and false teachers that professedly lead the flock of Christ see by the Light of the Holy Spirit their error and repent.

I have been a member of the Methodist Church sixty years, and a preacher in it for fifty-five. I am an ordained Elder.

Within the last five years I took my letter of removal and changed my place of residence, but such are the evils fostered in the M. E. and other churches that I have never presented it for new membership.

Money and Masonry, pride and popularity, have decimated the Church, and the people love to have it so.

Again, thanking you for the LEAVES, and desiring for you the blessing of a Covenant-Keeping God, I am dear Sir,

Yours Sincerely, GEO. CLARKE

ALL OVER THE LAND the same testimony comes to us, and we could very nearly fill this paper with words of cheer for Zion in this glorious conflict.

LET IT BE KNOWN everywhere that Zion's conflict is not against flesh and blood, that there is no personal enmity whatever in our hearts; but that our warfare is against the principalities and against the powers and the world-rulers of this darkness, and against the hosts of the evil spirits in the upper air who have possessed and are directing the rulers of the apostate churches.

TERRIBLE as is the indictment contained in our recent issues and in this, and especially in the cartoons of Zion's Conflict with the Apostate Churches, we have said nothing which has not been said by the leaders of the apostasy themselves.

Let it be noted once more that the indictment in last week's issue, and the indictment in this issue, are simply illustrations of the words used in the Appeal of the Bishops of the Methodist Episcopal Church to the members of that organization, recently issued, to which we have frequently referred.

TURNING FROM that subject, we direct attention to the deeply interesting communication from Dr. W. O. Ruby and his wife, now of Prentice, Wisconsin, and late of Winterset, Iowa.

The wonderful Miracle of Healing which was wrought in our sister's case just a year ago, April 5th, still remains a glorious testimony to the Saving and Healing and Keeping Power of God.

It will be remembered by our readers that we appealed to God on the morning of Mrs. Ruby's healing, that He would give us as a token of His favor the healing of this twenty-one years' sufferer, and especially as an answer to the shameful falsehoods written by Bishop Thoburn, of the Methodist Episcopal Church, in the *Indian Witness*. That wonderful work was wrought that morning by God, and her testimony in this issue is a confirmation of the most striking nature.

Set against her condition the fact that Bishop Thoburn is a sick and, according to his own testimony, an almost dying man.

Set against it also the fact that most serious trouble has happened to him and his family, and that terrible losses have been sustained in the Indian mission, many of the heathen who had professed salvation going back to their idols.

WE HAVE CALLED upon God again to witness for Zion, and He has done it and is doing so. This wonderful testimony of Sister Ruby's stands out, blood-red as a flashing ruby itself, a warning signal to the Apostate Church.

THE CONVERSION of Dr. Ruby, and his excellent work as Conductor of the Gathering of the Friends of Zion in Prentice, Wisconsin, in which a number have been saved and healed, is also a delightful incident.

We are rejoicing to hear from every side of doctors who are forsaking the diabolical delusions of drugs, which have been making humanity the sport of devils for ages.

CONFIRMATORY of this we have a number of letters, recently, from doctors who have given up their practice.

One of these is written by Dr. Scott, of Freeport, Illinois, and although it appeared last week in one of the departments, we reproduce it again in these Notes, calling attention to it in this place because of its connection with this subject.

It is as follows:

133 GALENA STREET,
FREEPORT, ILLINOIS, March 14, 1900.

REV. JOHN ALEX. DOWIE.

Dear Brother in Christ:—For the last forty years I have been a member of the United Brethren Church.

I always believed I belonged to a very good Church until, two years ago, through a friend of mine, I got to reading LEAVES OF HEALING.

I learned through reading it that the United Brethren Church was not teaching the whole Gospel.

I have been practicing medicine over thirty years.

When I compare the practice of medicine with the teaching of Christ, I find that I am in a bad business for a Christian to follow.

I have been very charitable in my practice, as I believed it my duty to be as a Christian; consequently I am a poor man.

I have only one thing to console me; that is, I have always been willing to lend a helping hand to the poor.

By so doing I hope to please God.

I am troubled about my business. I do not see how I can practice medicine and follow Christ.

What can I do to support my family?

It is hard for me to give up the practice of medicine and enter into some new enterprise at this time in life.

I am physically strong, with the exception of a little senile rheumatism.

I believe that if I would give up my business and would consecrate my life to God, there would be no trouble to get healed.

I hold various offices in the United Brethren Church, but I intend to tender my resignation at the next Quarterly Conference.

My object in writing to you is for a little advice. How can I give up the practice of medicine, make an honest living for my family, and live a Christian?

Fraternally yours, DR. D. W. SCOTT.

ANOTHER illustration of this is to be found in an interesting letter from Mrs. Haworth, concerning her husband, Dr. Haworth, of Ackworth, Iowa, who has abandoned the practice of medicine.

Extracts from her letter stating this are as follows:

I do so long to come to Zion and get the teaching. My very heart crieth out within me.

False shepherds everywhere are finding fault with *you*, as they think, but when they give "account" they will find it is against God Himself they have been fighting.

My heart is with Zion, and I have almost come to the conclusion that I should be in the Christian Catholic Church.

What I say of myself is also true of my husband.

He has abandoned the practice of medicine and would like you to advise him in regard to his instruments and books. He has sold part of his instruments, but does not know whether that is the thing to do or not. We have perfect confidence in you.

IN OUR EDITORIAL NOTES of December 16, 1899, pages 232 and 234, we commented upon a disgraceful article on the Christian Catholic Church, published in the New York *Independent* of December 7th, page 314, which contained a tissue of disgraceful falsehoods. We exposed this thing in the Notes to

which we have just referred, and refused to furnish the *Independent* with the statistics which they asked us to give concerning this Church until we received an apology for the outrageous set of falsehoods which they had published. This was not forthcoming, and we therefore broke off all correspondence with the *Independent*.

We now receive from Melbourne, Australia, a letter enclosing a clipping from *The Southern Cross* of January 16th, a religious paper published in that city, which reproduces the whole of the shameful article of *The Independent* and sends it broadcast over that Continent. These lies of the most shameful nature are propagated by professedly Christian men.

We publish herewith in full the letter which accompanied this extract from *The Southern Cross*, containing, as it does, that which will interest many of our readers.

It is the simple, straightforward statement of a humble man, who tells the whole story of his healing and blessing as a result of our ministry, many years ago. It shows, also, how the apostate churches are holding together all over the world in fighting Zion.

We accept the conflict in the Name of the Lord, and are not afraid of results.

The following is the letter:

264 BARKERS ROAD, GLENFERRIE,
HAWTHORN, VICTORIA, AUSTRALIA, February 28, 1900.

DR. DOWIE.

Dear Brother in Christ:—Your kind reply of November 7th received December 14th. I have asked the dear Lord to keep me living up to 1 Timothy 4: 16, so that He may be unto me what Psalm 84: 11 says, that I may receive from Him all that is contained therein.

Now in forwarding to you my humble testimony, I do so after asking God to take to Himself all honor and praise and thanks due to Him; secondly, that you and Mrs. Dowie may be encouraged and all in Zion blessed; also that the sick and suffering children of God may be led to seek and find Jesus the Healer.

It is now between nine and ten years ago that after suffering congestion of the liver, I was left a sufferer to indigestion and dyspepsia.

Not knowing Jesus as the Healer, I sought the aid of physicians, and truly in my case they proved themselves living right up to Job 13: 4.

I was treated by five doctors, viz: Dr. Graham, of Richmond; Dr. Elsner, Collins Street, Melbourne; Dr. Burton, Richmond; Dr. Branson and Dr. Reid, Richmond.

I got no better, but rather grew worse, until my friends became alarmed. I used to pace the floor for hours at a time till quite run down.

I would fall asleep, only to dread the time when I would have to eat anything, as it would cause intense pain and agony.

I had struggled on at my work all this time, and now after years of suffering at the hands of these men, I could not do a half day's work.

Being in two Lodges, I asked Dr. Branson, of the M. U. I. O. O., to put me on the Lodge funds if he could not heal me. He remarked, "I cannot put a new inside in you, and I cannot put you on the funds of the Lodge." I told him it would not speak very much for his ability to heal, if Brother A. J. Smith's name was read out as receiving sick pay and only suffering with indigestion and dyspepsia.

The other Lodge I was a member of was the A. O. F. I received nothing from them either, but, praise the dear Lord, He has accomplished what these men of science failed to do, for I am now able to work and so do not want sick pay.

About two years ago I decided to accept Christ as my Healer. I had been listening to some of God's dear children praising Him for what He had done for their bodies. They were once like me, weary, worn, and sad. They found in Him a resting place, and He had made them glad.

Some of them had been healed when given up to die. I found some that God had healed through you, eighteen and nineteen years ago.

If what I state here is true, then what all Zion's enemies say is untrue, Dr. Henson, Talmage Junior, and Mr. Moody included.

These dear people can prove that they have not used medical poison or used any remedies for eighteen or nineteen years.

I had listened long enough to Mr. Moody's way of getting well, viz: seek the best physician.

I was anointed and am happy in the Lord.

I wish your enemies could read the following: I was called to the bedside of Mr. W. F. Williams, of No. 8 Percy Street, Glenferrie, Hawthorn, Victoria, Australia. This brother in Christ is a signalman on the line of the Victoria Railway from Melbourne to Hawthorn. He was down with what the doctor termed double pleurisy. He had been ordered to remove to the Melbourne Hospital.

I told him not to go, but to trust the Lord. He told the doctor when he came. The doctor said he would call in two days, and if, by the end of that time, he had made up his mind to trust the Lord, he would cease calling.

I prayed and read the Word with him, and also lent him LEAVES OF HEALING. He decided to trust the Lord. In two days the doctor called. This visit was most interesting. He told Dr. Paton he had decided to trust God. The doctor said, "If you are going to have God, you will have to give up all medicine"—just what I told him. He said, "Very well."

Mr. Williams then asked Dr. Paton if he knew Dr. Dowie. He answered, "I do not know much about him, but I will tell what I do know. While I was a student in Melbourne I had a friend suffering from hydatid and other ailments. Physicians not being able to do her any good, I advised her to go to Dr. Dowie, who was teaching Divine Healing. She went and was perfectly healed. It is now nineteen years ago, and she has not been bad since. If you intend to take the Lord as your Healer, do so."

He never called again. This doctor has the largest practice in Kew.

I laid hands on our brother in the Name of Jesus, by the Power of the Holy Spirit, according to the Will of God, and in a few minutes he shouted, "I'm healed." The pain left.

His wife and her brother were also in the room, and testify to the same.

He fell sick again, and on my advice called for Elder Wallington. He was anointed and has been at work ever since. He is well and strong. The government has found it necessary to keep him in the signal box fifteen and sixteen hours at a time, and this extra work does not hurt him.

I have a meeting every Thursday night at 8 o'clock, and a school for the children Lord's Day. We are steadily increasing.

I had to start the school because my children were attending the Methodist, near by. Once while speaking, I accused the Methodists of going to the Devil. One man said, "Then what do your six children go there for?" I prayed, and out they came.

We have much to thank God for here as the light has burst upon us. We must let the children see the light.

I thank God He has led me out of two lodges, and to abstain from eating pig, and also to give up tobacco and other forms of evil.

Our prayers ascend for you and Mrs. Dowie, and all in Zion.

I remain yours in Jesus, ALF. JAMES SMITH.

ONE OF THE striking facts in connection with the enormous additions to the fellowship of the Christian Catholic Church is the fact that while they are of all ages, quite a number are of persons of mature Christian life, who have come out of the denominations from strong convictions.

In a letter from Mrs. Marietta Casper, the Conductor of the Gathering of the Friends of Zion in Sistersville, West Virginia, she sends the applications of two aged and devoted members of the Methodist Church in New Matamoras, Ohio, a Mr. and Mrs. Davis, who are aged respectively eighty-one and eighty-six. They have been attending the meetings of the Branch of the Christian Catholic Church for some time and reading LEAVES OF HEALING, and "have become very enthusiastic and happy."

They found that some who were most prominent among the members of the M. E. Church there worked and voted for the Saloon, and this, with other things, led them to see that they could no longer support the M. E. Church. The aged brother, who has been for a great many years a prominent member and considered, with his wife, to be one of the brightest lights of the Church, applied to the local minister for Church letters. They were refused, without any reason, and then the aged couple turned to Zion, sent in their applications, and have been very gladly received.

As an illustration of the bitter and wicked spirit of this Masonic-Methodist institution, we may quote the postscript to the letter, in which Mrs. Casper says, "I learn that the M. E. minister refused to shake hands with Father Davis." This is of a piece with the whole conduct of this Church. The crime of these good people was simply that they had been attending Zion meetings.

ANOTHER ILLUSTRATION of this is contained in an application sent to us by Deaconess H. E. Robbins.

Our Deaconess is the grand-daugther of a Methodist Episco-

pal minister, and the widow of a Methodist Episcopal minister, and has three sons who are ministers in the Methodist Episcopal Church. But her aged mother, Mrs. Catharine A. McClure, of Blue Mound, Kansas, sends her Church letter certified by S. P. Cullison, Pastor, dated March 29, 1900, and with it her application for fellowship in the Christian Catholic Church. Her age last birthday was eighty-one.

One of the things which led to this being sent was the fact that one of the dear old lady's grandsons had the impertinence to attack Zion and was reproved severely by the aged sister, who showed her appreciation of God's work in Zion by at once sending in her application for fellowship.

We greatly value the love and prayers of these dear aged saints of God who are getting out of the apostate Church of God, even though they are on the borders of the better world.

A CONSIDERABLE number of letters have been received by us from persons who have been bitter enemies of Zion and have been led to repentance.

Amongst these are letters from Philadelphia, and the following from a person in Chicago, who writes as follows:

CHICAGO LAWN, April 2, 1900.

EDITOR LEAVES OF HEALING:—Yesterday was the first time I ever heard Dr. Dowie preach. I have always been very much prejudiced against Zion and Zion people. I must confess I went there only to see my sister-in-law, who is a member of your Church (Mrs. Heck and daughter, from Moline).

I was given a seat near the speaker and listened very closely—to find fault. I was much surprised when I read the report of the sermon in the *Record* to see the point-blank falsehoods.

I bad always believed that no paper would dare to publish a pure falsehood.

I often wondered why Dr. Dowie was not cursed of God in some way. Really, I thought he must be Satan personified.

I never was more surprised at what I actually heard.

Nothing could have been more Christlike and humble than the way the General Overseer talked. I heard nothing in all the discourse that a pure minister of the Gospel should not utter.

This falsehood has caused my conversion to Dr. Dowie's belief and Church. I herewith send in my application for membership.

VERY LARGE numbers of letters have been received during the past week from all parts of the foreign field, but we have only time to note a few points connected with Zion's Messengers to France, Australia and China.

UNDER DATE of March 29th, our brother, Elder W. deRonden-Pos, writes to us from Hotel Britannique, 20 Avenue Victoria, Paris, but on the following day he was moving into his new home, Rue Mozart, No. 107, Auteuil, having brought his wife and family to Paris after a very busy week in London. He informs us that he had five meetings there, arranged for a Baptism and ordination service in London in about three or four weeks, and describes the Gathering in London as being "a nucleus of simple, humble people, very loyal, and with Zion fire among them; much hampered for lack of a suitable hall."

The Elder mentions, however, that he has received many appeals to visit many parts of England. He speaks with great confidence concerning the work both in France and in Great Britain.

He closes his letter with the following words:

I rejoice to feel Zion must conquer over every enemy. Rejoice, my brethren.

Pray for Zion's First European Messenger. Like the Gordon Highlanders, I wish simply to take the position "coute que coute" or perish in the effort.

The joy of the English Zion people in welcoming the Elder from Headquarters was great and striking. The meetings realized the mighty presence of Zion's God. The Word of the King is in Zion, and where it is there is power.

Altogether the situation from Elder Pos' point of view is very cheering. We have had to send him a further sum of $1,000 this week for the purpose of perfecting the establishment of the work in Paris, and we earnestly hope our friends in Europe will get into touch with him and help him to the fullest extent of their power.

We trust our dear friends visiting Paris will make their presence known to him and visit the depot for literature which we are about to open there, of which we shall write more in a future issue.

CONCERNING AUSTRALASIA, Overseer Wildide and his wife, Elder Wilhide, writing from Wellington, New Zealand, on March 12th, report that God is with them and blessing them, and that their stay in Auckland was very pleasant, the meetings fairly well attended, and the interest deepening when they left.

They speak with very much regard for Brother and Sister Johnson, members of our Church in that city, who have been used of God in praying with the sick. They were ordained by the Overseer as Deacon and Deaconess, on February 25, 1900.

He further reports the Baptism of thirteen persons and the reception of one member into fellowship. He also took a number of subscriptions for LEAVES OF HEALING.

After closing the mission in Auckland, they came to Wellington on March 1st. There they were received by old friends of our work, Mr. Johnson, Mrs. Parker, Mr. and Mrs. Birch, and others.

They regret that LEAVES OF HEALING had gone on to Melbourne, so that they could not distribute literature in Wellington; but they speak of pleasant and profitable meetings.

They received eight members into fellowship and ordained Mr. Henry Roberts as Deacon-in-Charge of the Christian Catholic Church in Wellington. They speak of Mr. Roberts in high terms. He is a gentlemen who holds a "permanent position under the government, and has been running an independent mission for some years with much success in soul winning; has a good report from those that are without," and they felt that God would honor their ordination and use him. We are asked to "pray God to keep him humble and give needed grace and wisdom," which we heartily do.

The interest in Wellington was deepening. They close their letter by informing us that they were just about to leave on the evening of that day, March 12th, for Christchurch.

Speaking of themselves, they say that much strength has been given to them as needed day by day, and although it was usually midnight before they retired, they had not been weary during the mission.

They speak of the country as very beautiful, although cold at night and hot in the day, and are evidently enjoying their visit to that beautiful land.

Among the healings mentioned by them in their letter is that of one woman, healed of a sore leg of eighteen years' standing, one of cancer, and others.

We suppose that by this time they are at their permanent headquarters in Melbourne, Australia, and we know that a warm welcome awaits them there.

VERY PLEASANT letters have reached us from Elder Viking, who was about to leave Japan for Shanghai, China, and has, we trust, entered into his work in China by this time. We may refer to these at greater length in our next issue.

HAD WE TIME we would be glad to tell our readers of many delightful things in connection with the wider work throughout the world, but it is quite impossible even with so greatly enlarged a paper to find room for a tithe of what we could say, and not the hundredth part of the Story of Zion can ever be told.

WE WOULD direct attention, in closing, to the announcement of Deacon Sloan's tour which begins in Cincinnati on April 20. From there he will proceed to Philadelphia. Detailed notices of these meetings will be found on pages 809 and 811.

We would also direct the attention of our friends in the Eastern States to the fact that we intend to visit Zion in Philadelphia, personally, and to deliver three lectures in the Grand Opera House in that city, at the corner of Broad Street and Montgomery Avenue. The building seats 3000 persons. We trust to meet with our friends from many parts. Detailed notice of the General Overseer's Visitation will be found on page 809.

DEACON SAMUEL STEVENSON left Chicago yesterday morning en route for England. He will leave New York, God willing, by the steamship *Pennsylvania* today.

Our brother's visit to this country has been productive of much blessing, and we may say that we shall have occasion in a future issue to deal at some length with the Zion Lace Industries, which have now been fully arranged for, and will be legally incorporated in a very short time.

Our brother carries with him the confidence of the Church at Headquarters, and we expect to welcome him back in this country very early in July next.

His son, Oswald Stevenson, has been left by him and is now a student in Zion College.

IMPORTANT STEPS have been taken in connection with Zion City and Zion Industries, of which we shall have much to say in the first issue of THE COMING CITY and possibly some in these columns before our first issue of that new paper is published, God willing, about May 16th.

WE EARNESTLY ask the continued prayers of Zion everywhere amidst the trials and toils of this work.

OUR REPLY to the *Ram's Horn* is still being called for, and a hundred thousand copies have now been issued. The cry is still for more.

We are exceedingly grateful to God for the blessing which has followed and is following that Reply. It has shattered at one blow the countless lies of not only the *Ram's Horn*, but of the so-called religious press. These lies have been once more "nailed down" by our assistant, Mr. A. W. Newcomb, on pages 812-814 of this present issue.

Doubtless a very large number of other papers have published the same lies: for we notice in our wide correspondence and the clippings which reach us from all parts of the land and world that the same falsehoods are repeated over and over again, often with deliberately wicked additions.

This epidemic of falsehood is one through which Zion has passed and probably will continue to pass for many years.

But God is guiding and Zion is Going Forward. Victory is ours from day to day. Glorious triumphs are awaiting us, as we Go Forward without fear and with perfect love into the glorious work of proclaiming that Everlasting Gospel of Salvation, Healing and Holy Living through Faith in Jesus Christ the Son of God, which brings Peace, Purity, and Power to all who receive the Kingdom of God, which is Righteousness, and Peace, and Joy in the Holy Ghost.

BRETHREN, PRAY FOR US.

GOD'S WAY OF HEALING.

BY THE REV. JOHN ALEX. DOWIE.

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

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

The Lord Jesus Christ is Still the Healer.

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

Divine Healing Rests on Christ's Atonement.

It was prophesied of Him, "Surely He hath borne our griefs (Hebrew *sicknesses*), and carried our sorrows: . . . and with His stripes we are healed"; and it is expressly declared that this was fulfilled in His ministry of Healing, which still continues. (Isaiah 53:4, 5; Matthew 8:17.)

Disease Can Never be God's Will.

It is the Devil's work, consequent upon Sin, and it is impossible for the work of the Devil ever to be the Will of God. Christ came to "destroy the works of the Devil," and when He was here on earth He healed "all manner of disease and all manner of sickness," and all these diseases are expressly declared to have been "oppressed of the Devil." (1 John 3:8; Matthew 4:23; Acts 10:38.)

The Gifts of Healing are Permanent.

It is expressly declared that the "Gifts and the calling of God are without repentance," and the Gifts of Healing are amongst the Nine Gifts of the Spirit to the Church. (Romans 11:29; 1 Cor. 12:8-11.)

There are Four Modes of Divine Healing.

The first is the direct prayer of faith; the second, intercessory prayer of two or more; the third, the anointing of the elders with the prayer of faith; and the fourth, the laying on of hands of those who believe, and whom God has prepared and called to that ministry. (Matthew 8:5-13; Matthew 18:19; James 5:14, 15; Mark 16:18.)

Divine Healing is Opposed by Diabolical Counterfeits.

Amongst these are Christian Science (falsely so-called), Mind Healing, Spiritualism, Trance Evangelism, etc. (1 Timothy 6:20, 21; 1 Timothy 4:1, 2; Isaiah 51:22, 23.)

Multitudes Have Been Healed Through Faith in Jesus.

The writer knows of thousands of cases and has personally laid hands on scores of thousands of persons. Full information can be obtained at the meetings held in Zion Tabernacle, 1621-1633 Michigan Avenue, Chicago, and in many pamphlets which give the experience, in their own words, of many who have been healed in this and other countries, published at Zion Publishing House, 1207 Michigan Avenue, Chicago.

"Belief Cometh of Hearing, and Hearing by the Word of God."

You are heartily invited to attend and hear for yourself.



BY DEACON H. W. JUDD.

THEY SHALL inquire concerning Zion with their faces thitherward, saying, Come ye, and join yourselves to the Lord in an everlasting Covenant that shall not be forgotten.—Jeremiah 50:5.

THE MESSAGE of the Full Gospel of Jesus carried by Zion's Little White Dove is turning the faces of tens of thousands of God's Israel Zionward. The Everlasting Covenant which they have so long broken is being renewed with their God and they are eagerly looking for the City which hath foundation and whose Builder and Maker is God.

GOD IS RAISING up this City of Refuge, not only for the afflicted of His people, but for a living lesson of reform to the world.

AND THEY shall call them (Zion) The Holy people; The redeemed of the Lord: and thou shalt be called Sought out, A City not forsaken,—Isaiah 61:12.

ONLY A FEW DAYS ago an old white-haired saint of God of more than eighty-four years walked into our office leaning on his cane. Some one had placed in his hands a copy of LEAVES of HEALING telling of Zion City. He said he had just been reading about this wonderful City which God was preparing, and told how real it was to him, and how he believed God had spared his life a few nights before to give him an opportunity to make arrangements for a final resting place in the City of Zion. Then he continued: "It is such a happy thought to think of how glorious it will be on the resurrection morning, at the sound of the Trumpet of God's Angel Gabriel, to be taken up from this earthly Zion to the heavenly Zion above to meet the Lord."

KIND WORDS of encouragement are coming to us from every side; and it is very gratifying to hear such welcome words as these: "We are praying for every department of Zion, and it is our one great desire that all of our friends shall be with us in Zion. May God bless the General Overseer and all his helpers."

HERE ARE a few questions which it might be well for each of us to ask ourselves as Christians before deciding where we should place our money for investment:

Am I satisfied that I am living in the latter days as repeatedly spoken of in God's Holy Word?—2 Timothy 3:1-7; 2 Thessalonians 2:3; Micah 4:1; Daniel 12:1-13.

Does the Spirit of God bear witness with my spirit, assuring me that I am a true child of God?—Romans 8:13-18; Galatians 4:4-7

Does God's Word demand a higher standard of Christianity?—Psalm 1:1-6; Ephesians 5:6-21.

Did God say that He would raise up His Zion in the latter days?—Psalm 102:11-22; Isaiah 40:9-31.

Is this God's True Zion which He is raising up to prepare a people for the coming of the King?—Revelations 3:7-13; Malachi 4:1-6.

Is there any reason why a Christian, having all confidence in our General Overseer and believing him to be God's Messenger sent to restore the lost Covenants of God with His people, should question his business ability and integrity?—Acts 3:19-26; Hebrews 8:10-13; Isaiah 43:1-16.

Is this world of sin in need of a model, clean city, where God and righteousness shall reign and rule?—Isaiah 45:11-19; Psalm 99:1-9.

Is there any other way of settling these ever-widening differences between employer and employee, unless it be the true brotherhood to be secured by Christian coöperation?—James 5:1-9; Isaiah 41:1-29.

Should I prefer to invest with the world the gold and silver God has entrusted to me as His steward?—Luke 12:13-21; Luke 19:11-27.

Should I not seek safe investments in Zion, and be affiliated with those who are walking with God and whose chief object in this life is to see the establishment of Christ's Kingdom in the hearts of men?—Luke 12:22-28; 2 Corinthians 6:12-18.

IF ZION will answer the above questions honestly as before God, hundreds of additional shares of stock in the Association ought to be applied for within a few days.

GOD WILLING, the planting of our nursery reserve of 33,000 young deciduous and evergreen trees will be begun next week. They were purchased from the Waukegan Nurseries, located not far from our site.

WE ARE greatly pleased with the reports just received from those who are now on the field making investigation for the clay deposits, and we have every reason to believe that we shall be able to manufacture brick and tile in abundance right on the land secured.

THE CHICAGO PRESS is responsible for the following:

It is probable that when the Northwestern Elevated Railroad is opened for traffic next month, the first train will run to Waukegan, the company having equipped its cars with trolley poles so that they may be used either on the elevated structure or surface lines.

THIS WILL bring a continuous electric railroad within six miles of Zion City Site, and it will not be long before the line will be continuous between Chicago and Milwaukee.

SHAREHOLDERS should keep us informed of any changes in their addresses.

FIRST ANNIVERSARY TESTIMONY OF MRS. W. O. RUBY.

Instantly Healed of Twenty-one Years' Suffering From Broken Spine, Cancers and Other Terrible Diseases. Blessed and Kept for One Year.

PRENTICE, WISCONSIN, April 9, 1900.

REV. JOHN ALEX. DOWIE,
General Overseer of the Christian Catholic Church,
Chicago, Illinois.

Dear Dr. Dowie:—It is with great pleasure that we comply with your request to write our first anniversary testimony.

God has done such wonderful things for us and our family, and those around us here, that we feel we would be sinning against God and doing you an injustice, and possibly cheating some poor suffering one out of a blessing, if we did not tell of what the Great Physician has done for us.

We do feel so thankful to God for sending you and dear Sister Dowie to this country to teach us the Bible as it is: the Full Gospel of Salvation for spirit, soul and body.

We praise His Holy Name for all He has done for us.

We do feel so very thankful to you and dear Sister Dowie, and the Elders and all the dear ones in the Home, for the teaching and prayers and great kindness bestowed upon us.

One year ago, April 5th, in answer to your prayers, God wonderfully healed me in Zion Home.

Praise His Name, the day of miracles is not past, and in answer to your prayers and laying on of your hands I felt the new life and strength flow through my whole being from head to feet.

After prayer, at your command to arise and stand and walk in Christ's Name, He gave me the power to stand and walk. Praise His Holy Name, I have been walking and even running, in His Name, ever since.

Although I had not seen a well day or been free from pain for twenty-one years, and for thirteen years a helpless and almost hopeless invalid, suffering from broken spine, as the three lower joints of the vertebra were broken off; broken arm, which had been in splints and bandages for sixteen months, and the bones would not unite on account of our weak and poisoned condition; three broken ribs; cancers, of which there were three large ones and many small ones extending across the chest from under the right arm across under the left arm (the doctors pronounced them stone cancers, scbirrous); internal abscesses; heart disease, and many other complications.

Praise His Holy Name, in answer to your prayers all were instantly healed.

I was able to stand alone on my feet for the first time in thirteen years.

I was like the woman in Mark fifth chapter and twenty-sixth verse.

I was only told by physicians that I would never be a well woman, and that I could not live long at the best. Praise God, in the word of the song, "The Power of God":

"The power of God is just the same today,
It doesn't matter what the people say."

How much truth in Jeremiah seventeenth chapter and fifth verse, and also in the precious promise in Jeremiah seventh chapter and seventh verse.

All through the past year God has so wonderfully sustained us. I have been able to work hard, both in the house and out doors; with considerable company, one to four hands to board for months during house building, haying and clearing up a new place on our little farm among the stumps and rocks of Wisconsin; many times going beyond my natural strength; but God has graciously strengthened me.

The Devil has tried many times to get a hold of us by some accident happening, but, praise God, His Grace has always been sufficient for us, and we trust always will be.

Only three weeks ago I started out doors in a hurry, one evening. The day had been warm and I did not notice that the walk was icy. The moment my feet touched the slippery sidewalk I fell, and was hurt so severely that I could not get up or move.

I offered the simple prayer of faith, and was able to get up immediately.

In a few moments all pain was gone and I was able to help prepare tea for company.

In February, husband and son were making a new wood-rack in the wood-house, where they carelessly left their tools lying on the floor. In the evening husband went into the wood-house without a lantern and fell over the wood-rack. In falling he threw out his hand to save himself and struck the drawing-knife with his right hand, cutting a large gash from the palm of the hand back to the wrist, which bled profusely.

We prayed; then wrapped a bandage around the hand, which had stopped bleeding, but was paining severely.

We prayed again and in a few moments the pain was gone.

Husband kept still the next day, but the second day drove a team, and the third day he went to the timber again, as he was logging.

His hand healed nicely and much quicker than it could possibly have done with doctors and medicine.

Some people who saw the wound said, "You must sew that up and put some medicine on that hand, or it will turn to blood-poisoning."

We told them, "No, we will trust God, who will heal it all right."

Praise His Name, He did it.

About three weeks ago our daughter Nellie slipped and fell, striking her spine between the shoulders and her head on a large chunk of ice.

Husband happened to be coming to the house at that time and found her in the path to the house. It being dark, he could not make out the cause of the trouble.

We dared not move her for a time, as any attempt to move caused suffocation.

We prayed, and soon succeeded in getting her into the house.

She suffered for a little while, but in a few days was as well as usual.

Two weeks ago last Sunday Nellie was upstairs preparing for the three o'clock Gathering of the Friends of Zion. On coming down quickly she fell in such a manner as to turn her ankle.

On hearing her call, "Mamma, come quick and pray; it is broken this time, for I can feel the bones grate!" I prayed, and in a moment she said, "It is much easier, but it pains some yet."

We then prayed again, and she said, "It is better now, and you can go downstairs."

I wanted to help her down, but she said, "No, I will come down alone. The folks are coming for the Zion Gathering, and you are needed downstairs."

One Zion sister took hold of one arm and helped her down three or four steps.

Nellie presided at the organ during the meeting, as usual, only limping slightly when walking.

Dr. Ruby examined the injury in the evening, when she was getting ready for bed, and found the external malleolus fractured. He simply put a bandage around it, without any splints or anything else.

Nellie did not miss a day walking on the foot, and now it is well and strong.

Several years ago she sprained the same ankle badly, and has had many falls since because of it.

One doctor of Prentice heard of this and was inquiring of some of the friends who were here what doctor we had employed, or if we had sent for Dr. Dowie to come and set the bone!

When told that we had no doctor except the Great Physician, and that Nellie was up, walking around, they would scarcely believe it.

The ministers, doctors, and one of the wealthiest families of the place are among the worst foes of Zion and of us in this place.

One Zion sister had a severe attack of pain in the head and spine, and almost lost the use of her lower limbs, about three weeks ago.

She sent for me to pray with her, and in answer to prayer she obtained almost instant relief, although she remained weak for several days.

Another Zion sister, who is subject to spells of terrible headache so she is unable to sit up, and has always taken medicine, about two weeks ago had one of those spells, for which she took no medicine, as she had done in other attacks; but in answer to her own prayer her head was instantly relieved.

She testified to this at our Wednesday evening meeting, and the above sister's husband testified at the same meeting to the healing of sore throat and hoarseness in answer to his own prayer.

This same sister has for years been subject to severe sick spells, and would have a doctor and take medicine for weeks and be in bed one or two weeks at a time.

One week ago today she was taken with one of those terrible spells.

She asked her husband to pray for her, as she was suffering intensely. He prayed and she found instant relief.

Her mother came and asked me if I would come and pray for her. I went and prayed, and the next day she was up, and doing a little washing.

She has done her housework all week, and was at her post as Secretary of Zion's Seventies Sunday morning, and was at the Gathering of Zion in the afternoon.

This brother and sister have recently sent their applications for membership in the Christian Catholic Church. He was formerly a Roman Catholic and she was a Congregationalist.

He said he had attended the churches here, and until he attended the Gathering of the Friends of Zion here and read LEAVES OF HEALING he

scarcely knew there was a God; but now he knows for himself there is a God. In answer to his own prayer and by the Grace of God, he has given up the tobacco habit.

They, among others, accepted Christ as their Saviour and Healer at our meeting on the night of December 31st, and we had a glorious meeting and Jesus was with us to bless and save.

Another case of healing is that of a child about thirteen months old, which was very sick. The parents requested us to pray for it. We prayed and the child was healed.

Dr. Ruby examined the baby to see how bad it was, and he said the child had lung fever and was very sick.

The parents of this child are not professing Christians, but have been attending the Gatherings and reading LEAVES OF HEALING.

The same week this baby was so sick there were four other babies buried here. But doctors and drugs were used for the four babies that died, while the baby that was healed in answer to prayer by the Great Physician is today a healthy, happy baby, strong and well.

It pays to accept Jesus the Great Physician. It pays spiritually, physically, financially, and in every other way.

We feel more thankful every day that we are through with doctors, drugs and medicines, and that my dear husband has abandoned his medical practice.

We find it so much better, safer and easier to trust Christ than doctors for all these wonderful healings, and many others we could mention.

We give God all the glory and praise Him for His wonderful love, and thank you for the teaching and for LEAVES OF HEALING, which is doing so much to bring poor sin-cursed and disease-smitten humanity out of darkness into light.

Zion Literature Blessed to a Missionary in South Africa.

Today's mail brought us a letter from a missionary in South Africa, thanking Zion Literature Mission for LEAVES OF HEALING. We give these extracts from it.

DEAR SISTER IN CHRIST:—Though I cannot write much today, I must send you a few words to thank you again for all the papers you so kindly sent me.

Words cannot express the joy I received through these last numbers and the beautiful calendar.

At once this one was placed in our Missionary Room, knowing it would be a living testimony of the Living God.

When will Dr. Dowie send missionaries to this country? I hope he will soon do it, because we want light—a great deal of light—even as missionaries.

My only desire is to become a light myself. To receive it I would sacrifice everything, even leaving my dear husband and three children for awhile, if it were possible to go and receive the full teaching of the Gospel.

Thank God, a great work has been done in my dear husband. He seems to become a child who lets the Lord guide him.

It is impossible to see now the end of this terrible war.

Will you sometime remember us and our work before the Lord?

It would be a beautiful thing if you even could meet a young lady who would like to be a missionary in Africa. I would be most happy to receive her in our home.

Obedience Brings Blessing.

LOWELL, INDIANA, March 31, 1900.

REV. JOHN ALEX. DOWIE,
1201 Michigan Avenue, Chicago, Illinois.

Dear General Overseer:—I began to feel badly about the 23d inst., with back trouble. I filled out a prayer request the 28th, but failed to get it sent out until the 29th.

My trouble began with dull, heavy feelings, so that I hardly cared to move out of my tracks. My back was full of dull pains, which would become sharp with a slight turn or jar. I was also weak and unable to walk naturally. I would be drawn either backward or forward, and had to brace myself while walking.

I was in this condition when I filled out the prayer request.

I began to get noticeably better that afternoon. I believe my healing began in being obedient to ask for prayers.

With the exception of lying down afternoons for rest and a nap, I was able to be about the house and do light duties.

I thank God He has sent you to teach me how to trust Him with my body as well as my spirit and soul.

I not only thank God that He has healed me upon this occasion, but He has given me other wonderful healings to which I hope to testify later on.

May God spare you to teach this Full Gospel for years to come.

Yours for Christ, (MISS) SADIE E. NICHOLS.

We wish to say to all the readers of LEAVES OF HEALING who are living where they cannot attend any of the Zion Tabernacles, If you have not a Gathering of the Friends of Zion in your vicinity, it is your duty as well as a privilege to start one. You do not know the blessings you are missing, and the great good that might be done for the advancement of the cause.

The fourth of last June we opened our home to Gatherings of the Friends of Zion, and we thank God we did.

Not one Sunday nor one Wednesday since we started the meetings have we missed a meeting.

Through all the heat of summer and cold and storms of winter the ihtesest has continued.

We praise God the glorious work is going forward.

We are distributing LEAVES OF HEALING and Zion Literature.

The people are giving up their bad habits, swine's flesh and tobacco.

Two sisters have been to Zion Home for healing.

We have five members of the Christian Catholic Church in Zion since the fourth of June, besides three members of our own family.

Other persons are thinking of sending their applications for membership soon.

We have many persecutions and trials, yet, praise God, His promise is, "My grace shall be sufficient for you."

We praise God for all the many mercies and blessings He bestows on us, and for all the wonderful healings we have received.

May God graciously bless you and yours, and all Zion everywhere, is our prayer.

Your Sister in Christ. (MRS.) W. O. RUBY.

A Note of Praise from the Land of the Pharaohs.

Before us lies a letter from Egypt, in which the writer says:

How great our joy to receive the literature of Zion. We have been having a great treat and receiving much blessing. Would to God there were a Branch of the Christian Catholic Church here.

My husband has translated into Arabic "Do You Know God's Way of Healing?"

You will not be surprised to hear that the Devil is all alive to fight God's Word.

This, the latest Message we received from a member of the American Coptic Church, will show you how apostate the churches here are. They say: "Divine Healing teaching is the doctrine of devils, and you ought to be burned for teaching it."

We are being warned often in regard to the dangerous lines Dr. Dowie is on, but I praise God nothing but bona fide blessing has come to our home since we have been reading LEAVES OF HEALING.

I am rejoicing all the day, and I praise God that perfect love casts out fear. We have no fear of man, but we tremble at His Word.

Daily we grow more disgusted with the unreality and hypocrisy we see in the churches.

May God make us "swift witnesses" against every form of evil.

Instant Healing of Gangrene.

Writing at Talmage, Kansas, under date of April 1, 1900, Thomas Purves says:

I had gangrene in my foot, and that meant rot.

My foot swelled so I had to wear an overshoe. It also burned so I would put it in cold water for over one hour at a time to cool it off.

Some person sent me a copy of LEAVES OF HEALING, telling of the many healings in answer to your prayers.

I sent you my request for prayer.

You sent me a letter saying you had prayed and it was for me to fulfil the conditions. You addressed me as your dear brother in Christ. These words filled my spirit, soul and body to overflowing.

At the same time, I felt a sensation go through my foot and limb. In a moment the foot ceased swelling and burning.

I am not ashamed to stand before the world and tell what the Lord has done for me.

My foot is now as good as the other. There are some marks, but no disease.

If the people will not believe, I cannot help that.

Baby Quickly Healed When Apparently Dying.

OWATONNA, MINNESOTA, April 5, 1900.

DEAR GENERAL OVERSEER:—Enclosed find tithe for March.

We wish to thank you for praying for Baby Mildred, March 17th, when she had a very severe attack of the croup.

It seemed almost that she could not get her breath but a few times more.

She had an attack about midnight. God heard our prayers, and the last time it was about 12:30 noon.

We do thank you for praying and praise God for answering and healing our baby.

Yours in Jesus' Name, (MRS.) J. W. CRANE.



"Thus shall ye say at Noonday, as the Blind groopeth in Darkness, and thou shalt not prosper in thy ways: and there shall be NONE TO SAVE THEE." Deuteronomy 28: 29.

ZION'S CONFLICT WITH THE APOSTATE CHURCHES.

METHODISM CLINGING TO MAH-HAH-BONE IN THE DARKNESS OF MASONRY.

"Jesus spake unto them, saying, I am the Light of the World: he that followeth Me shall NOT WALK IN THE DARKNESS, but shall have the Light of Life." John 8: 12.

A VOICE TO ZION AND GOD'S PEOPLE IN EVERY LAND.

O thou that tellest Good Tidings to Zion, Get thee up into the high Mountain. Lift up thy Voice with strength: Lift it up, be not afraid: Say unto the cities of Judah, Behold your God! Isaiah XL:9

THE BAPTISM OF FIRE.

Report of Meeting held in Central Zion Tabernacle, Lord's Day Afternoon, April 8, 1900. Sermon: The Baptism of Fire. Baptism of Sixty-six Candidates by Triune Immersion.

REPORTED BY L. D. AND E. W. AND A. W. N.

IT was a beautiful Lord's Day afternoon. A fresh breeze from the lake had swept away the black pall of smoke which had hung over the city, and everywhere were indications of the approaching Springtime.

Thousands of people thronged Central Zion Tabernacle, filling tier upon tier of seats, away up to the topmost, directly under the great vaulted roof.

The General Overseer spoke especially to his own people, under God, in Zion, calling them to preparation to receive the Baptism of Fire, the Fire of Divine Love, that they might be cleansed from all dross and made clean and powerful for the Master's service.

At the close, the man of God uttered an impassioned and effective appeal to those who were willing to receive that Baptism of Fire to arise. In an instant, thousands of earnest Christians were upon their feet, and with hearts aglow were repeating a prayer of consecration.

The General Overseer then commanded those who loved God to obey Him in Baptism by Triune Immersion. Sixty-six candidates came forward, received the solemn charge, and were afterward baptized, in the prayerful presence of nearly two thousand people, by the General Overseer.



Central Zion Tabernacle, Lord's Day Afternoon, April 8, 1900.

The meeting was opened by singing Hymn Number 348:

Encamped along the hills of light,
Ye Christian soldiers, rise,
And press the battle ere the night
Shall veil the glowing skies;
Against the foe in vales below
Let all our strength be hurled;
Faith is the victory we know,
That overcomes the world.

The Overseer then read in the Inspired Word of God in the Gospel according to St. Luke, in the twelfth chapter, commencing as follows upon the twentieth and twenty-first verses:

But God said unto him, Thou foolish one, this night is thy soul required of thee: and the things which thou hast prepared, whose shall they be? So is he that layeth up treasure for himself, and is not rich toward God.

The Real Worth of a Man.

I was told the other day of a man who died, so they said, worth $10,000,000. I said, "That is not true."

"Well, Doctor, it is said to be even more than that."

I said, "I have accurate information about that man, and he died not worth a single cent."

"Doctor, he has houses and lands and railway stock which everybody knows is worth millions."

"Ah," I said, "that is so; that is the value of the houses; that is the value of the cattle; that is the value of the railways; but what is the value of that man today? Who would give a dollar for his carcass? He brought nothing into this world—he is not carrying anything out.

"What does he own?

"He owns nothing. He dies a pauper. He leaves it all behind. He only takes with him the greedy, grasping, wicked, tyrannous spirit which was a curse to humanity while he lived. He died worth nothing."

"Whose shall these things be?"

They do not belong to the man who goes out of this world. They do not belong to the persons who own them according to human estimates. The earth owns the man and soon it fills his eyes and mouth and ears, until at last his body moulders into earth—the earth owns his body till the resurrection.

The saddest of all sights in this world is a living man, as men count living, who is owned by the earth, who is controlled by the Devil, who is a coward, a thief and a liar, loving everybody except his God, and obeying every one except God. He is the most wretched man living. He is dead while he lives.

The General Overseer then read several verses further in the twelfth chapter of Luke, commenting as follows upon the thirty-ninth verse:

But know this, that if the master of the house had known in what hour the thief was coming, he would have watched, and not have left his house to be broken through.

"To be digged through," literally. The Greek word has the idea of being dug through—dug through at the very foundation.

The General Overseer then read through the remainder of

the twelfth chapter and the first five verses of the thirteenth chapter, closing with the prayer: May God bless His Word.

Prayer was then offered, after which the General Overseer said:

I desire to call your attention this afternoon to several matters connected with the work before the offerings are received.

Deacon Daniel Sloan's Special Mission.

Most of you have, doubtless, seen the weekly issue of LEAVES OF HEALING for Saturday. You will see that the first five pages are occupied with the testimony of Zion's Special Messenger for Zion City, Deacon Daniel Sloan. He is a member of what I call my Business Cabinet.

That little Cabinet of Seven is like the Cabinet of Seven Deacons which the apostles had at Jerusalem, only that one of them is a woman, and an Elder of this Church.

I do not hesitate to say that Mrs. Dowie is the best member of the Cabinet. I do not hesitate to say that in the presence of all the others.

When the great day of reckoning comes there will be a terrible price to be paid by those who grieve that heart. I would not stand in their shoes for all the gold of Ophir. They had better have taken a dagger and pierced their own hearts than to have told the lies which they have told about Mrs. Dowie and myself.

An awful retribution awaits the liar who told the lie, and the liars who repeat the lie. Jesus said, "But whoso shall cause one of these little ones who believe on Me to stumble, it is profitable for him that a great millstone should be hanged about his neck, and that he should be sunk in the depths of the sea."

Mrs. Dowie will come out all right, but I feel it today when I see how she has suffered. I can fight these things through, but they hurt a woman, and lies tell upon a pure and sensitive nature when they are kept up through the years.

I have been able to give a good account of the enemy by the Grace of God; but, for the time being, my brave good wife, my love and my companion, is suffering from the cruel calumnies of scoundrels like the writers in the *Ram's Horn*, such as that villian La Grange, and from Presbyterian windbags like Talmage, Junior, whose lies adorn the pages of the *Inter Ocean*.

The words, "a great millstone," used by Jesus, are translated in the margin of the Revised Version, "Greek, *a millstone turned by an ass*"; and today the vile slanders of these wretches who have slandered Mrs. Dowie's spotless character are "millstones turned by asses" which will be hung about their necks one day when they are dumped by the Devil into the sea of perdition.

But God will give her back to us when she has rested a while, stronger than ever, I trust. But woe to those who have caused her to suffer. God says, "Woe!" and I say "Woe!" I am not wrong unless God is wrong. Look out for "the millstone turned by an ass." It is a scandal of the Devil's invention, usually in the hearts of a set of apostate and hypocritical ministers.

I was about to say that Deacon Sloan, a member of my Business Cabinet, is going forth to Zion.

We do not bother about anybody besides Zion with Zion's affairs.

When did we ask a dollar from you wretched Congregationalists? When did we ask a cent from you Baptists—you miserable Baptists who know nothing about Baptism? (Laughter.) When did we ask a cent from you Methodists—you wretched Methodists who have sold out to the Devil? When did we ask a cent from you Presbyterians? When did we ask a cent from you Episcopalians with your prayer, eternally grinding it out that you are miserable sinners? That is quite true. You say you have left undone the things you ought to have done. That is true. That there is no health in you. That is true. You are a rotten lot! (Laughter.) I wonder you are not ashamed to say "there is no health in us" when God says "I am Jehovah thy Healer."

You Who Are Not Called Upon to Contribute Have No Right to Complain.

You wretches! You all talk about money coming into Zion's coffers. It does come in, but where does it come from? Does it not come from Zion?

Audience—"Yes."

Dr. Dowie—Zion has never asked a dollar outside. What are you kicking about? (Laughter.)

You are wonderfully troubled about the tithes coming into Zion. Do you want them to come into the Warren Avenue Congregational Church? Do you want them to come into the First Baptist Church where that one-eyed joker holds sway? (Laughter.) Do you want them to come into the Methodist Church?

Get them, if you can; but your people will not trust you with them. They know you too well.

Has not the whole income of Zion been raised from Zion?

Audience—"Yes."

Dr. Dowie—Then who has any right to complain? Let Zion complain if there is any complaint to be made.

Any one who is in Zion who has a complaint to make about money matters, stand up now and make it. I will listen to anybody who is in Zion. I do not know where to find you. There is no trouble in Zion. There never is any trouble in Zion; for if any one wants to trouble Zion, they soon find themselves "over the garden wall." (Laughter.) But we do not need to do that with one in a thousand. However, we do not profess to be a swine-herd or a goat-herd—God made us a sheep-herd of His own sheep in Zion.

We have lost very few. But they were not *sheep* at all. They were stinking goats and dirty swine, who only pretended to be sheep. We have had to take out a few of these creatures who had no right to be amongst God's sheep. The *Ram's Horn* now delights to honor them and has brought them into the Goat's fold, beside its pious advertisers of the "Lucky Ring, price six cents," and scores of other fraudulent tricksters whose "horn" is exalted in the *Ram's Horn*.

That *Ram's Horn* attack has been a glorious thing for Zion. We have not lost one dollar, but we have gained thousands and tens of thousands of dollars for Zion's investments, and we have gained a vast number of members since that attack came.

All over this land they are so glad for Zion's Reply. We are printing it still. We have printed nearly a hundred thousand copies, and we are keeping at it.

In the last five weeks we have sent out from Zion Publishing House not far from

Eighteen Tons of Zion Literature.

Do you hear that, you miserable Methodists? (Laughter.)

If we were to count all that others have sent out there have been sent out more than twenty tons of Zion Literature in five weeks.

That is pretty good, but it will be better when we send out twenty tons a week.

Where is the person in Zion who has any doubt as to the management of Zion finances? Stand up and tell us. I would like to see you.

I do not know where to find you. My officers do not.

When Deacon Sloan goes out, I want him to go out with your blessing and your prayer.

He has thought that a stereopticon and some pictures, a kind of Panorama of Zion, might help him to enable the people to see "Zion as it is."

I have been told that I hypnotize people. Somebody said, "How does he hypnotize people whom he has never seen?"

"He does that by sending out his picture." (Laughter.)

I shall keep on sending out my picture if it will lead to the Salvation and Healing of people. When the Devil does not like a thing, that is the thing I like; and when the Devil says he does not like my picture to go out, then I say it shall go.

The *Ram's Horn* says I have serious physical defects—then why is it so enraged about my picture in my own paper? All the people can see for themselves when that appears, and my enemies should rejoice. But they do not. Nothing pleases them. They cry, "Can any good thing come out of Zion?" just as their fathers did when Jesus lived on earth when they cried, "Can any good thing come out of Nazareth?"

I desire you to listen attentively to the next thing. We are going to have

A New Paper, Called "The Coming City."

It will be a fortnightly, You will find the advertisement and the form of subscription to it on the second last page of LEAVES OF HEALING.

You had better hurry up and send in your subscriptions this next week. It will cost you fifty cents for six months.

In that paper we will deal with many matters connected with Zion City. We will also have departments dealing with

gardening and horticulture; with matters social, political and ecclesiastical; with manufacturing industries; matters connected with the land and with law, and answering questions. We will also give you an opportunity, by means of advertising, to communicate with each other.

There are people who desire to exchange farms in the country for city property. They will have an opportunity to make known their desires, and we will facilitate them.

We want to do all we can to promote the material prosperity of this people. We are grateful to God that the land already purchased as a site for Zion City has more than doubled its value; for we are offered a million dollars upon our purchase. That is a very considerable sum of money.

We want THE COMING CITY to be a blessing to the world. There are many things which we will be able to deal with there. For instance, people ask the political party to which we belong. We do not belong to the Democrats, we do not belong to the Republicans, and we do not belong to the Popocrats.

To whom do we belong?

We are Theocrats, are we not?

Audience—"Yes."

Dr. Dowie—All who are Theocrats, who believe in the rule of God, men and women, stand. (With but few exceptions the entire audience arose.)

Thank you. I am glad to see that the Theocratic Party has come into existence. That will open the eyes of some of these critics who are around today. They are always around.

A Word to Ministerial Critics.

They are reporting what I say now. They have their pens dipped in gall and wormwood. They take a drink of spiritual absinthe—that is wormwood. Then they sit down and write an article in the *Advance* or in the *Northwestern Christian Advocate*, the Baptist *Standard*, the Presbyterian *Interior*, the *Revivalist*, the *Ram's Horn*, or some other so-called religious paper, about me.

It does not hurt me, does it?

Audience—"No."

Dr. Dowie—It does not hurt you in Zion, either, does it?

Audience—"No."

Dr. Dowie—We have thriven upon all these things.

God has been with us.

Beloved friends, I have no malice, but I hate sin. If any man stands between me and sin, to fight for sin, he will get a lick, and a pretty heavy one, if I can give it to him. If he defends sin, he is going to perish, or else I am.

I will hit just as hard as I can. Jesus hit hard. There was no fun about it. When He took out that "whip of small cords," He laid it on properly. When He kicked over the money changers' tables and threw those out of God's Temple who had made it "a Den of Thieves," it was done with no light hand.

There are a good dozen ministers here today who fight Zion. Just as sure as God lives you will go down! You had better keep your hands off God's work. You had better attend strictly to your own business in Warren Avenue or wherever else you live, you traducers! Attend to it, and keep your hands off God's work. Those who have touched God's work in Zion have found that they have been burnt. The Fire of God is ever burning on Zion's altars. There has not been one who has prospered who has attacked Zion.

They say, "Doctor is on the warpath."

That is true. I have my paint and feathers on. (Laughter.) I am on the warpath. You look out. You critical and wicked ministers had better be "good Injuns." THE COMING CITY will deal with you even more severely than LEAVES OF HEALING.

Pray for me.

I never felt in my life greater love for my fellowmen. I never felt greater hatred for sin. The false shepherds must go if the sheep of God are to be saved. God has promised that they shall be "taken away."

There are many organizations which must be destroyed, if God's people are to be saved. May God in His infinite mercy destroy every organization which keeps His people in bondage. (Amen.)

The tithes and offerings were then received.

THE BAPTISM OF FIRE.

INVOCATION.

Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, and profitable unto this people, and unto all to whom these words shall come, for the sake of Jesus, our Lord, our Strength, and our Redeemer. Amen.

In the twelfth chapter of the Gospel according to St. Luke, and at the fortieth verse:

TEXT.

I came to cast fire upon the earth; and what will I, if it is already kindled? But I have a Baptism to be baptized with; and how am I straitened till it be accomplished!

I call your attention specially to the words:

I have a Baptism to be baptized with; and how am I straitened till it be accomplished!

I suppose there are many millions of persons who consider themselves Christians who have not the remotest conception that the purpose of our Lord Jesus Christ in coming to this earth was to cast Fire upon it; that the Baptism which he came to bring was a Baptism of Fire; that the peace which he came to bring was a peace which made divisions.

It seems to many who talk about Jesus and His work as if the purpose of Christ was to make everything smooth all around; that His purpose was to make people, no matter who they were, to be very happy, very much at peace with each other, and that the Baptism which He came to bring was a few drops of water upon a baby's nose, with wine and beer and tobacco to follow at the "christening."

They do not realize for one single moment the significance of the Message of John the Baptist:

. 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: He shall baptize you in the Holy Ghost and in Fire.

He will dip you in Fire. He will immerse you in Fire, not once, not twice, not three times, but He will make it hot for you as long as you live. He will just make you know that the only way to live is to live in Fire.

"Now Doctor, what does that mean?" says some one.

It means exactly what I say. "Our God is a Consuming"—

Voices—"'Fire.'"

Dr. Dowie—If I live in God, I will live in Fire. If God lives in me, Divine Fire lives in me.

I desire to make some things plain to you concerning this Baptism of Fire.

The Early Disciples Did Not Understand Jesus.

The mother of the sons of Zebedee, James and John, said, in effect, with tender and coaxing motherly entreaty for her "boys," "Lord, when You come into Your Kingdom, take my sons Johnny and Jimmy, and put the one on the right hand and the other one on the left."

Poor mother! She loved the Lord, but she had such a feeble conception of the extent of His Kingdom!

How little she knew that His Kingdom was an Everlasting Kingdom! How little she knew that His Kingdom was the Universal, boundless Empire of God!

How much do you know about the Kingdom? What size is it?

I hear people talk flippantly about the Kingdom of God. Do they know what they are talking about?

That poor mother had to be told by Jesus that it was not His to give; that it was already given to those for whom it had been prepared by His Father.

He did not say who they were, but this mother wanted her two sons, Jimmy and Johnny, to be put ahead of Moses, and Abraham, and Daniel, and every other saint of God. They were to take the two best places. How ignorant and presumptuous a thing is our poor human love!

Christ told them all at that time that there was a Baptism of Fire awaiting them. That Baptism He Himself was to pass through.

He came to cast Fire on the earth. It was kindled now, and it would burn so fiercely, that Fire of Consuming Love which destroys sin, that when they were immersed in it the probabilities were that they would pass away in Chariots of Fire in the Baptism of Martyrdom.

The day would perhaps come when that mother herself would die for Jesus. Perhaps James and John, unless John were to be permitted to stay until the Master came, would pass through a Baptism of Suffering even unto Death.

They had to be taught the lesson. We have to be taught it: that the great purpose of our Redeemer is to burn up the things which are built of wood, hay and stubble; that His purpose is, in the latter days especially, to purify His people by Fire.

I desire you to get God's thoughts. I desire you to get something which is more than thought. I desire you to get some of this Fire in you. I pray that it may burn. May that Fire so burn that every bad book in your house will be burned; that every pack of cards will be burned; that every life insurance policy will either be sent to me or burned; that every Secret Society badge will be torn off and thrown into the fire, or sent to hang upon the walls of Zion; that any illicit and improper association which you have made with a man or a woman shall be broken tonight, if it costs you your life. May that Fire burn so that tomorrow morning you shall refuse to handle any more liquid fire and distilled damnation for anybody, so that you will refuse to handle nicotine poison for anybody, so that you will refuse to handle the accursed pig for anybody, so that you will refuse to take part in any business which you cannot pray over.

That will burn up a great many things, will it not?

Get Something Practical.

That is what I am aiming at.

I want you to understand my words.

What a tremendous Fire He kindled!

That Fire burned up a System of Religious, Social and National Government which God Himself had established fifteen hundred years before.

That Fire left neither root nor branch of Judaism.

It can never be restored. Hebrew Zionism is an idle dream. Christian Catholic Zionism will rule the world: for it is God's Church.

It was time Judaism was destroyed. It was not destroyed by water. It was not destroyed, as some people imagine they can destroy sin, by preaching a Gospel of molasses. That never destroyed anything except the stomach which took it.

Jesus destroyed things by Fire, and so he cast Firebrands into Herod's Temple, and into the Sacred Council of the Seventy—the Sanhedrin. He cast Fire into every heart and home and synagogue in Palestine. He sent that Fire to every land and nation. He sends it still—Consuming Fire.

The final cleaning up of everything upon this earth will be by Fire.

Fire! *Fire!!* FIRE!!!

Now I wonder how much you are baptized by Fire.

I am talking to my people this afternoon.

I cannot do much with you wretched Congregationalists, Baptists, Methodists, or anything else, unless you will get out and come into Zion. Unless you do, you cannot understand.

None of the wicked shall understand, and you will have to get out of these wicked associations, because all these denominations have gone to the Devil. They are not going. They have gone. They fight for the World, the Flesh and the Devil, and they fight Zion.

Methodists are fighting for Baal-Worship in the Masonic System; and Zion will fight that with the Fire of God.

How terrible is the condition of that Apostate Church—the Masonic-Methodist Episcopal Church, which is about to meet for a Quadrennial Conference in Chicago next month.

In LEAVES OF HEALING for yesterday, April 7th, we have given you two terrible cartoons on pages 768 and 769, illustrating "Zion's Conflict with the Apostate Churches."

We quoted from the "Appeal of the Bishops" a terrible indictment in their own words.

Next week we shall continue to follow Christ's example and "cast Fire" on another portion of that Appeal, showing Bishop Fowler in his own interesting words, as a "Grand Chaplain of Masonry." He says:

> When with the *nervous hands* of Sacrifice we reach up in the Darkness, take hold of His promises, and *hang there*, letting the world *spin round beneath us* unheeded, willing to die, if need be, for the triumph of His cause, then we will always prevail. (See cartoon in this issue, page 792.—ED.)

Is it not full time that this fooling was burned up with Fire?

We are fighting for Salvation, Healing and Holy Living, and God has blessed us to thousands and tens of thousands. Yet they are fighting us as if we were infidels.

There is no use talking to you unless you will get converted.

I am talking now specially to Zion. If you get into Zion, really into the Kingdom of God, I will be talking to you too.

I talked to Zion's Elders yesterday morning very much in this same vein. It is on my heart to talk thus to you today.

Christ said that the Fire was already kindled, and that the Baptism which His people were to pass through was to be a Baptism of Fire.

This Triune Baptism is a Baptism of Fire into the Name of the Father and of the Son and of the Holy Ghost. That Triune Baptism is a Baptism into the Consuming Fire of God.

It is, first, Death to Sin; it is, next, Life in God, and it is, third, Power for Service, making His ministers a Flaming Fire.

Get Fire Into Yourselves for Your Work for God.

There are a score of Zion's Elders, Evangelists, Deacons and Deaconesses here today. There are hundreds of our Seventies. I want you to be Fires; to be Firebrands.

Jesus said He came to cast Fire upon the earth.

Did He not leave us an example that we should follow in His steps?

Voices—"Yes."

Dr. Dowie—If He cast Fire, must we not?

Voices—"Yes."

Dr. Dowie—The trouble about some of you is this, that you have no Fire in you to cast.

You have only molasses. You have only water, and some of you have only rose-water. Yet you think you can fight the Devil with that.

I want to see some Fire in you. I want you in every part of this city to get the people together and get them saved.

Seventies! You ought to make a thousand cottage meetings in this city this year.

Every one of Zion's Seventy couples should have at least five cottage meetings in each district. You would have them, if you had much of God's Fire.

"Oh Doctor, you know we are not all like you," you say.

I know you are not. I do not expect you to be, but you could all light a little Fire.

You could all have a cottage meeting in your house? Now, could you not?

Voices—"Yes."

Dr. Dowie—And bring in your neighbors?

Voices—"Yes."

Dr. Dowie—And get a cottage meeting in a neighbor's house. I want to see a thousand cottage meetings this year.

How John Alex. Dowie Once Gathered a Crowd.

Let me tell you a story, if I may dare to talk of myself. I very seldom illustrate my ministry by what God has done by me. I leave that to others, as you know. Nobody may say I am prone to illustrate my ministry by my own experience.

But while I am talking to you there comes up a story. I think I once told it to you, but it will bear telling again. I told it some years ago.

In the City of Melbourne, Australia, I was at that time, fool that I was, a member of a Temperance Society.

The most stupid thing in the world is to have a Temperance Society apart from Catholic Christianity.

The W. C. T. U. is the most stupid thing I know, in the way of temperance societies. I got through, long ago, with temperance societies. If there is anything more stupid it is the I. O. G. T.; and if there is anything superlatively foolish it is to see the two wings of that dear old goose, the Prohibition Party—the silver and the gold wings—solemnly marching up once in every four years to offer up some respectable old gentleman as a Sacrificial Lamb, much to the delight of the Devil and the Democrats.

If God Almighty has established a Church, it ought to be a temperance society. If it is not, then you will do very little with any other kind of temperance society.

A person said to me the other day: "Dear Dr. Dowie, we very much desire you to be the patron of our society."

I said, "What is it?"

She said, "It is a 'Good Habit Society.'"

I said, "In the Name of the Most High God, what is Zion?"

"Oh, this is to fight against bad habits."

I said, "Tell me some bad habit that we are not fighting, and I will have a lick at it."

This Church is an Anti-Liquor, Anti-Tobacco, Anti-Swine's Flesh, Anti-Oyster Society.

What evil is it not anti to? (Laughter.) The only thing that it is not is anti-Christian, although the religious press of the Apostate Churches are now everywhere displaying their

great "charity" by calling Zion anti-Christian, and identifying me with the Anti-Christ himself in some cases.

There was a miserable man named Diotrephes, "who loveth to have the preëminence," who rejected the Apostle John in his old age.

The tribe of Diotrephes is very extensive.

They would refuse to receive Christ Himself, and they do.

They have banished Him for an oyster supper, or a dance, in thousands of cases.

Sometimes they beseech Him to depart from their coasts when their pigs are in peril, as they always are where Zion comes. The Gadarenes are very numerous, and very swinish.

This Society is fighting everything that does not yield to God.

However, in those days I was a member of the committee of the Melbourne Temperance Society. I did not very often attend these meetings, but when I did attend, I sometimes found myself in the chair.

On this occasion I was in the chair. The reports were brought in from all parts of the great City of Melbourne, and they were most melancholy. The meetings were dwindling down.

I Refused to Put a Motion for Retreat.

One gentleman arose. He was a prominent politician and a great speaker on temperance. He said, speaking of a certain meeting down in South Melbourne, "I will not go any more. I have gone there twice and found no meeting."

The secretary said, "I move that that meeting place be discontinued."

I said, "Stop! I will get out of this chair. I will never put a motion that any meeting place shall be discontinued. You will have to find another chairman."

They said, "No. Stay in the chair. Tell us what you are going to do about it."

I said, "Have you no Fire in you? I would like to know why you cannot get a meeting down there? It is a large, populous district."

"Yes, but the people will not come."

I said, "If I went, they would come."

"Oh, yes; you could draw a crowd anywhere."

I said, "Do not let them know I am coming. Keep this place upon the programme, and I will take the next appointment. Just put down upon this programme, 'Supply', and announce that a speaker will come, but without the name."

I had a young doctor visiting me, and after supper one evening, some weeks later than the Committee meeting, I said, "Dr. G——, I am going to South Melbourne where nobody knows I am coming. I am going to have a big meeting."

"A big what?" he said.

"A big meeting in a place where they have not had any meeting for months. I want you to be there to take care of the door, and to keep the crowd back." (Laughter.)

He said, "I would just like to know how you are going to do it?"

"I am not quite sure yet, but you come and keep the crowd back from crowding in too much."

He came. We got down there and found a nicely-lighted little schoolroom, which held, I suppose, about three hundred. It was in good order, and the seats were all nicely arranged.

It was the winter, and there was a coal fire burning in the stove. The place was as clean as a new pin, and there was a bright young fellow there waiting, taking care of the place.

We went in and sat down. The janitor said, "I am afraid there will be no meeting tonight, sir."

"Oh," I said, "yes, there will be. There is a meeting announced."

"Yes," he said, "but it has only mentioned 'Supply,' and we do not know who on earth the fellow is who is coming. (Laughter.) People will not come for that. They do not come anyhow. There has been no congregation here for a number of weeks."

Great Faith in God's Prayer-Answering Power.

I sat still. Presently it was ten minutes past the time. I said to Dr. G——, "Now pray for the crowds who are coming." He laughed at me. (Laughter.)

I said, "There is no use of your laughing. The crowds are coming, sure."

I turned to the young man and said, "Are you a Christian?"

"Yes," he said.

I said, "Bow your head and pray. O God Almighty bless the great crowd which is coming into this place tonight, for Jesus' sake."

The young fellow looked at me.

I had been looking at a box that had been marked "Auctioneer." I had seen a bit of red flag peeping out. I said, "Got a flag in there?"

"Yes, sir."

"Got a bell?"

"Yes, sir."

"Get it out for me."

"Yes, sir."

"I am the Supply," I said.

He got out the bell. It was a great heavy auctioneer's bell.

I said, "Dr. G——, you stay here and take care of the crowds." (Laughter.)

I said to the young man, "Young fellow, you bring that flag along and wave it by my side."

"What are you going to do, sir?" he asked.

I said, "You will see."

I got out into the middle of the road and started. I began to ring the bell and shout, Fire! *Fire!!* FIRE!!! (Laughter.) FIRE! FIRE! (Applause.)

(The General Overseer's description of this scene was most dramatic. He ran across the platform swinging an imaginary bell of great size and springing into the air each time as he shouted Fire. The great audience seemed to see that exciting incident in the streets of Melbourne.)

I danced along that place until I came to where there was a saloon. I got in front of it and shouted Fire! A man came out and laughed until he held his sides. "Where is the fire?" he said.

I said, "On your nose. (Laughter.) It must have taken about twenty years of the Devil's fire to make your nose as red as it is."

"You better take care, young fellow," he said.

I said, Fire! Fire!

By this time I had the whole street out. (Laughter.)

A congregation of nearly a thousand had gathered in a few minutes.

I turned around to them and said, "How many of you are Christians? Put up your hands." Up went the hands.

"Stand aside, you ungodly people. Let the Christians out here. Form into threes." They did it just as if they were in Zion.

Some began to whisper, "It is Dowie. (Laughter.) No other man would do that in Melbourne. It must be Dowie."

I said, "Young fellow, go ahead with this flag." It was a red flag. It was an anarchist's flag. I did not think of that for a moment, but I got hold of the bell again. I started off, ringing and shouting as I went.

Presently I paused and said, "Pray."

How the Great Crowd was Controlled and Organized.

All were silent, as our prayer rose to God's Throne from that street.

Then I said, "Let us sing." I did not know what to sing and some one said, "Sing, Hold the Fort."

It was a blind street—no exit from it. We were at the blind end of it.

By this time we had a great crowd. But I wanted more.

I was going on to Clarendon Street, about three blocks off. We started in to sing "Hold the Fort," and I shall never forget how the small boys yelled, "See the mighty host advancing, Satan leading on." (Laughter.)

They had a high time, and I was so happy. When I got to the street corner, it seemed to me as if I had ten thousand people. I got upon a chair and talked to them. I said, "Come along back to the meeting place; give your hearts to God and sign the pledge."

Long before I got to the meeting place I found Dr. G—— overwhelmed. He said, "They have nearly choked me. (Laughter.) The place is full. What are you going to do with them?"

I said, "I will talk to them outside for a few minutes, then we will go in to the platform."

But I could not get in by the front door. I had to go around by a back door to get in. I suppose over a hundred persons gave their hearts to God. Several hundred signed a Christian Temperance pledge which I offered, and when I left that place that night there were hundreds waiting to thank me.

Cannot you ring a bell? Have you enough Fire in you? If

you have this Fire, why not "cast it" on the Devil's work all around you—setting fire to his strongholds?

"Well," you say, "everybody cannot do what you do."

You can all ring a bell. You can shout Fire! If they ask you where it is, and you see a bright red nose on the face of that criminal of criminals, a saloonkeeper, you can tell them just where it is. You can also tell them what I told them, that they were selling it, Liquid Fire and Distilled Damnation. You can tell them where it leads people, and surely you can get people saved.

It is About Time We Had More of God's Holy Fire.

Our enemies in the press, with their usual devilishness, had the audacity the other day to suggest that it was a "Dowieite" who had burned down the two neighboring churches. Vile falsehood that! But for all the good that some of them have been doing, they might as well be burned down. One of them was a Hotbed of Masonry, and the other a quiet Social Club. But I was sorry to see such fine and costly buildings destroyed. In time we might have captured them for God and for Zion, as we did this building, which was once a church of the same kind.

I think if God's people were forced out into the streets and lanes of the city, and were compelled to go from house to house and street to street and lane to lane, it would be better for the Gospel, and better for the Church.

If you do not accomplish something, some of you, I intend to cast Fire upon you. I earnestly ask God for Christ's sake to send the Holy Ghost and let you feel what it is to be on fire for God.

"Oh Doctor," says one, "I have to stay at home to take care of this, that or the other thing."

If you intend to give up the work of God for that, I think we will have to pray God Almighty to permit that thing to be burned up so that you will not have to stay at home. If you do not behave better, God will let the Devil burn that up.

A man told me one night that he could not be a member of Zion's Seventies because he had to stay at home to take care of his house. Within a week of that time, while he was sleeping in his house, it took fire and he barely escaped with his life. He got outside with only a portion of his clothes on, and just a blanket or two thrown around his family. He thanked God Almighty that they were saved from a terrible death; but all the property he had in the world was lost.

A young man and woman now in this meeting told me they could not come in and take part in this work because they had a house near this city, and had to take care of it. God Almighty permitted the Devil to burn that house down one day. They are here today, thankful to God that they were not in it when it was burned. They are thankful to God that they are in Zion. They are on the way to become more prosperous, I believe, in every way, than they were before, and they are headed, like thousands here, for the coming Zion City.

If you begin to say that you cannot serve God because you have dishes to wash or little things to look after—if you cannot find some time to do God's work, God will let the Devil smash all your bric-a-brac of every kind.

He will permit the Devil to take away the things which are keeping you back from the work in Zion Seventies and otherwise.

I Desire to See This Baptism of Fire in This Church.

I want it everywhere. I want it to be extended—a Fire of Love, love from God for man which will destroy evil and do good.

Who maketh spirits His messengers;
His ministers a Flaming Fire.

Today there are some who are to be baptized in water. That Baptism into the Name of the Triune God is a Baptism of Fire.

God the Father, God the Son, God the Holy Ghost make the Triune Consuming Fire.

One of the fiercest flames which can be kindled upon this earth today is when oil, air and water mingle.

Perhaps Barr's story in a recent magazine is not so very far out. Barr suggests the thought that, in the course of time, nitrogen will be taken out of the air, and only the oxygen will be left.

He shows, as a matter of wit and fun, how a company was formed to take the nitrogen out of the air and make all the foods of the world out of it. The consequence was that this vast trust had taken nearly all the nitrogen out of the air.

People were stimulated and intoxicated by the protoxide of nitrogen, or laughing gas, and they were laughing about everything. They were buoyant and jumping about.

One day the whole atmosphere took fire, and the whole population of the globe was destroyed save seven women on the Hudson River, and seven men in England. These fourteen had gotten into a place where they kept a little nitrogen stored. These men and women were eventually married, and from them the world was repopulated.

It was a foolish story. I happened to see it the other day when I was traveling, and read it. Yet there is this truth in it: It is a scientific fact that if you could take the nitrogen out of the air today, this world and all that is in it would take fire and be consumed.

I want a Divine Fire to be kindled. I want the Devil's Nitrogen out of you. I want the Divine Oxygen in you.

If That Fire is Kindled It Will Burn Throughout the World.

Multitudes of people will catch the Heavenly Fire, repent of their sins, trust in their God, obey Him in Baptism, and live the Holy Life which God demands His people shall live. This world does not belong to the Devil. The Devil has usurped it.

It does not belong to the denominations. They think they own it, but "the earth is"—whose?

Audience—"The Lord's."

Dr. Dowie—"And the fulness thereof;
"The world, and they that dwell therein.
"For He hath founded it upon the seas,
"And established it upon the floods."

All those who are candidates for water Baptism, now stand. (About thirty persons arose at the right of the platform.)

I will ask all those in this room who will not be afraid, God helping them, of the Baptism of Fire, and of the Holy Ghost, please to stand. (The greater part of the audience arose.)

Is it your desire to be baptized in the Holy Ghost and in fire? Can you say it is?

Audience—"It is."

Dr. Dowie—Then pray.

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Take me as I am. Make me what I ought to be. Cleanse me. Enable me to do right to any whom I may have wronged; to repent, to restore, to confess, to do right to all men and in Thy sight. Give me Thy Holy Spirit, as the Quickening Breath, as the Water of Life, as the Holy Oil, and as the Living Fire. Purify me. Help me to carry this Fire into all I do—the true Fire of Divine Love, destroying evil, doing good for Jesus' sake. (All repeat the prayer, clause by clause, after Dr. Dowie.)

Dr. Dowie—Did you mean it?

Audience—"Yes."

Dr. Dowie—Then may God answer that prayer, and let the people say—

Audience—"Amen."

The General Overseer then requested all who had been baptized by Triune Immersion to arise. About two thousand persons stood to their feet. After requesting them to again be seated, the General Overseer requested all who had not been baptized by Triune Immersion, who believed it to be their duty to obey God, to arise. Many stood up. Then the call came, "Obey God now and be baptized." In ones, twos and threes, sometimes in families, the candidates came forward, as the audience sang the Consecration Hymn. Then the General Overseer gave his charge to the candidates, and sixty-six signified their desire to be baptized by Triune Immersion.

After the charge to the candidates for Baptism, the meeting was 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 Christ; faithful is He that 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.

THE ANSWER to prayer comes when we rest in the Lord—when we stop putting forth effort and trying to work ourselves up into a certain frame of mind, and get into the stillness with God. Always expect an answer when you offer a prayer and do not offer it until you do.—Extract from Notes of Teaching of General Overseer in Assembly Room of Zion Home, preserved by a Deaconess.

ZION CITY BANK.

By Deacon C. J. Barnard.

No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and Mammon.

Notwithstanding these plain words of Christ, there are hundreds of God's children who are keeping company with Mammon simply for profit.

Many persons when they were serving the god of this world paid their money for pleasure into the treasury of Mammon and felt there was no loss.

When the Spirit of God transformed them from worldly, pleasure-loving and selfish beings into God-fearing and obedient Christians, then every talent and all earthly possessions were consecrated unto the service of God.

The early Church, possessed of the gifts of the Spirit and controlling large sums of money, became a mighty power for God.

And the true Church of today, thanks be to God, is having the gifts of the Spirit restored and is becoming possessed more and more of the gold and silver so long controlled by the worshipers of Baal.

We rejoice that so many of God's people find it a pleasure to place their money in our keeping, and feel so secure, as many of them have expressed themselves.

We continue to receive money on deposit and for investment from all parts of the United States and Canada.

One dollar is a small sum, but if placed in our Savings Department it entitles you to a regular bank book and four per cent interest.

Jesus said: "Then wherefore gavest thou not My money into the Bank, and I at My coming should have required it with interest?"

There is only one Bank for Zion. It matters not where you live, Zion City Bank is your Bank, and you are not loyal if you do not patronize to your utmost ability your Bank.

We are now issuing Bank Money Orders available in all parts of the United States and payable through the Chicago Clearing House, at less cost than other methods.

The cost of money orders is as follows:

For orders for sums not exceeding $10	5 cents.
Over $ 10 and not exceeding $ 50	10 cents.
Over $ 50 and not exceeding $100	15 cents.
Over $100 and not exceeding $500, per $100	15 cents.
Over $500 and upward, per $100	10 cents.

We are equipped to transact banking business in all its departments. We open checking accounts for persons residing in all parts of the United States. Checks drawn on this Bank are payable at par through the Clearing House of this city.

Our Foreign Exchange Department can supply drafts on all the principal cities of the world, at reasonable rates.

We shall be pleased to correspond with our friends who may wish to make investments. Do not seek for investments from the world when Zion offers good six per cent paying Bank and Land Association stock.

Persons wishing to send us a message by telegraph are requested to use either the Western Union Telegraph Code or Liebers Code.

The following table will show the value of some coins of foreign nations:

	Cents.
Austria-Hungary, gold crown	20.3
British Possessions (except Newfoundland), gold dollar	100.
China, Haikwem silver tael	70.3
China, Shanghai silver tael	63.1
Cuba, gold and silver peso	92.6
Denmark, gold crown	26.8
France, gold and silver franc	19.3
Mexico, silver dollar, or peso	46.4
Norway, gold crown	26.8
Russia, gold ruble	51.5
Sweden, gold crown	26.8

Dollars saved and placed on deposit account in our Savings Department will, if persistently added to, be the means in the years to come of doing much good.

Russia, backward in the development of her resources, may yet because of vast resources dominate the Eastern Hemisphere as a money power. The Imperial Bank, which is virtually a department of the Russian Treasury, has a capital of 50,000,000 rubles. The policy of the government has for a long period been to accumulate gold until the amount exceeds 1,000,000,000 rubles, more than guaranteeing the paper circulation.

The United States has at last been placed on a sound basis financially, and will now enjoy a period of prosperity such as we have never yet experienced.

The amount of national bank notes outstanding April 1st was $270,953,068, against $249,434,878 on March 1st; an addition during the month of over $21,000,000.

The total amount of gold and silver bullion in the principal European banks on April 6th was £392,507,645.

The receipts of our government exceeded the disbursements in March by over $16,000,000.

Light does not give life. You can have intellectual light and have more death because of it. There never was more intellectual light in Greece than in the Golden Age of Socrates, but it was accompanied by unspeakable vices and moral degradation.—Extract from Notes of Teaching of General Overseer in Assembly Room of Zion Home, preserved by a Deaconess.

ARABIC VERSION OF "DO YOU KNOW GOD'S WAY OF HEALING."

We have received the following translation of one of the tracts written by the General Overseer, into the Arabic language. The beautiful work was done by Rev. Hermann Harris, a missionary at Alexandria, Egypt, who, with his wife, has been for a long time in correspondence with Zion. Mr. and Mrs. Harris have also distributed much Zion Literature in their field. We gladly reproduce this version of a tract which God has greatly blessed in several tongues, praying that it may prove a Message from God to many where the Arabic language is spoken. A. W. N.

الثالثة بالدهن بالزيت بواسطة شيوخ الكنيسة وصلاة الايمان حسب تعليم يعقوب الرسول ص٥ ع ١٤ الرابعة بوضع الايادي من احد المؤمنين الذي دعاه الله لهذه الخدمه واعطاه موهبة الشفا حسب وعد الرب مر ص١٦ ع ١٨ وفي محلات اخرى

(ا) لكن هل الناس يشفون من امراضهم بهذه الطريقة في الوقت الحاضر

(ب) نعم الوف من المرضى تحصلوا على الشفا بهذه الطريقة انا نفسي وضعت يدي على مئات من الالاف من المرضى وقد ظهرت قوة الله في ابراء عدد كثير جداً وكثيرون هم يشهدون اليوم بذلك في بلاد كثيرة الذين بلغت شهادتهم الى الجمهور وهم مستعدون لاداء الشهادة في اي وقت وخدمة الشفا هذه اخذ بعض المسيحيين يمارسونها الان في جهات كثيرة من امريكا واوربا واستراليا وجهات اخرى

(ا) كيف اتحصل على الايمان الضروري لنوال الشفاء. الايمان الذي انا اعلم انه يعوز لي الان

(ب) انه مكتوب ان الايمان بالخبر والخبر بكلمة الله رو ص١٠ ع ١٧ ان كنت انا انما اتقصد تعليم كلمة الله بخصوص موضوع الشفا هذا وانا بكل قلبي ادعوك للحضور الى هذه الجمعيات لانها انما مفتوحة للجميع بدون مقابل لان هبات الله كلها اعطيت مجاناً والخلاص هو اول هذه الهبات الذي بدونه لا يمكن ان تشفى بالايمان بيسوع وكل مصاريف هذا الشغل من تبرعات الشعب الذي باتي ان هذه الجمعيات ولكننا نرحب بالفقرا الذين ليس لهم شيء يتبرعوا به كالاغنياء بدون تمييز

(ا) هل انت تمارس هذه الموهبة وتفتقد المرضى وتضع يدك عليهم

(ب) نعم اذا اقتنعت بان عندهم الاتكال الكامل على الرب وحده لاجل الشفا ولكن نحن لا ندعي بان لنا قدرة على شفاء اي شخص لان قدرة الشفاء لله وحده ونحن نصلي لاجلك لعلك تهتدي الى المسيح مخلصك من كل خطية ومطهرك من كل شر وشافيك من كل مرض وحافظك في الطريق الى السماء وصاحبك وكنزك للحياة الحاضرة والعتيده

اعلان

من كان مقيداً بالامراض الجسدية واراد ان يشفى منها فعليه ان يحضر في الاجتماع العربي كل يوم اثنين الساعة ثمانية مساء وايضاً كل يوم احد الساعة عشرة ونصف صباحاً عند المبشر هرمان هرس نمرة ٦ في شارع الاسبتالية المبرية باسكندرية

يقدر ان يصدر من السماء ما يخالف الطهارة فهناك لا توجد امراض

(ا) هذا بخلاف كل التعليم الذي قبلته في كل ما مضى من حياتي من المعلمين والكنائس هل انت بالتاكيد تفتكر بان ما تقوله هو حق وما يقولونه هم هو باطل في هذه القضية

(ب) ليست المسألة هي المقابلة بيني وبينهم بل المسألة هي الاعتماد على ما تقول كلمة الله الذي قال في جميع الاجيال فاني انا الرب شافيك خر ص١٥ عد ٢٦ وعلى ذلك تفعل خطية لو قلت بانه هو المفسد لشعبه

كل المسيحيين الحقيقيين يجب عليهم ان يصدقوا الكتاب المقدس وغير ممكن ان نؤمن بان الخير والشر الصحة والمرض بالخطية والقداسة تصدر جميعاً من الله فاذا كان الكتاب المقدس بالحق يعلم هذا لا يمتنكا مطلقاً ان تصدق قول المسيح ان لا تقدر شجرة جيدة ان تصنع ثماراً ردية ولا شجرة ردية ان تصنع ثماراً جيدة متى ص٧ عد ١٨

(ا) لكن حتى اذا سلمت لك بكل ما قلته اليس صحيحاً بان مواهب الشفاء رفعت من الكنيسة وليست موجودة الآن

(ب) كلا مواهب الشفاء ما رفعت قط من الكنيسة ولن ترفع ابداً من كنيسة الله الحقيقية لانه مكتوب لان هبات الله ودعوته هي بلا ندامة رو ص ١١ عد ٢٩ يوجد تسعة مواهب معطاة من الله الى كنيسته مذكورة في اول كو ص ١٢ عد ٨ الى ١١ وجميع هذه المواهب هي بالروح القدس وعليه يكون طالما الروح القدس موجود في الكنيسة يجب ان جميع المواهب تكون موجودة ايضاً وعدم ممارستها هذه المواهب ليس بدليل على عدم وجودها ولكنه دليل على تقصير خدام الكنيسة في الايمان واما المواهب جميعها فهي محفوظة منه بالروح القدس وليس بالكنيسة

(ا) ماذا حينئذ ينبغي للمسيحي ان يفعل عند ما يحصل به مرض

(ب) ينبغي له ان يطيع امر الله ويطلب منه غفران الخطية التي ربما سببت له هذا المرض ويسأله ايضاً لاجل الشفاء في الحال والشفاء يتحصل عليه الانسان من الله باحدى اربع طرق الاولى بصلاة الايمان فقط بدون احتياج الى خدام الكنيسة مثلما فعل قائد المئة المذكور في متى ٨: ٥

الثانية بصلاة اثنين من المسيحيين متفقين بايمان بحسب وعد المسيح مت ص١٨ ع ١٩

هل تعرف طريق الله في شفاء الامراض الجسدية

عرّب عن الانكليزية

للقس يوحنا اسكندر داوي

لنعتبر ما يأتي من الكلام على طريقة مجاورة بين القاري المشار اليه بحرف ا وبين الكاتب المشار اليه بحرف ب

(ا) ما معنى هذا السوال هل بالحق تفتكر ان لله وسايط خصوصية في الشفاء في هذه الايام التي يمكن للناس ان يعرفوها وينتفعوا بها

(ب) نعم هذا هو عين مقصودي واتمنى لك كثيرًا ان تعرف طريق الله في الشفاء كما عرفت من منذ زمان طويل

(ا) ما هذه الطريق على حسب رأيك

(ب) الاولى بك ان تقول من هو طريق الشفاء لانه هو شخص وليس شيئًا من الاشياء فاجاوب عن سؤالك من كلام هذا الشخص نفسه « انا هو الطريق والحق والحياة لا ياتي احدٌ الى الاب الاَّ بي »

هذه الكلمات نطق بها سيدنا يسوع المسيح ابن الله الازلي الذي هو مخلصنا من خطايانا وشافي امراضنا ايضًا

(ا) لكني كنت افتكر ان المراد بهذه الكلمات الخلاص من الخطية وكيف انت متاكد انهُ يراد بها ايضًا الشفاء من الامراض

(ب) لانهُ لن يتغير هو هو امس والَيوم والى الابد هو قال انه اتى الى هذا العالم ليس ليخلصنا فقط بل ليشفينا ايضًا لو ٤ : ١٨ وهو فعل هذا لما كان على الارض وبما انه لم يتغير فهو اليوم ما زال قادرًا ومريدًا وطالبًا ان يشفينا

(ا) لكن الان ليس كما كان في ذلك الزمان اذ المسيح قد فارق العالم بالجسد

(ب) كلا لانه قال ها انا معكم كل الايام والى انقضاء الدهر وعلى ذلك يكون معنا الان بروحه القدوس بمقتداه ما كان معنا وقت ظهوره في العالم

(ا) الم يكن قصده في صنع الايات فقط ان يبرهن للعالم انه ابن الله

(ب) كلا بل له بعد قصد اعظم من هذا هو شفاء المريض الذي اتكل عليه حتى يبين لنا انه اتى ليموت ليس عن خطايانا فقط بل وعن امراضنا ايضًا ولينقذنا منها جميعًا

(ا) اذا كان الامر كما ذكرت فتكون الكفارة التي قدمها لاجل شفاء الامراض كما هي لاجل الخطايا هل تقدر تبرهن لنا ذلك من الكتاب

(ب) نعم يمكني ذلك لانه يوجد شواهد كثيرة اولا اش ٥٣ : ٤ و ٥ لكن احزاننا حملها واوجاعنا تحملها ... وبجبره شفينا ثم متى الانجيلي اقتبس هذه الايه واراد بها الشفاء من الامراض الجسدية مت ٨ : ١٦ و ١٧ وجميع المرضى شفاهم لكي يتم ما قيل باشعيا النبي القايل هو اخذ اسقامنا وحمل امراضنا

(ا) لكن الا تفتكر بانه قد يكون المرض بارادة الله في بعض الاحيان لاجل خيرنا ولذلك ربما ان الله لا يريد شفاءنا

(ب) كلا هذا هو محال لان الامراض بكل انواعها من اعمال ابليس وغير ممكن ان تكون ارادة الله اعمال ابليس لان المسيح جاء لينقض اعمال ابليس ١ يو ٣ : ٨

(ا) هل تعني بقولك ان كل الامراض هي من اعمال ابليس

(ب) نعم لانه لولا وجود الخطية التي سببها ابليس فما كان يوجد مرض ابدًا ويسوع ما قال قط لاحدٍ ان المرض هو عمل الله او بارادته بل قال عكس ذلك

(ا) هل تقدر تبرهن لي من الكتاب بان المرض والضعف هما من اعمال ابليس

(ب) نعم يمكني ذلك بكل سهولة انظر في متى ٤ : ٢٣ و ٩ : ٣٥ ترى انه لما كان المسيح على الارض في الجسد هو شفى كل مرض وضعف في الشعب ثم اذا قابلت هذا بما جاء في اع ١٠ : ٣٨ ترى ان بطرس الرسول خبر بان يسوع كان يجول يصنع خيرًا ويشفي جميع المتسلط عليهم ابليس لاحظ بان جميع الذين شفوا وليس البعض فقط كانوا يقاسون العذاب تحت سلطان ابليس الشرير

(ا) لكن هل لا ياتي المرض بعض الاحيان من الله

(ب) كلا لا ياتي المرض من الله ابدًا لانه سبحانه طاهر والمرض غير طاهر ولا

CHEERING WORDS FROM ZION'S GUESTS

NOTES FROM ZION HOME

THE regular Praise and Testimony Meeting held in Zion Home, Saturday evening, April 7, 1900, was conducted by the General Overseer.

After the usual opening exercises, the States represented were enumerated and found to be nineteen in number, as follows:

California, Colorado, Illinois, Indiana, Iowa, Kansas, Louisiana Michigan, Minnesota, Missouri, New Jersey, New York, North Dakota, Ohio, Oregon, Pennsylvania, Tennessee, Virginia, and Wisconsin.

The following countries were also represented:

Australia, Austria, Canada, China, England, Japan, and Scotland.

DEACONESS JENNIE PADDOCK, Matron of Zion Home of Hope, 18 East Sixteenth Street, said: "Ten years ago the seventh of next August, God, in His great mercy and love, instantly healed me of a fibroid tumor, and restored me to perfect health, through the prayer of the General Overseer. Twice since then I have been sick, but God has speedily healed me.

"Zion Home of Hope was a year old the ninth of January. During that time we have had nearly a hundred girls. Out of that number, we have known of only five who have gone back into sin. About twenty-five became members of the Church and were baptized. A great many have been sent home to their parents, who did not know where the girls were. Many of them have been saved and healed.

"One deaf and dumb girl was healed so that she could hear quite well, and was learning to talk. She became a mother while in the Home. She is now married to a deaf mute who is very good to her. He said, 'I was once a poor sinner, as Mattie was. The Lord saved me, and He has done the same thing by Mattie. The little boy needs a father; she needs a home, and I need a wife. Why should I not make her my wife?' She has made him a good wife.

"Those girls get healing so much quicker than Church members because they come in simple faith, with no doubts or fears.

"I praise God for Zion Home of Hope. I believe He raised me up that I might work for Him.

"We are outgrowing our Home. It is about as full now as it can be, so we are asking God to give us a larger home. Pray for us."

REV. F. A. S. MERCER, Elkhorn, Manitoba, Canada, said: "For the last two years God has given me definite teaching on Divine Healing. Since that time I have been dissatisfied with the Church I was in. I have been looking for the place where I could preach the Gospel of Jesus Christ. I thank God it was through LEAVES OF HEALING I heard of Dr. Dowie and the blessed work which he is carrying on here. I believe that God has led me to this place."

General Overseer—We are very glad for our brother, who has come out of the Church of England.

H. W. HULLINGER, New Orleans, Louisiana, recently connected with the Young Men's Christian Association as Physical Director, said: "I come with joy and rejoicing in my heart to Zion. I thank God for Zion. Zion will be a blessing to the whole earth."

General Overseer—Evangelist Cantell was associated with our brother as Secretary of the Young Men's Christian Association, in New Orleans. We first got the Secretary, then we got the Physical Director. May God give us the whole outfit.

I am very glad, indeed, that the Lord is blessing the young men. I was so delighted last Sabbath Day as I looked over the audience, and noticed the increasing number of young men. I began to pray, about a year ago, that Zion should more definitely reach the young men. They have been very much on my heart.

Last Lord's Day afternoon I seemed to see the young men stand up to the number of at least a thousand. Two thousand out of 3000 there were men, and one-half were young men from eighteen to thirty years of age.

The two young brothers who have just spoken have half a century before them in Zion, if they are faithful. Brother Mercer has come from Manitoba and our Brother Hullinger from New Orleans. Just think of the stretch of country between. There they are, sitting side by side. It shows you how Zion reaches away into the Frozen North, and into the Sunny South.

In Central Zion Tabernacle we have counted something like thirty-seven or thirty-eight distinct nationalities at one time.

DEACONESS MARIE BRIEGER, Meran, Austria, said: "I should like the Secretary of the Young Men's Christian Association in Vienna won for Zion. He is a very excellent worker, but he cannot understand Zion. Pray that he may be convinced of the truths of Zion."

General Overseer—Father in Heaven, for Jesus' sake reach that young man in Vienna, and compel him, by Thy Holy Spirit, to open up the way for Zion in that great city, for Jesus' sake.

Deaconess Brieger—"My heart is always full of praise in Zion. The best days of my life have been spent here. I should like to become useful to Zion. I should like to get His Holy Spirit to learn the English language."

General Overseer—Deaconess Brieger as the translator of LEAVES OF HEALING is useful. God is wonderfully blessing the German LEAVES. I am quite encouraged.

MRS. LOUISA M. SMITH, Buffalo, New York said: "About six years and eight months ago I was afflicted with rheumatism and dropsy. The first time you prayed with me I got blessing, and a few days after I got rid of the dropsy, and soon gave up my crutches.

"My two sons took sick. My husband was away. The neighbors said I would be arrested if I did not get a doctor. I trusted in God and sent to Dr. Dowie for prayer. They did not get quite well until I knelt down by the bed and asked God to heal them.

"I am still a little lame on my right side, but I am well all over."

DR. C. POWERS, Kenosha, Wisconsin (formerly of McNairy, Tennessee), testified to blessing and healing received through the teaching of Zion.

DR. CHARLES B. HANSON, Zion Home (formerly of San Luis Potosi, Mexico), said: "I thank God for LEAVES OF HEALING. I began the study of medicine to become a Medical Missionary, principally to do good to humanity. I thought it was a work which God blessed, but I found out I was mistaken. LEAVES OF HEALING showed me the true light.

"Since I have been in Zion I have sent LEAVES OF HEALING to my brother. He has been converted.

"Physicians today are experimenting on people with tuberculosis. The treatments they use are terrible. The latest remedy is a hypodermic injection of beechwood creosote, and sweet oil. After the injection, the suffering is intense. It is wonderful that they ever recover from the treatment. The latest treatment for cancer is red-hot soldering irons to burn the cancer out.

"I thank God for this teaching, and hope to be used of God to extend His Kingdom."

EVANGELIST SARA LEGGETT-BROOKS, Zion Home (formerly of Malcolm, Ontario, Canada), said: "I thank God for LEAVES OF HEALING. I was brought to Zion on a stretcher 500 miles from Canada, and was instantly healed when Dr. Dowie laid hands on me.

"Previous to my coming to Zion I had my pastor, a Methodist minister, anoint me. He talked a great deal about Divine Healing until he found I had given up medicine; then he went against me.

"When I went home, my sister and I went to his church to testify. I told how my pastor was the first to call my attention to Divine Healing. He turned pale, because, in the meantime, he had been talking against Divine Healing and against Zion."

DEACON E. S. ANDERSON, General Recorder, Zion Home, said: "I was a member of the Methodist Church for thirteen years. My experience as a young man was very little changed after I joined the Church. I was allowed to attend theaters, and do other things which were wrong. In my first six months in Zion I learned more of salvation than in all of my thirteen years' experience in the Methodist Church.

"The minister who received me into the Church, about a year or so later, when he came to leave, applied to the trustees of the church to give him a certain letter. He had been paid a salary of $1,200 a year. He asked them to send him a letter stating that he had received $1,500 a year, which they did. To their surprise the letter came back through the hands of a lawyer to collect the additional $300 a year on his salary!

"When I came to Zion my wife was very sick. She had not been out of bed for five months. I brought her here in a cab, and carried her upstairs in my arms. At the end of a week she walked out, rode down to the Tabernacle, was baptized, and took the street car home. The Lord has given us a dear little baby which is now a year old."

O. L. SPRECHER, Private Secretary to the General Overseer, told of blessings received during his five years' association with Dr. Dowie, and how his love and esteem had grown with each succeeding year. He also told of blessing to his family. His father and two brothers were saved through the teaching of Zion, and an uncle, after having spent many years in the service of the Devil, gave his heart to God, and came with his daughter to Zion for Baptism.

DEACON A. F. LEE, Zion Home, Recorder of Zion's Seventies, told of the ladies of a certain Episcopal Church having a "Christ's euchre party for the benefit of the Church."

The General Overseer told of a Halloween ghost party held in an Episcopal Church, as a result of which a young lady took cold and died.

ELDER EUGENE BROOKS, Victoria, British Columbia, said: "The Methodist preacher in Victoria, who preaches in a $100,000 church with a $60,000 debt on it, was the man who most grossly insulted two of Zion's Seventies. He has been recently preaching a series of three sermons against Dr. Dowie and Divine Healing. He has in his Church a man, superintendent of the Sunday School, who corrupted and ruined three young ladies, one of them a cripple.

"In that same town a Methodist preacher had delirium tremens for a week."

The meeting was then closed with the benediction.

—THE—

COMING CITY.

A FORTNIGHTLY PAPER TO PROMOTE THE INTERESTS OF

ZION CITY.

Edited by the REV. JOHN ALEX. DOWIE.

This paper will consist of at least sixteen large pages, treble columns, 11 x 16 inches, similar to *Harper's Weekly* in form.

It will be profusely illustrated.

Principally, it will deal with THE PRINCIPLES OF ZION CITY;

NEWS OF PROGRESS IN ALL DEPARTMENTS;
AND FACTS AS TO ZION INDUSTRIES, ETC.

Editorially, attention will be given to Events of the Day; ecclesiastical, political, social, and commercial—from National, International and Religious standpoints.

Information as to Zion's Financial Institutions, etc.

Special Articles will be published on Labor and Cooperation and Profit-sharing.

ADVERTISEMENTS OF APPROVED CHARACTER

Will be Received and Published at Regular and Special Rates.

Subscriptions will be Received for 6 Months, 13 Issues, for 50 Cents, Prepaid

Single Copies, Five Cents Each.

It is expected that the first issue will be ready on May 16th.

PLEASE FILL UP THE FOLLOWING SLIP, and Send for at least ONE COPY.

Manager Zion Publishing House,
1207 Michigan Avenue, Chicago, Illinois.

I hereby enclose $ ..... for ..... copies of THE COMING CITY *(fortnightly), for six months, beginning May 16, 1900.*

Name .....

Street and Number .....

Town or City .....

State .....

NOTES OF THANKSGIVING TO ZION'S GOD

Extracts From The General Overseer's Correspondence

Compiled by O. J. Sprecher, Private Secretary

NOW KNOW I that the Lord saveth His anointed;
He will answer from His holy heaven
With the saving strength of His right hand.—Psalm 20:6.

IF THE editor and the friends of the *Ram's Horn* have been looking for their predicted "doom" of Zion, they must have become weary by this time; for it must appear to even the enemy that Zion moves grandly on irrespective of the recent attacks in that paper and all the wicked attempts of the enemy to destroy her.

Had there been any possibility of the enemy shaking Zion, he would no doubt have accomplished something through the attack of the *Ram's Horn*. But that "which cannot be shaken remains"—Zion.

There has not been the slightest evidence of any decrease in the correspondence, but, on the contrary, it has been increasing all the time and additional helpers have had to be called to take care of it.

Numerous letters have come, filled with the most loving expressions of confidence in the General Overseer and Zion, and at the same time deploring the *Ram's Horn* articles.

In all the mail we have not seen one letter stating that the writer wished to withdraw from fellowship in the Christian Catholic Church because he has been influenced by the so-called "exposure" in the *Ram's Horn*. On the other hand, there have been a numbers of persons who have said they felt it to be right for them to send in their applications for Church fellowship just at this time to show that the said paper had no weight with them.

One copy of the *Ram's Horn's* attack on the General Overseer was received a few days ago with markings all through it, showing that the reader had carefully weighed all that was said against the General Overseer and Zion, and the result is found in the following words written across the first page: "I shall join Dr. Dowie's Zion in spite of all this."

Expressions like the following, from a letter received a few days ago from South Dakota, have been quite common in the correspondence:

We have a strong desire to live in Zion City.

I would not be afraid to send a cool million if I had that much, regardless of all the warning we have had from the *Ram's Horn*.

May God be with you in your good work and spare your life for a good many years to come.

From all the ends of the earth come the cries, "Pray for us."

Testimonies to answers to prayers in connection with the saving and healing of the sinful and sick come in abundance, and we again record some herewith to the glory of God.

The story of how God continues to bless those who are faithfully bringing in their tithes and offerings into Zion's Storehouse is being constantly told in spoken and written statements like those in the following letter:

Material Blessings Follow Obedience in Tithing.

Writing from —— Avenue, Chicago, under date of April 1, 1900, a member of the Christian Catholic Church says:

I again thank God for many blessings.

Mother and I had some ailments. We were blessed and healed. I started to give my tithes when you first announced it. I was getting small wages at the time. I had been working for one man many years. Now I have been promoted and receive a larger salary. I have been promised another increase.

I gave the LEAVES with mother's testimony to my employer. He thinks it wonderful. He knows I go to Zion Tabernacle and talks about Zion sometimes. He is very respectful to me.

It pays to do your duty unto God.

Thank you very much for your kindness.

May God ever bless your family.

God Hears Prayer in Behalf of Little Child.

CRESTLINE, OHIO, April 2, 1900.

DEAR DR. DOWIE:—We sent a message to you about seven o'clock Friday evening, requesting you to pray for our little child, who had a very high fever.

About half-past ten she sat up and played, and the fever was just about gone. Before that we could not rouse her up.

Thanking you for your prayers, and giving all the praise to God, I am

Faithfully yours in Jesus, (MRS.) H. L. BROWN.

Prayer Offered by God's Servant. Sickness Disappears.

PONTIAC, ILLINOIS, March 30, 1900.

REV. JOHN ALEX. DOWIE,
1201 Michigan Avenue, Chicago, Illinois.

Dear General Overseer:—Accept thanks for your letter of the 16th inst. in return for my telegram of the 14th.

I feel impressed to write you this testimony.

Our little daughter, Marie, took sick with high fever, sore throat, and a very bad cough, the night of the 12th.

The next morning we noticed a little breaking out on her. We did not know what it was, but thought it measles.

The morning of the 14th her fever was very high, and she was broken out very badly and eyes swollen.

That morning we sent you a telegram to pray for her.

The good Lord heard your prayer and most wonderfully healed her, for in a short time the fever left her and the cough was almost entirely gone.

She fell into a sweet sleep and slept almost all day.

In the morning the measles had almost disappeared.

Some of the folks who came in to see her remarked that they would be afraid that they had gone in on her. I told them if I had been trusting any one but God I would be frightened, but I was not, for I knew God had healed her.

Her appetite came back and she wanted to get right up, but we thought it best for her to remain in bed for a short time, as there was a cold wind blowing hard at the time.

We praise God for His goodness to us and give Him all the glory.

We cannot thank you enough for your kindness and prayers and for the teaching we receive through LEAVES OF HEALING.

May God's richest blessings be showered on you and yours, and may He guide and keep you many long years.

Enclosed you will find application for membership for her. This was her desire. She is eleven years old. She has been a member in the M. E. Church since she was seven years old.

How God has been blessing me by answering my prayers. Our only son, Ira, sent in his application also this week.

It does not seem to me that I ever knew what persecution was until I got into this beautiful light and began to do something for my blessed Lord. I do not think I ever had an enemy before, not even in my school days. I was always instructed to treat others as I would be treated.

Oh, how it does hurt to be accused of things of which you are not guilty.

The Lord will not leave us in their hands or condemn us when we are judged. The Thirty-seventh Psalm has been such a stay to me. I find so many promises that give me strength and courage.

I read in 2 Timothy 3:12 these words: "All that will live godly in Jesus Christ shall suffer persecution."

My dear Saviour's life comes before me as never before. It seems to bring me closer to Him when I think of His sorrow and persecution by this sinful world.

I think sometimes if it were not for His blessed promises to guide us, I could not stand; but I do know that He is constantly with me and is my stay in time of trouble.

How it makes my heart ache when I hear of the persecutions and falsehoods against you, God's servant, who so often pray for our dear ones, and through your prayers God hears and heals.

While we have His approval, we can rest securely in His love, no matter what the world may say.

May He give you wisdom and strength to carry on this glorious work until all the world shall have received the light.

Yours faithfully in Christ, (MRS.) W. P. PORTER.

Disabled by Severe Injury. Healed by Power of God.

8506 VINCENNES ROAD,
CHICAGO, ILLINOIS, March 31, 1900.

REV. JOHN A. DOWIE.

Dear Pastor:—I wish to tell you and all the world how much God has done for me. Although I seemingly forgot Him, He did not forget me.

I suffered for ten days, and when I came to Him and asked forgiveness and asked to be prayed for by the Elder, He answered and I was instantly healed, March 12th.

On our way to Central Zion Tabernacle the 4th of March I fell, and at first could not rise.

Ethel, my grandchild, and Etta helped me to get up, but I could not stand straight. Then Mr. Kenyon and wife came, and we bowed our heads while he asked God to give me strength to get to the Tabernacle.

A request for prayer was sent to you. I went into the gallery and took a seat, but was very restless. I stayed until you had finished the *Ram's Horn*.

With much difficulty I got down the stairs and to the car.

I suffered much for over a week. There was a large lump on my spine and a large black place on my back.

On Tuesday, the 12th, I went to meeting and into the prayer-room. When prayed for I was instantly healed.

I was a Roman Catholic and always prayed from childhood, but you were so good to come from your home and to show us where we were making such a mistake.

God was so good to permit me to live long enough to see, before it was too late, the right way.

I was fifty-six years old the day before I was hurt, March 3d.

I thank you for your teaching, and for your dear wife also. I love to hear her speak, but she does not very often give us a chance of late. But we do not forget the days gone by.

Ever your friend and well-wisher, (MRS.) M. G. MURPHY.

I recognize the above facts, as my wife was bedridden and not able to do her housework; but after having had prayer said for her, she became perfectly healed.

Yours in Christ, M. G. MURPHY.

Prayer Immediately Answered.

Telegram received on April 3d:

BENTON HARBOR, MICHIGAN.

REV. JOHN ALEX. DOWIE:—Pray for Baby Paul. Is very ill. Is teething. A. J. MCCREERY.

Letter received on April 5th:

113 EAST MAIN STREET,
BENTON HARBOR, MICHIGAN, April 5, 1900.

REV. JOHN ALEX. DOWIE.

Dearly Beloved General Overseer:—We received your letter this morning, stating you had prayed for Baby Paul. He felt better about 8:30 Tuesday morning. Soon after 9 A. M. he went to sleep and slept until nearly 11.

He then awoke, took his milk, went to sleep again, and slept until after 3 P. M.

He had not slept night or day since Sunday morning, except when we would rock him almost constantly.

He is all covered with rash as from measles this morning, but does not seem at all sick.

He laughs and plays as sweet as ever.

Many thanks to you, Doctor, for your kind interest and intercessions for us.

Yours with much love, A. J. MCCREERY.

Disease and Pain Gone and Strength Returning.

780 WEST END AVENUE, NEW YORK CITY, March 31, 1900.

REV. JOHN ALEXANDER DOWIE, Chicago, Illinois.

Dear Brother in Christ:—Your very kind letter of the first of this month is received.

I have not had a return of my disease and not one pain since last December, when I first wrote to you asking your prayers.

How our dear Heavenly Father hears His children. Praise His Holy Name.

I am spiritually strengthened also. My strength is gaining also.

Last evening I walked to church, very much improved in strength.

I am as ever, your faithful follower in Jesus.

(MRS.) L. E. TACKSBURY.

ZION IN PHILADELPHIA

REV. JOHN ALEX. DOWIE,

General Overseer of the Christian Catholic Church in Zion, and Zion City, Near Chicago,

WILL DELIVER THREE LECTURES IN

GRAND OPERA HOUSE,

Corner of Broad Street and Montgomery Avenue,

Lord's Day, April 29, 1900.

AT 10:30 A. M.:

"The Principles, Practices and Purposes of the Christian Catholic Church in Zion."

AT 3 P. M.:

"Zion and the Apostate Churches."

AT 8 P. M.:

"The Everlasting Gospel."

The Ordinance of the Lord's Supper, open to all Christians, will be observed at the close of the morning service, followed by a Conference of the Members of the Christian Catholic Church in Zion, open to Members only.

DEACON DANIEL SLOAN,

ASSISTANT MANAGER OF ZION LAND AND INVESTMENT ASSOCIATION,

Will Conduct a

SPECIAL MISSION FOR ZION CITY

AT PHILADELPHIA,

Thursday, Friday, Saturday and Monday,

APRIL 26 TO 30, 1900.

A PANORAMA OF ZION,

As seen through a Stereopticon, will be given in WARRINGTON HALL, Broad Street and Susquehanna Avenue, FRIDAY EVENING, APRIL 27, 1900, at 8 P. M.

All Welcome. All Seats Free. Free-Will Offerings.

"CHRIST IS ALL AND IN ALL."



By REV. W. F. MATTHEWS, M. A., B. D., Principal Preparatory Department.

THE PRESIDENT of Zion College resumed his lectures before the students last Friday and was enthusiastically received by a large audience, including many friends not directly connected with the College.

THE ADDRESS was an earnest and powerful presentation of the need of persistency in prayer, founded upon passages in the eighteenth chapter of Luke.

In this connection Christ was talking to His disciples. He told them that they ought always to pray; they ought to be always in the spirit to pray and receive answers.

BUT ALL MEN cannot always pray, because a man who is sinning cannot pray. When he begins to sin, he ceases to pray. It follows that a person to pray successfully must be seeking continually to live aright. He cannot learn the lesson of true prayer except through a true life.

Here is the reason there are so many unanswered prayers. God is called upon without the necessary giving up of sin, and so no answer comes and discouragement and defeat follow.

Thus we have brought before us the relation of praying and living. A prayer is no prayer that has not behind it and before it a firm purpose toward a holy life. In this way the subject is made practical to our students, and they are taught how they may prepare themselves so as to become powers by the use of this great weapon of prayer against the adversary.

WE ARE to expect that these lectures hereafter will be continued regularly to the end of the term without any serious interruption, the subject being unfolded in historical sequence according to the President's original plan.

WE ARE now in the middle of the last term of our school year and have become settled down to regular, steady work, each one striving to make the most of the time that remains. A spirit of earnestness seems to characterize our students and all seem to appreciate advantages offered and to desire the utmost possible advancement in the work of preparation for the Master's work.

VERY MANY of our students have not had full advantage of early training in the elementary branches, and in many cases it is quite surprising to note the progress made in comparatively brief time. Soon our courses of study must be extended and enlarged, and provision made for those who wish to pursue the more extensive college studies, if Zion College is to attract and hold the best class of students.

SOME WHO HAVE come to us from other branches of religious work have spoken of the lack of careful and practical training as a serious drawback to the work in those places. If Zion College is to have the best class of students, those who are to exert the most influence under God upon the world in these coming days, we must be prepared to give advantages equal to any to be obtained in other places.

SO THE FIELD broadens before us and we begin to realize what a great work is to be done, and what a tremendous responsibility rests upon those who are to have this in charge.

As the fight goes on, the battle thickens. It is no easy matter to meet the adversaries who are setting themselves against us. As Zion increases in power and influence, so will her enemies grow in persistency of attack and opposition, and will seek more and more to tear down the work of God which has the Seal of His approval.

FOR THIS work we need men and women well equipped every way, who, having natural ability and God-given talents, are willing to use these gifts of God for the advancement of His Kingdom, and to add to them by improving every opportunity for growth.

THE WORLD has yet to realize fully the mighty power of a chosen band of fully consecrated men and women, trained and well equipped as an army to fight against Satan, with all the Gospel weapons in full service.

WHAT AN immense power has Zion College in gathering together such a band of faithful followers of Jesus, who, consecrated in body, soul and spirit, will go forth to proclaim a Full Gospel to this sin-stricken, disease-smitten world.

THEIR bodies are to be consecrated as Temples of the Holy Ghost. They need not, therefore, be sick. And if the Devil gets some temporary advantage, they know how to ward off his attacks and how to drive him away.

They need not suffer on beds of languishing as though it were necessary to go through just so much suffering, just so much sickness, in order to be accepted of God or fit for His service.

WE CAN NOT estimate what an immense power it will be when the world begins to realize this, and to know that God does not want our bodies to be racked with pain or disease, or distorted and maimed or bruised by any power of evil. If men can begin to realize that they can be healthy and strong, and keep so just by keeping in the presence of the Most High God and abiding under the shadow of the Almighty, how much more power for service they can have than if they are to be tossed every now and then on beds of fever or racked with pain. How much time will be saved for service which has formerly been given virtually to the Devil, in suffering from physical ailments.

IT IS DESIRED as soon as possible to begin to make arrangements to issue a new Catalogue of Zion College. This will show the wonderful advancement our school has made in little

more than a year, and will indicate the steps forward which it is proposed to take for the coming year. These have not as yet been fully decided, but some forward movements are rendered necessary from the letters and applications which are coming from all parts of the country.

THE EDUCATIONAL DEPARTMENT of Zion must be kept up to a high standard, if it is to prepare students properly to do the great work that lies before God's people in extending the Kingdom of His Son.

AT LEAST seventeen names of pupils have been reported who would attend a Zion School in South Side Zion Tabernacle, if opened. About the same number are ready from the West Side, and perhaps as many on the North Side. Some definite announcement may be expected very soon regarding this matter.

Many parents are anxious to have their children under Zion influence in school as soon as possible. On the other hand, many things must be considered before beginning the work in this direction, as it will involve so much.

THE WORK of Zion throughout the world as it advances must be more and more a power among men, and, passing beyond the point where it arouses opposition as rebuking sin, it must appeal to men's reason, presenting the truth of God as a reasonable service. It must be a powerful and fearless presentation of sound and reasonable truth. "For God hath not given us the spirit of fear, but of power and of love, and of a sound mind."

In order to obtain the greatest degree of power possible for him, each one must be able to use to the full all the capacities God has given him. Hence the need of training for service. It is not only to be able to deal with men in business and social and intellectual life, but it is also to know how to use one's powers, whatever they are and however limited they may be, so as to accomplish the best results.

Knowledge is in order to wisdom. We learn to do by doing. We learn to know by knowing. We must have the foundation of knowledge before we can have the highest wisdom for service. Wisdom is knowing how to use knowledge. May this be the spirit and power of all Zion students.

May their acquisitions of knowledge all be consecrated to the service of the Master, whose we are and whom we serve.

Let us "hold the pattern of healthful words." We know whom we have believed.

Blätter der Heilung.

Die monatliche deutsche Ausgabe der „Blätter der Heilung" ist nun schon in zwei Nummern erschienen. Abonnement kann mit jeder Nummer beginnen.

Bezugsbedingungen.

Deutsches Monatsblatt. Jährlich 50 Cts., halbjährlich 30 Cts. Einzelexemplare 5 Cts., 25 Exemplare einer Nummer $1.00, 100 Exemplare einer Nummer $3.00. Für Prediger, christl. Vereine und öffentliche Lesehallen jährlich 35 Cts., halbjährlich 20 Cts. Für's Ausland halbjährlich 12 Cts. mehr, und jährlich 25 Cts. mehr für Porto.

IMPORTANT NOTICE.

Pasted on each copy of the LEAVES OF HEALING which is mailed to our regular subscribers is a small label indicating when the subscription ends. Thus, John Doe, 5-52, means that Mr. Doe's subscription ends with Vol. 5, No. 52. When special attention is called to this paragraph, by a pencil mark in the margin, it means that your subscription is about to expire, and that you are very cordially invited to renew. We do not wish to lose a single subscriber from our list, and trust that you will favor us with a prompt remittance, that the "Little White Dove" may continue its visits without a break.

If renewals are sent in advance, the paper will be continued without interruption; otherwise it will be stopped when the subscription expires.

Make all Bank Drafts, Express Money Orders or Postoffice Money Orders payable to the order of JOHN ALEX. DOWIE, 1207 Michigan Avenue, Chicago, Ill., U. S. A.
Station L. Long Distance Telephone South 662. Cable Address "Dowie, Chicago."
All communications upon business must be addressed to
MANAGER ZION PUBLISHING HOUSE,
1207 Michigan Avenue, Chicago.

ITINERARY

GOD WILLING, OF

Deacon Daniel Sloan's Visits

WITH THE

STEREOPTICON

GIVING A

PANORAMA OF ZION

IN CONNECTION WITH

CONFERENCES AND INTERVIEWS

WITH THE MEMBERS AND FRIENDS OF ZION

WITH ESPECIAL REFERENCE TO

ZION CITY.

APRIL

Friday, 20th, to Tuesday, 24th, - - Cincinnati, Ohio.
Thursday, 26th, to Monday, 30th, - - Philadelphia, Pa.

MAY

Tuesday, 8th, and Wednesday, 9th, - - Lima, Ohio.
Thursday, 10th, to Saturday, 12th, - - Marion, Ohio.
Sunday, 13th, to Tuesday, 15th, - - Mansfield, Ohio.
Saturday, 19th, to Wednesday, 23d, - Cleveland, Ohio.
Thursday, 24th, to Monday, 28th, - - - Toledo, Ohio.

JUNE

Sunday, 10th, to Tuesday, 12th, Benton Harbor, Mich.
Wednesday, 13th, and Thursday, 14th, Kalamazoo, Mich.
Friday, 15th, to Monday, 18th, - Grand Rapids, Mich.
Saturday, 23d, to Tuesday, 26th, - - - Detroit, Mich.
Wednesday, 27th, and Thursday, 28th, Port Huron, Mich.

JULY AND AUGUST

will be given to Wisconsin, Minesota and Iowa.

SEPTEMBER

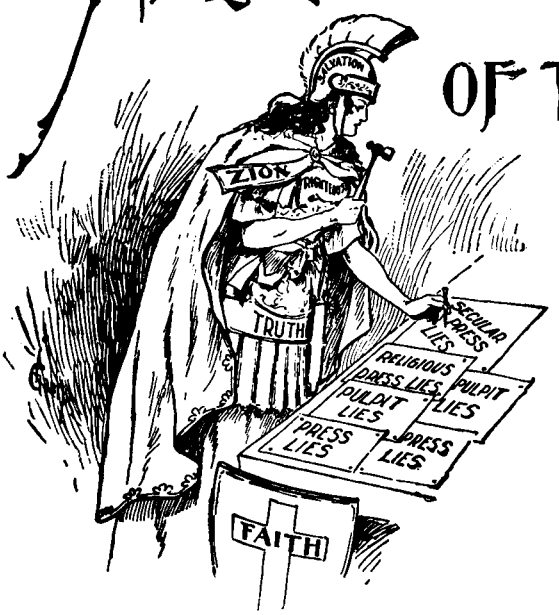
to Illinois, Indiana and Southern Michigan.

OCTOBER

to Missouri, Kansas and Nebraska, as far as the present plans seem to indicate with reference to this Mission.

The General Overseer will, in connection with these visits, be in Philadelphia April 29th and in Toledo May 27th, and will preach the days indicated, forenoon, afternoon and evening, in large and commodious buildings, to be announced later.

Nailing Down the Lies of the Pulpit & Press



Lies of the Chicago Inter Ocean Nailed Down.

March 5, 1900—Greatly distorted reports, containing many absolutely false statements, of the General Overseer's reply to the *Ram's Horn*, Lord's Day, March 4, 1900.

March 9, 1900—Flanders lie retold.

March 10, 1900—False statement alleging death of one Alice Ziegler at Zion Home.

March 27, 1900—A long article giving in great detail an alleged report of the ceremony of the marriage of Judge John M. Dowie and Mrs. Elizabeth North, two days before the wedding occurred. It is needless to state that, almost without exception, none of these details were carried out when the ceremony was performed. This article, however, is a very fair sample of the truthfulness of Chicago papers when writing concerning the General Overseer and Zion. This lie was copied by the Waukegan (Illinois) *Sun*, Sterling (Illinois) *Gazette*, and the Dixon (Illinois) *Telegraph*.

Lies of the Chicago Chronicle Nailed Down.

March 5, 1900—False statements in an alleged report of the Reply of the General Overseer to the *Ram's Horn*, Lord's Day, March 4, 1900.

March 26, 1900—Repetition of the lie that the General Overseer is busy securing factories for Zion City.

March 27, 1900—False statement alleging that Rev. Emilio Olsson broke his agreement with the pastor while speaking in the pulpit of the Memorial Baptist Church.

Lies of the Chicago Times-Herald Nailed Down.

March 9, 1900—The Flanders lie retold.

March 16, 1900—False statement alleging that Elder S. B. Osborn was given a diploma upon completion of his study of Divine Healing.

Lies of the Chicago Daily News Nailed Down.

March 9, 1900—False statements alleging death of one Alice Ziegler at Zion Home.

March 13, 1900—Maliciously false statements alleging that members of the Christian Catholic Church in Zion set fire to two Chicago churches recently burned.

EXPLANATORY NOTE.

The innumerable falsehoods of the secular and so-called religious press against Zion have continued without cessation for years.

We have occasionally dealt with some of these falsehoods and taken up much valuable time in our public ministration in answering these attacks.

But the time has come when we have resolved no longer to answer them in detail, unless in extremely exceptional cases.

We shall simply content ourselves with stating them and nailing them down.

Hence we have determined to devote this page to a beginning of this work of publicly branding the most important of the almost innumerable lies of the ungodly, unclean, criminal, and hypocritical press.

We shall also add from time to time a few specimens of the odium theologicum, which we shall cull from the innumerable misrepresentations and fabrications of the apostate churches.

It must not be supposed that we admit the truth of the things which we do not here deny, for it would be simply impossible to enumerate all that ought to be nailed down. We again remind our friends that these are simply the most important of them.

Lies of the Chicago Democrat and Dispatch Nailed Down.

March 9, 1900—A series of manufactured false statements concerning death of Alice Ziegler.

March 26, 1900—Disgusting attempt to be funny, in sensational article purporting to describe the marriage of Judge John M. Dowie and Mrs. Elizabeth J. North.

Lies of the Chicago Tribune Nailed Down.

March 9, 1900—Flanders lie retold.

March 16, 1900—False statements alleging that David Bixler, convicted of arson, was a member of the Christian Catholic Church.

April 1, 1900—False statements alleging that the South Side Zion Tabernacle is about to be closed.

Lies of the Chicago Journal Nailed Down.

March 8, 1900—Flanders lie retold.

March 9, 1900—False statement alleging death of Alice Zeigler at Zion Home.

March 10, 1900—Sensational article, falsely alleging that Zion Home had been thoroughly fumigated by the Health Department.

Lies of the Chicago Record Nailed Down.

March 27, 1900—False statement alleging that the Rev. Emilio Olsson broke his agreement with the pastor when speaking at the Memorial Baptist Church.

April 2, 1900—Garbled and distorted account of the General Overseer's address in Central Zion Tabernacle, Lord's Day afternoon, April 1, 1900.

Lies of the Chicago Post Nailed Down.

March 26, 1900—False statement alleging that Rev. Emilio Olsson broke his agreement with the pastor while speaking in the pulpit of the Memorial Baptist Church.

Lies of the Chicago Sun Nailed Down.

March 31, 1900 False statements alleging that the South Side Zion Tabernacle is about to be closed.

Lies of the Waukegan (Illinois) Sun Nailed Down.

February 26, 1900—False statements concerning address of the General Overseer in Central Zion Tabernacle, on Lord's Day, February 25, 1900.

February 28, 1900—Distorted report of meeting alleged to have been held in Zion Hall of Seventies, February 7, 1900.

March 3, 1900—A repetition of many of the already exploded lies in the *Ram's Horn* of March 3d.

March 5, 1900—An alleged report of the General Overseer's Reply to the *Ram's Horn*, falsely stating that it was a vain attempt to reply.

March 9, 1900—Flanders lie retold.

March 10, 1900—Repetition of the Chicago newspaper lie concerning death of Alice Ziegler.

March 26, 1900—False statement that the General Overseer is busy securing factories to locate at Zion City. On the contrary, the General Overseer is declining many offers of factories which wish to locate at Zion City, which for various reasons are unsuitable.

Lies of Other City Papers Nailed Down.

Toledo (Ohio) *News*, February 26, 1900—False statements concerning the address of General the Overseer on Lord's Day afternoon, February 25, 1900.

Minneapolis (Minnesota) *Times*, February 28, 1900—Leading article falsely insinuating illness of the General Overseer.

Dubuque (Iowa) *Times*, March 1, 1900—False statements in an article entitled "Dowie's Enterprises."

Peoria (Illinois) *Star*, March 1, 1900—Blasphemously false statement concerning the General Overseer in a leading article entitled "Doctor Dowie."

Lincoln (Nebraska) *State Journal*, March 4, 1900—Many false statements concerning the General Overseer and his sayings.

Madison (Wisconsin) *Democrat*, March 11, 1900—A long contributed article by Rev. W. G. Walker, containing many of the most ludicrously false statements regarding the General Overseer and the doctrine of Divine Healing.

St. Paul (Minnesota) *Globe*, March 17, 1900—Many false statements concerning addresses of B. W. Brannen at Royalton, Minnesota.

Detroit (Michigan) *News-Tribune*, March 18, 1900—Long sensational article concerning the work of Elder Stokes in Detroit, containing many inexcusable inaccuracies.

Toledo (Ohio) *News*, March 26, 1900—Repetition of false statement alleging that the General Overseer is busy securing factories for Zion City.

Terre Haute (Indiana) *Tribune*, March 26, 1900—Repetition of false statement alleging that the General Overseer is busy securing factories for Zion City.

Lies of Country Papers Nailed Down.

Cedarville (Ohio) *Herald*, February 17, 1900—An illogical and badly-spelled editorial concerning the mission of Rev. A. F. Pence, at Cedarville, Ohio.

Waterloo (Iowa) *Courier*, February 17, 1900—False statements alleging real estate in Waterloo, Iowa, valued at $10,000, to have been donated to the General Overseer.

Ada (Ohio) *Record*, February 21, 1900—Many false statements concerning the mission of Rev. George L. Mason at Ada, Ohio.

Chesley (Ontario, Canada) *Enterprise*, February 22, 1900—A diabolical attack on the General Overseer, quoting a long, hypocritical letter from John H. La Grange to one C. J. Dobson. This letter, in part, was also published by the *Ram's Horn* of March 3, 1900, and completely refuted in LEAVES OF HEALING, Volume VI, Number 20. But even the scurrilous *Ram's Horn* did not dare to publish some of the statements of this La Grange, as they were criminal libel. The General Overseer has announced publicly that if any editor in the City of Chicago dares to reprint certain of these statements, both that editor and the writer will be arrested and imprisoned, and prosecuted to the full extent of the law.

Paisley (Ontario, Canada) *Advocate*, February 22, 1900—Long article full of false statements alleged to be reports of the mission of Evangelist (now Elder) Eugene Brooks, at Chesley, Ontario.

Ada (Ohio) *University Herald*, February 23, 1900—False statements in an alleged description of an attack of the students of Ohio Normal University, on Overseer George L. Mason, at Ada, Ohio. The article contains much editorial comment, which is a marvel of logic. The editor calls Zion's Witness against the Sorcerers a "futile and contemptible thrust," and otherwise attempts to belittle the work of God in Zion, yet ends the entire article with an appeal, in the Name of God, for Zion to cease her witnessing.

Colfax (Illinois) *Press*, February 23, 1900—False statements concerning the mission of Rev. W. deRonden-Pos to Cooksville, Illinois.

Marion (Ohio) *Daily Star*, February 26, 1900—Blasphemous lie copied from the Chicago papers, alleging that the General Overseer declared himself greater than God.

Waterloo (Iowa) *Courier*, February 27, 1900—Many false statements concerning the address of the General Overseer, Lord's Day, February 25, 1900.

Mansfield (Ohio) *News*, February 28, 1900—False statements purporting to be a report of the General Overseer's sermon on Lord's Day, February 25, 1900.

Chesley (Ontario, Canada) *Enterprise*, March 1, 1900—Attack upon the General Overseer, consisting principally of a picayunish letter written by George A. Fair to "Rev. C. J. Dobson, B. D.," Chesley, Ontario. The malicious and diabolical lies of this little man Fair are known to all in Zion, and have been publicly exposed.

Sioux City (Iowa) *Tribune*, March 1, 1900—Leading article falsely charging General Overseer with fright, ending up, however, with the paradoxical statement: "His superb nerve will carry him safely through."

Chesley (Ontario, Canada) *Enterprise*, March 1, 1900—False statements concerning the mission of Evangelist (now Elder) Eugene Brooks at Wiarton, Ontario, Canada.

Wiarton (Ontario, Canada) *Echo*, March 1, 1900—An illogical and lying article entitled "Divine Healing," ending up with the criminally libelous letter of John H. La Grange.

Forreston (Illinois) *Herald*, March 3, 1900—Reprint of a blasphemous lie of the Chicago *Tribune*, concerning the General Overseer's address in Central Zion Tabernacle, February 25, 1900.

Jonesville (Michigan) *Independent*, March 8, 1900—Many false statements in an article entitled "Dowie Dominant," quoting lies of the Chicago *Tribune*.

Defiance (Ohio) *Express*, March 8, 1900—Sensational article quoting some of the most wicked lies of the Chicago newspapers.

Milford (Iowa) *Mail*, March 8, 1900—Blasphemously false leading article concerning the General Overseer.

Washington Court House (Ohio) *State Register*, March 9, 1900—The third of a series of sermons on "Dowie and Dowieism," by the so-called Rev. Honeywell. Mr. Honeywell quotes largely from the shattered lies of the *Ram's Horn* of March 3d, and adds a number equally as diabolical of his own.

Newman (Illinois) *Independent*, March 9, 1900—False article copied from the Danville *News*.

Hagerstown (Maryland) *Globe*, March 10, 1900—Summary of the lies of *Ram's Horn* of March 3d.

Urbana (Ohio) *Citizen*, March 12, 1900—A long article full of false statements concerning the mission of Rev. A. F. Pence, at Cable, Ohio.

Plainville (Michigan) *News*, March 13, 1900—False article alleging the General Overseer to be a greater fraud than the founders of Mormonism.

Batavia (Illinois) *Herald*, March 14, 1900—A scurrilous article containing many false statements concerning the General Overseer.

Dawson (Minnesota) *Sentinel*, March 16, 1900—Comment endorsing lies of *Ram's Horn* of March 3, 1900, written by Rev. A. H. Tebbetts.

Forreston (Illinois) *Herald*, March 17, 1900—Silly criticism of the General Overseer, containing many false insinuations.

Medina (Ohio) *Gleanings in Bee Culture*, March 19, 1900—False statements copied from the *Ram's Horn* of March 3d.

Mt. Morris (Illinois) *News*, March 21, 1900—A spiteful editorial article headed "Dowie and Dowieism," containing many false statements concerning mission of Overseer Piper and party to Mt. Morris, Illinois. Also a contemptible contribution signed "E Pluribus Unum."

Crestline (Ohio) *Advocate*, March 22, 1900—Editorial endorsement of the exploded lies of the *Ram's Horn*.

Dawson (Minnesota) *Sentinel*, March 23, 1900—Exceedingly false and foolish article, displaying astonishing ignorance, by Rev. A. H. Tebbetts.

Anderson (Indiana) *Bulletin*, March 26, 1900—Repetition of false statement alleging that the General Overseer is busy securing factories for Zion City.

Osage (Iowa) *Press*, March 29, 1900—Repetition of the lie that an immense Tabernacle is to be built at Waterloo, Iowa.

Montague (Michigan) *Observer*, March 29, 1900—A vile, malicious article, bristling with lies, attacking the General Overseer.

Lies of the Religious Press Nailed Down.

Journal and Messenger (Cincinnati, Ohio), January 11 and February 15, 1900—A long series of lies, long ago exploded, written by one William Ashmore, D. D.

Christian Conservator (Huntington, Indiana), February 21, 1900—A mass of false doctrine concerning the teaching of the Scripture regarding the Messenger of the Covenant.

Evangelical Messenger, February 28, 1900—Many false statements concerning the General Overseer.

Northwestern Baptist (Winnipeg, Manitoba), March 1, 1900—False statement reviving the old lie that the General Overseer had obtained money fraudulently from a Mrs. Margaret Stafford and her sister.

The Stumbling Stone (Toledo, Ohio), March, 1900—A series of ridiculously false statements concerning the General Overseer and Zion.

The Revivalist (Cincinnati, Ohio), March 8 and 15, 1900—Reprint of the silly articles of the *Christian Mission Herald*, entitled "A New Discovery" and "Dr. Dowie's Delusion."

Union Gospel News (Cleveland, Ohio), March 15, 1900—An editorial paragraph endorsing the lies of the *Ram's Horn*.

The Revivalist (Cincinnati, Ohio), March 22, 1900—A mass of muck too vile to handle, concerning the General Overseer and Zion, occupying the greater part of this issue of this contemptible little sheet. The attack is false in every line.

Evangelical Messenger, March 28, 1900—Editorial article endorsing lies of the *Ram's Horn*.

The Pentecostal Herald (Louisville, Kentucky), March 28, 1900—False statement alleging the General Overseer to be a false prophet.

Northwestern Baptist (Winnipeg, Manitoba, Canada), April 2, 1900—Lie quoted from R. A. Torrey's article in the *Ram's Horn*.

A. W. N.

DO YOU KNOW GOD'S WAY OF HEALING?

BY THE REV. JOHN ALEX. DOWIE.

Let it be supposed that the following words are a conversation between the reader [A] an the writer [B].

A. What does this question mean? Do you really suppose that God has some one especial way of healing in these days of which men may know and avail themselves?

B. That is exactly my meaning, and I wish very much that you should know God's Way of Healing, as I have done for many years.

A. What is the way, in your opinion?

B. You should rather ask, WHO is God's Way? for the Way is a Person, not a thing. I will answer your question in His own words, "I am the Way, and the Truth, and the Life; no one cometh unto the Father, but by Me." These words were spoken by our Lord Jesus Christ, the Eternal Son of God, who is both our Saviour and our Healer. (John 14:6.)

A. But I always thought that these words only referred to Him as the Way of Salvation. How can you be sure that they refer to Him as the Way of Healing also?

B. Because He cannot change. He is "the same yesterday and today, yea and forever." (Hebrews 13:8.) He said that He came to this earth not only to save us but to heal us (Luke 4:18), and He did this when in the flesh on earth. Being unchanged, He must be able and willing and desirous to heal now.

A. But is there not this difference, namely, that He is not with us now?

B. No; for He said, "Lo, I am with you alway, even unto the end of the world"; and so He is with us now, in Spirit, just as much as when He was here in the flesh.

A. But did He not work these miracles of healing when on earth merely to prove that He was the Son of God?

B. No; there was still a greater purpose than that. He healed the sick who trusted in Him in order to show us that He came to die not only for our sins, but for our sicknesses, and to deliver us from both.

A. Then, if that is so, the atonement which He made on the Cross must have been for our sicknesses as well as our sins. Can you prove that is the fact from the Scriptures?

B. Yes, I can, and the passages are very numerous. I need quote two only. In Isaiah 53:4, 5, it is written of Him, "Surely He hath borne our griefs (Hebrew *sicknesses*), and carried our sorrows: . . . and with His stripes we are healed." Then in the Gospel according to Matthew, this passage is quoted and directly applied to the work of bodily healing, in chapter 8, 17th verse, "That it might be fulfilled which was spoken by Isaiah the prophet, saying, Himself took our infirmities, and bare our diseases."

A. But do you not think that sickness is often God's will, and sent for our good, and therefore God may not wish us to be healed?

B. No, that cannot possibly be; for diseases of every kind are the Devil's work, and his work can never be God's will, since Christ came for the very purpose of destroying "the works of the Devil." (1 John 3:8.)

A. Do you mean to say that all disease is the work of Satan?

B. Yes, for if there had been no sin (which came through Satan) there never would have been any disease, and Jesus never in one single instance told any person that sickness was God's work or will, but the very contrary.

A. Can you prove from Scripture that all forms of sickness and infirmity are the Devil's work?

B. Yes, that can be done very easily. You will see in Matthew 4:23 and 9:35 that when Jesus was here in the flesh, He healed "all manner of disease and all manner of sickness among the people." Then if you will refer to Acts 10:38 you will see that the Apostle Peter declares that He [Jesus] "went about doing good, and healing all that were oppressed of the Devil." Notice that all whom He healed, not some, were suffering from Satan's evil power.

A. But does disease never come from God?

B. No, it cannot come from God, for He is pure, and disease is unclean; and it cannot come out of Heaven, for there is no disease there.

A. That is very different from the teachings which I have received all my life from ministers and in the churches. Do you really think that you are right, and that they are all wrong in this matter?

B. It is not a question as between myself and them. The only question is, What does God's Word say? God has said in all the ages to His Church, "I am the Lord that healeth thee" (Exodus 15:26), and therefore it would be wicked to say that He is the deliverer of His people. All true Christians must believe the Bible, and it is impossible to believe that good and evil, sickness and health, sin and holiness could have a common origin in God. If the Bible really taught that, it would be impossible to believe our Lord Jesus Christ when He says, "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." (Matthew 7:18.)

A. But even if I agree with all you say, is it not true that the Gifts of Healing were removed from the Church, and are not in it now?

B. No, the "Gifts of Healing" were never withdrawn, and can never be withdrawn, from the true Church of God; for it is written, "The gifts and the calling of God are without repentance." (Romans 11:29.) There are nine gifts of God to the Church (enumerated in 1 Corinthians, 12:8 to 11), and all these are in the Holy Spirit. Therefore, so long as the Holy Spirit is in the Church, all the gifts must be there also. If they are not exercised, that does not prove that they do not exist, but that the faith to exercise them is lacking in God's servants. The gifts are all perfectly preserved; for the Holy Spirit, not the Church, keeps them safely.

A. What should a Christian then do when overtaken with sickness?

B. A Christian should obey God's command, and at once turn to Him for forgiveness of the sin which may have caused the sickness, and for immediate healing. Healing is obtained from God in one of four ways, namely: First, by the direct prayer of faith, without any aid from the officers of the Church, praying as the Centurion did in Matthew 8:5 to 12; second, by two faithful disciples praying in perfect agreement, in accordance with the Lord's promise in Matthew 18:19; third, by the anointing of the elders and the prayer of faith, according to the instructions in James 5:14 and 15; and fourth, by the laying on of the hands of them who believe, and whom God calls to that ministry, as the Lord commands in Mark 16:18, and in other places.

A. But are people healed in this way in these days?

B. Yes, in thousands of cases. I have myself laid hands upon many hundreds of thousands of persons, and I have seen the Lord's Power manifested in the healing of great numbers, many of whom are living witnesses in many countries, who have testified publicly before thousands, and who are prepared to testify at any time. This ministry is being exercised by devoted Christians in many parts of America, Europe, Australasia and elsewhere.

A. Is it not the same as Christian Science, Mind Healing, etc.?

B. No. Divine Healing is diametrically opposed to these diabolical counterfeits, which are utterly anti-Christian. These impostures are only seductive forms of Spiritualism. Trance Evangelism is also a more recent form of this delusion, and it deceives many.

A. But how shall I obtain the necessary faith to receive healing, which faith I am at present conscious I do not possess?

B. It is written, "Belief cometh of hearing, and hearing by the Word of Christ." (Romans 10:17.) Our Missions are held for the express purpose of teaching fully the Word of God on this matter, and I very heartily invite you to attend the meetings which are announced for Zion Tabernacle. All are welcome and there are no charges of any kind made, for all God's gifts are free gifts. Salvation is the first of these, without which you cannot be healed through faith in Jesus. All the costs of this work are covered by the free-will offerings of the people who attend these meetings, and others whom the Lord leads to help; but the poorest who have nothing to give are as heartily welcome as the richest.

A. Do you see the sick and lay hands upon them in this Mission?

B. Yes; after we feel satisfied that they are fully resting in the Lord alone for the healing, we see privately, so far as time permits, those who attend; but under no circumstances do we claim the power to heal any; for "power belongeth unto God."

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

B. Yes; these can be obtained at the office of Zion Publishing House, 1207 Michigan Avenue, or at Zion Tabernacle, 1621-1633 Michigan Avenue, Chicago, Ill. But the best book on Divine Healing is the Bible itself, studied prayerfully and earnestly.

We extend to you a hearty invitation to attend the meetings, which are free to all. Our prayer is that you may be led to find in Jesus Christ our Lord and God, your present Saviour from sin, your Healer from sickness, your Cleanser from all evil, your Keeper in the way to Heaven, your Friend, and your All for Time and Eternity. We pray that these words may help many who read, and that our little conversation may bear fruit in leading many readers to look to Jesus only.

The Healing of Christ's seamless dress
Is by all beds of pain;
We touch Him in life's throng and press,
And we are whole again."

ZION IN THE ORIENT.

ZION IN JAPAN.

BY EVANGELIST E. P. FISHER, B. D.

THE awakening of Japan, otherwise known as the Land of the Rising Sun, has attracted the attention and challenged the admiration of the civilized world. Although the last of the Oriental countries to open her doors to the entrance of Western thought, she has been the first to accept and assimilate its results.

It is less than half a century since Commodore Perry succeeded in securing treaty rights from the Japanese. Several ports were then opened to foreign trade and occupancy. But in this brief time Japan has taken her place among the powers of the world.

Modern Japan is a result of the selection of the best from several nations. From Germany she appropriated a military science and her system of universities. From England she obtained a basis for many material changes, such as formation of railways, navy, etc. In the United States she found a system of common schools which was adopted. To Christendom she went for spiritual light.

Each was eagerly accepted, and all was retained and assimilated except the latter. Japan is atheistic today, because when she asked for bread she was given a stone.

A leading Japanese journal recently stated that "when Christianity first came to Japan it was warmly welcomed; in after years it was bitterly opposed; and at the present day it is treated with indifference."

At first the opposition to the aggression of the missionary was bitter and organized. The early converts to Christianity were persecuted, and some were put to death. This was followed by a period of public favor toward the missionary. Schools were crowded and churches arose as by magic. There was a deep interest in every quarter for religious truth. A nation was about to be born in a day.

But the issue was not met. A Gospel of power was not preached. The period of indifference and apathy which pervades Japan today quickly followed.

It is difficult to estimate the exact strength of professed Christianity in Japan today, but it is very small. Signs of defeat and failure are apparent on all sides.

Denominational Boards are refusing to send reënforcements to that field, and in many cases disheartened missionaries are resigning and leaving their posts. The attempt to conceal the real truth has not proved successful.

No one realizes the spiritual dearth that prevails more than the native ministry of Japan. Many of the more spiritual are demitting their ministry and entering secular callings. Others have imbibed so much German rationalism that their ministry is proving a curse.

The entrance of Zion into Japan is awaited with great interest by many native preachers. From all parts of the empire words of encouragement come. Below are given a few extracts from many letters received recently from Japan.

The following extracts are from a letter written by the first convert to Christianity in Japan. He is known everywhere for his spirituality and deep piety. He has for nearly half a century been identified with the Christian life of Japan. Most of this time has been spent as a minister of the Gospel.

He became a Christian when it often cost a man his life for confessing Christ. Now an old man, yet still active in faith and in the ministry of Christ, the Message of Zion through the Little White Dove comes to him.

Quickly following it came the ignorant and in many cases malicious attacks of the Japanese press upon Zion. These articles were practically reprints of the material printed by the religious press of America. He writes:

I never believe the Japanese religious press which is writing evil things about Zion. I am very glad Zion is growing so rapidly. I am praying for its success, and hope it may soon come to Japan.

While in Japan we had the privilege of meeting many Japanese preachers. Many were dissatisfied with the progress Christianity was making.

Among them was a consecrated and intelligent Japanese, who was a graduate of one of the best colleges in Japan. He acted as our interpreter on several occasions when addressing Japanese audiences. He was discouraged and nearly broken-hearted at the lamentable condition of the churches. He has since demitted the ministry and is now cashier of one of the largest banks in Japan, commanding a large salary. He has been receiving LEAVES OF HEALING, and writes thus to Elder Inouye, who was associated with him in Japan:

I am very thankful for your sending tracts and LEAVES OF HEALING. I am very much interested in Dr. Dowie's teaching.

When through with my day's work, it gives me much joy to read the papers you send.

You are working for Jesus there, but I am engaged in worldly business. Many times I hate my business. Why did I change so far from you?

We believe the reason is not difficult to find. It lies in the low standard of spiritual life in the denominational churches of Japan.

Another letter from a student who is about completing his course in a theological seminary at Tokyo, the metropolis of Japan:

I am very carefully studying Dr. Dowie's teaching with my friends.

I met Elder Viking when he was here, and understand very clearly that disease is from the Devil and that Jesus is the Healer of sickness.

I am very thankful for the Full Gospel.

I have often been very sick and have used much medicine, but I shall never use any more, because I have heard of this great Salvation which I have never tested before.

I am filled with joy, peace and encouragement.

Before I heard of this Full Salvation I visited many prominent ministers, inquiring about Divine Healing.

They all ridiculed me. They think Divine Healing is heterodox.

I am waiting very anxiously for Elders and teachers to come to Japan and teach this glorious Gospel.

I will graduate next year, and I hope I may preach this blessed truth among the Japanese people.

Zion has already entered Japan. It will never retreat. It will go forward, infusing new life and hope into those now indifferent to God. The seed is beginning to grow.

A Zion Gathering has been started and meets regularly in Tokyo. The following is from the Conductor of the Gathering, Dr. Koshiishi:

Many thanks for Zion tracts which you have sent me many times.

I believe I received the Baptism of the Holy Ghost when Elder Viking baptized me.

Every Sunday afternoon we have a Zion Gathering at my house.

I am working from house to house for Jesus. I hope I may spend much of my time this way. I hope to become a member of Zion's Seventies.

Please write me about the organization of Zion's Seventies.

Let me know when Zion's first Messenger to Japan will come to us.

We have two meetings every week.

May God bless you.

I ask you to pray for the little Gathering of the Friends of Zion.

Mr. Koshiishi was a doctor of medicine, who gave up all his medical instruments and renounced his practice when he heard of Divine Healing as taught in Zion.

He is now devoting much of his time to the distribution of Zion Literature, and with many others is looking for the arrival of a Messenger from Zion to that difficult but needy field.

Many other such expressions might be given from Japanese ministers, showing the keen interest taken in the announcement that Zion will soon send Messengers to Japan.

Christianity thus far has failed to meet the issue there. Its membership is very small and local.

The teeming millions are unmoved by the teaching of the missionaries. Unless God raises up some organization with Divine authority and power to push to a speedy completion the evangelization of Japan, the day is lost. We believe the Christian Catholic Church in Zion is that organization.

OBEYING GOD IN BAPTISM.

"Baptizing Them Into the Name of the Father and of the Son and of the Holy Ghost."

Six Thousand Four Hundred and Nine Baptisms by Triune Immersion Since March 14, 1897.

Six Thousand Four Hundred and Nine Believers have joyfully followed their Lord in the Ordinance of Believers' Baptism by Triune Immersion since the first Baptism in Central Zion Tabernacle on March 14, 1897.

Baptized in Central Zion Tabernacle from March 14, 1897, to March 14, 1900, by the General Overseer	3910	
Baptized by Elders and Evangelists	1100	
Total baptized in Central Zion Tabernacle		5010
Baptized in places outside of Chicago by the General Overseer	120	
Baptized in places outside of Chicago by Elders, Evangelists and Deacons	1114	
Total baptized outside of Chicago		1234
Total baptized in three years		6244

Baptized in Central Zion Tabernacle by the General Overseer:			
April, 1900, Vol. 6, page 784, 816	106		
Baptized in Central Zion Tabernacle by Overseer Piper	12		
Baptized in Central Zion Tabernacle by Elder Holmes	28		
Baptized in Central Zion Tabernacle by Elder Kennedy	14	160	
Baptized in Nebraska by Elder McFarlane		1	
Baptized in Ohio by Elder Bouck		4	5 165
Grand total baptized since March 14, 1897			6409

The following-named sixty-six believers were baptized in Central Zion Tabernacle, Lord's Day, April 8, 1900, by the General Overseer:

Anderson, C. B. ..... 316 Nineteenth Avenue South, Minneapolis, Minnesota
Bailey, W. F ..... 372 State Street, Chicago, Illinois
Blonn, George ..... 1140 George Street, Chicago, Illinois
Brennan, John T ..... 136 Ogden Street, Milwaukee, Wisconsin
Chapman, Arthur T ..... 92 Reed Street, Hammond, Indiana
Chenoweth, Charles A ..... 350 State Street, Hammond, Indiana
Chenoweth, Mrs. Charles A ..... 350 State Street, Hammond, Indiana
Clayton, W. C ..... 5142 Lexington Avenue, Chicago, Illinois
Connor, Willie ..... 1209 Michigan Avenue, Chicago, Illinois
Crane, Mrs. Mary ..... Kalamazoo, Michigan
Crowner, Miss L ..... Kalamazoo, Michigan
Degner, Mrs. Louise ..... 6209 Aberdeen Street, Chicago, Illinois
DeNormandie, Clarence E ..... Indiana Avenue, Hammond, Indiana
DeNormandie, Mrs. Edna G ..... Indiana Avenue, Hammond, Indiana
Dike, Gertrude M ..... Hammond, Indiana
Dike, Lillian I ..... Hammond, Indiana
Dike, Nellie C ..... Hammond, Indiana
Dike, William I ..... Hammond, Indiana
Emanuelson, T. A ..... Morgan Park, Illinois
Falch, Miss Anna ..... 562 Truman Street, Hammond, Indiana
Falch, Mrs. Barbara ..... 562 Truman Street, Hammond, Indiana
Falch, Miss Ella ..... 562 Truman Street, Hammond, Indiana
Falch, Jeremiah ..... 562 Truman Street, Hammond, Indiana
Falch, Mrs. Katie M ..... 562 Truman Street, Hammond, Indiana
Fuller, Arthur S ..... De Smet, South Dakota
Fuller, Mrs. Alice M ..... De Smet, South Dakota
Gaskins, E. W ..... 1069 East Fifty-sixth Street, Chicago, Illinois
Haugh, Mrs. Mary S ..... 1214 West Fourth Street, Davenport, Iowa
Hullinger, Horace W ..... Y. M. C. A., New Orleans, Louisiana
Irish, Elgie ..... 385 Alice Street, Hammond, Indiana
Iverson, Miss Cora ..... 1201 Michigan Avenue, Chicago, Illinois
Kemmul, F ..... 1341 Van Buren Street, Chicago, Illinois
Kerner, John H ..... 870 Grover Street, Hammond, Indiana
Kerner, Mary E ..... 870 Grover Street, Hammond, Indiana
Klanann, Edward A ..... 344 Fulton Street, Pullman, Illinois
Klein, Mrs. Anna ..... 93 Burling Street, Chicago, Illinois
Klein, Miss Frieda ..... 93 Burling Street, Chicago, Illinois
Kohout, James ..... 1511 Forty-first Avenue, Chicago, Illinois
Knudsen, Anna ..... Fremont, Nebraska
Mahoney, Gertrude ..... 1915 State Street, Chicago, Illinois
McClure, Miss Edna ..... Winamac, Indiana
McEdward, James ..... La Grange, Illinois
McEdward, Mrs. James ..... La Grange, Illinois
Mercer, Frank A. S ..... Elkhorn, Manitoba
Mercer, Margaret ..... Elkhorn, Manitoba
Odell, Mrs. Alma A ..... 310 Indiana Avenue, Hammond, Indiana
Pfleeger, Fred ..... 1425 Michigan Avenue, Chicago, Illinois
Pratt, Miss Agnes ..... 3605 Princeton Avenue, Chicago, Illinois
Richert, Ada ..... 2800 Fifth Avenue, Chicago, Illinois
Robbins, Dimple ..... Oconto, Wisconsin
Rose, Miss Ida ..... West Hammond, Illinois
Runnells, Lillian ..... Whitefield, Illinois
Smith, Mrs. Caroline ..... Bardwell, Pennsylvania
Smith, George L ..... Buffalo, New York
Spriggs, Agnes ..... 246 East Sixty-third Street, Chicago, Illinois
Steiner, Mrs. Angie ..... 35 East Sixteenth Street, Chicago, Illinois
Sullivan, Mrs. Fannie ..... West Hammond, Illinois
Sutton, Milton ..... North Harvey, Illinois
Thompson, Miss Rosa E ..... 8 West State Street, Hammond, Indiana
Thompson, Miss Teresa M ..... 8 West State Street, Hammond, Indiana
Trader, Miss Martha ..... 4450 Wentworth Avenue, Chicago, Illinois
Whittaker, Gilbert ..... Oakland, California
Winterhoff, Miss Elizabeth ..... 629 North Hohman Street, Hammond, Indiana
Winterhoff, Miss Tillie ..... 629 North Hohman Street, Hammond, Indiana
Yeizer, Mary A ..... 41 East Sixteenth Street, Chicago, Illinois
Zlatnik, Simon ..... 1059 West Eighteenth Place, Chicago, Illinois

The following-named ten believers were baptized in Central Zion Tabernacle, Wednesday night, April 11, 1900, by Elder DeWitt C. Holmes:

Baker, Martha ..... Jackson Hotel, corner Jackson Boulevard and Halsted Street, Chicago, Illinois
Barnes, Maude ..... Ellsworth, Minnesota
Bigler, Alice ..... Hartwick, Iowa
Bigler, Mrs. Annie ..... Hartwick, Iowa
Boyer, Mrs. Ida ..... Hammond, Indiana
George, Mrs. Pauline ..... Morgan, Wisconsin
Johnson, Miss Margratta ..... Mukuwari, Chibaken, Japan
Mahoney, Mary ..... 1915 State Street, Chicago, Illinois
Shiffer, Harrison J ..... 1616 Wabash Avenue, Chicago, Illinois
Stubenrauch, Frank H ..... Freeport, Illinois

ZION'S BIBLE CLASS.

CONDUCTED BY DEACON DANIEL SLOAN.

BIBLE LESSON FOR FRIDAY, APRIL 27th, 8 P. M.

The Wonder-Working God.

1. *God can do what He has done.*—Isa. 51:9-11.
   Does not history repeat itself?
   Will not God yet open a way for the ransomed?
   Recount some of the miracles God has wrought?
2. *God will do what He purposes to do.*—Isa. 43:8-13.
   Does not God want the blind brought to Him?
   Who says today God is not ever the same?
   Who can save and heal save Him?
3. *God will defend and preserve His truth.*—Psa. 119:121-128.
   What does God do when men would make void His truth?
   How can one know and be sure of the truth of God's Word?
   What is the Word of God to you each day?
4. *God will continually surprise men by His doings.*—Isa. 42:5-16.
   Cannot God raise up a man who will do His will?
   What happens when men do not glory in the Lord?
   Does God bring new truths to the knowledge of His people?
5. *Who can fathom God, and who dare limit Him?*—Isa. 40:9-17.
   What will God do with those who are without fear?
   When will God come and save His people?
   What plans will God work out through Zion?
6. *He is my Saviour and yours: let Him be trusted fully.*—Isa. 45:20-25
   To whom can we pray to save the body but God?
   Who was it said centuries ago that He alone was the Healer?
   Has not God strength for all who call on Him?
7. *Worship Him only, and attend on the ministry of His Word for blessing.*—Isa. 40:18-31.
   Who is like unto the God we serve?
   How great is the God you worship?
   Do you look to Him for as much as He will give you?

The Lord Our God is, as of Old, the Unchanging God.

BIBLE LESSON FOR SUNDAY, APRIL 29th, 1:30 P. M.

Promises Which Fail Not.

1. *Of God's unquestioned presence.*—Deut. 31:7-8.
   When God gives one work to do, does He fail him?
   However hard the way, is He not before us?
   What is the cause of fears and doubts?
2. *Of God's assured guidance.*—Prov. 6:20-23.
   What has God given to be our guide?
   Can we make too much of obedience to God?
   Does not God's Word give light on life's path?
3. *Of the bestowed Spirit.*—John 14:15-17.
   Does any but the obedient man receive God's Spirit?
   Is not the fellowship of the Spirit blessed?
   Are the worldly-minded indwelt by God's Spirit?
4. *Of God's renewed mercies.*—Lam. 3:22-29.
   What mercies does God send each day?
   How can one get more mercies from God?
   Does God ever forsake those who do good?
5. *Of God's unfailing reward.*—Luke 12:31-35.
   Is anything one ever does for God forgotten?
   Can God reward those who cling fast to His Word?
   What is it that masters the life?
6. *Of God's unhindered work.*—Phil. 1:3-9.
   Does God fail in the work He undertakes?
   Does God set the time within which He works?
   Can any one hinder God's fulfilling His Word?
7. *Of God's unquestionable love.*—2 Cor. 5:7-15.
   Does God's love ever fail?
   What does Divine love do in a man?
   How can we best please God?

God's Holy People are a Promise-Trusting People.

He sendeth His word and healeth them.

PATIENCE

LEAVES OF HEALING

I am the Lord that healeth thee.

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

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

EDITED BY THE REV. JOHN ALEX. DOWIE.

VOLUME VI. NUMBER 26. CHICAGO, APRIL 21, 1900. PRICE FIVE CENTS.

GOD'S WITNESSES TO DIVINE HEALING.

DELIVERED FROM TOBACCO, ALCOHOL AND SWINE'S FLESH, AND HEALED OF CANCER.

IF ANY MAN DESTROYETH THE TEMPLE OF GOD, HIM SHALL GOD DESTROY.

Every man has placed in his care a Temple of God. There can be no more sacred trust. Yet men will lavish more care upon their earthly dwelling place, or upon mere dumb animals, than upon their own bodies, the Temples of God.

Men take into their bodies the filthy, stinking poison of nicotine, which shatters the nerves, destroys the eyesight, ruins the digestion, weakens the heart, retards all the vital functions, and causes paralysis, cancer, and early death.

Tobacco is Satan's consuming fire, and its use not only destroys the Temple of God, but makes it a disgusting, sickening stench during the process of destruction.

"Him shall God destroy."

Men pour into their stomachs alcoholic poison, that "liquid fire and distilled damnation" which tears down the gates of spirit, soul and body and lets the Devil, that arch-destroyer, have free course to work his diabolical pleasure.

Lying, theft, murder, arson, adultery, in fact every known crime, flows out of the brilliant, seductive bottle into the spirit of its victim.

Giants in strength become as babes, giants in intellect become as fools, giants in purity and moral integrity become criminals, when they destroy, by alcoholic poison, the beautiful Temple of God. God permits the drinker and the smoker to reap what they sow. They sow narcotic poisons and reap disease and death. Men take into their bodies filthy, diseased and disease-breeding swine's flesh, which God cursed nearly four thousand years ago, which Jesus destroyed in great quantities nineteen hundred years ago, which scientists today declare to be unfit for food.



WYATT R. ELDRED.

Where hog abounds, there scrofula, cancer, tuberculosis, ulcers and other diseases caused by dirty blood abound.

Zion's witness, following the Word of God, has from the very first been strongly and uncompromisingly against all the bad habits by which men are destroying the Temple of God. Her voice has been ringing through the earth, calling men to cease using and handling these poisons, to repent of the hurt and harm which they have wrought, and seek God's forgiveness.

Zion has taught that when God forgives sin and removes it from men, "as far as the East is from the West," He is able and willing to remove the consequences of their sin from their bodies; to restore His Temples to their former purity,

health and strength. Thousands, through this mighty witnessing, have thus repented and turned away from their sins.

Thousands, through Zion's teaching of the Full Gospel of Salvation, Healing and Holy Living, have turned to God with the prayer of faith and have been forever freed from the damning appetite for poisons and from the terrible consequences of indulgence in them.

This Witness was for two-score years a slave to the tobacco habit.

For thirty years he was destroying his body with alcohol.

For many years he not only defiled himself with swine's flesh, but was guilty of selling it to his neighbors.

He was attacked by cancer, that deadly disease which so often comes with its almost unendurable torture to complete the destruction of the body begun with tobacco and swine's flesh. The lower part of his face was literally rotting away.

The Word of God was brought home to him by Zion's faithful Elder in Grand Rapids, Michigan, Rev. Gerald F. Stevens, and he saw his fearful peril.

He turned to God, and in answer to the Elder's simple prayer of faith received healing.

He did not fully obey God, but continued to sell swine's flesh, and the cancer revived.

Elder Stevens pointed out to him his sin; he repented, again sought healing, and was completely delivered. Not even a trace of cancer remains.

His simple testimony follows.

Millions of men and women are betraying the sacred trust God has laid upon them and are destroying the beautiful Temples of God.

May the Holy Spirit go with this testimony as it flies around the world on the wings of the Little White Dove, and bring home the warning it bears to thousands, leading them to Repentance for their sin and Salvation, Healing and Cleansing in Zion through faith in Jesus Christ the Son of God. A. W. N.

WRITTEN TESTIMONY OF WYATT B. ELDRED.

DELTON, BERRY COUNTY, MICHIGAN, March 28, 1900.

REV. JOHN ALEX. DOWIE, Zion, Chicago.

Dear General Overseer:—At the earnest request of J. W. Briggs I went to see Elder Stevens on July 26, 1899, when he was here holding meetings.

I was a sinner sixty-five years old, having never made a profession of faith in Christ.

About four years ago, a livid blue mark appeared on the point of my chin. It rapidly developed into an offensive cancer.

After talking with Elder Stevens, I repented of my sins and gave my heart to Christ.

I sent in my application for fellowship in the Christian Catholic Church and was baptized by Elder Stevens the next day, July 27, 1899.

I had used tobacco forty years and liquors thirty years.

When Elder Stevens laid hands upon me and prayed, I was immediately healed of the desire and appetite for both those poisons. I have had no desire for them since.

The cancer began to dry up.

I continued selling pork in my market, and the cancer began to grow again.

Elder Stevens told me I would not receive complete healing until I stopped handling pork.

I finally gave up the market and am perfectly healed; no trace of the cancer can be seen.

I am going back on my farm, gloriously happy in Jesus and Zion, thanking God for it all. WYATT B. ELDRED.

Evangelist's Prayers Answered Instantly.

1823 GEORGE AVENUE, CHICAGO, March 28, 1900.

EVANGELIST MACCORMAC.

Dear Sir:—We thank God for answer to prayer offered by you last Thursday night at 2 A. M. My mother, who was suddenly taken ill at that time, was instantly healed when you prayed.

Sincerely, MINNIE BRAUCKMANN.

ZION'S BIBLE CLASS.

CONDUCTED BY DEACON DANIEL SLOAN.

MIDWEEK BIBLE CLASS LESSON, MAY 2d or 3d.

The End of the Age.

1. *Finds devotion to Christ waning.*—Matt. 24:11-24.
   Do false prophets speak God's Word?
   Do they call God's people to holy living?
   Do they excite to devotion to God?
2. *Finds faith in answer to prayer scarce.*—Luke 18:1-8.
   How many pray until they get what they ask for?
   If one prays in faith, is not the answer sure?
   Does one really pray if not in faith?
3. *Finds disobedience to the Gospel flagrant.*—1 Peter 4:14-19.
   What obedience does the Gospel demand?
   Does obedience to the Gospel cause one to suffer?
   Is one not tried in the obedience of the Gospel?
4. *Finds the religious world scoffing.*—2 Peter 3:3-7.
   Did not the religious world kill God's prophets?
   Did it not crucify God's only Son?
   Does it not now scoff at the Coming King?
5. *Finds national security uneasy.*—Matt. 24:4-10.
   Will the present nations ever disband their armies?
   Is not one nation jealous of another's success?
   Will not the alarm and insecurity continue?
6. *Finds true preaching strife-making.*—Mark 13:9-13.
   Is not to be true to God to make enemies of wicked men?
   Will not every arrest of saints condemn those in authority?
   Do home troubles arise because of fidelity to God?
7. *Finds separation between the holy and the religious widening.*—2 Tim. 3:1-8.
   Are not religious people ever enemies of God?
   Do they not ever despise the holy, good and true?
   Can they ever come to know the truth of God?
8. *Finds people given to sensual pleasures.*—Luke 17:28-33.
   What does the discussion to cut the amusement clause out of some Church rules mean?
   Is not their love of pleasure more than their love of God?
   Is it not because they have the spirit of the world?

The Lord Our God is an Age-Determining God.

SUNDAY BIBLE CLASS LESSON, MAY 6th.

Obligations to the Gospel.

1. *One is obligated to hear it.*—Luke 9:2-6.
   What is it to preach the Kingdom of God?
   What is one to do when others refuse to hear?
   What will the Lord do to those who refuse to hear?
2. *One is obligated to believe it.*—Mark 2:9-18.
   What preparation is necessary to preach the Gospel?
   What preparation is necessary to believe it?
   What preparation is necessary to live it?
3. *One is obligated to obey it.*—2 Thes. 1:3-11.
   Does judgment fall on those who do not obey?
   Will one who does not obey get into heaven?
   Does one who obeys not bring on himself scorn and reproach?
4. *One is obligated to hold on to it.*—Heb. 4:1-6.
   Must not one hold on to as well as receive the Gospel?
   What is it that keeps the Gospel in the heart?
   Do not some lose it who at one time might have had it?
5. *One is obligated to publish it.*—Matt. 24:4-14.
   Can one enjoy the Gospel and not make it known?
   Is it not to be made known even in the face of opposition?
   Who is responsible for making it known?
6. *One is obligated to suffer for it.*—Acts 20:24-35.
   Does not preaching the Gospel mean persecution?
   If one loses his life, can he not find it?
   Is it not joy to give up friends, property, and even life for God?
7. *One is obligated not to be ashamed of it.*—Rom. 1:9-19.
   If one serves God in the spirit, is there not courage in the face?
   What does the Gospel do for every one?
   What does one owe those who know not the Gospel?
8. *One is obligated to make sacrifice for it.*—Mark 10:28-31.
   What did Christ give up for our sake?
   What may we have to give up for His sake?
   What reward comes for giving up for Christ's sake?

God's Holy People are an Obligated People.

The First Step to a Zion Gathering, and Afterward a Zion Tabernacle.

In thousands of places throughout this country, as well as the world, this will be where two or three meet together in a given place "in whose hearts are the highways to Zion." They pray for the General Overseer and Leaders in this work, which is unquestionably **God's Great Religious Movement for This Century and Until Jesus Comes.**

A few who thus fear God above all things else, who will speak often one with another, who will study at some time during the week or Sundays these inspiring Bible themes on **God's Relation to His Holy People with Reference to Their Spirits, Bodies and Lives,** talking over the great things which God, who dwells in Zion, is now doing before a world's Apostate Church and a gainsaying world; and who will see that Zion Literature, either LEAVES OF HEALING, A VOICE FROM ZION, or the many small tracts issued from the Publishing House, get into the hands of every professed Christian man or woman, whether they will hear or whether they will forbear, can be sure of results. **For Seed Sowing, even in Tears, in Jesus' Name, will later bring a Harvest of Joy.**



BLESS the Lord, O my soul,
And forget not all His benefits:
Who forgiveth all thine iniquities;
Who healeth all thy diseases.—Psalm 103:2, 3.

DAVID, the king, knew that God was the Healer of His people; and in this Psalm he calls upon his soul, or physical life, to bless God for forgiving his sins and then for healing him.

This is God's order. Repentance for sin is the first step toward the healing of the body. If we truly repent of sin, we will desire to confess it and to restore so far as lies in our power.

If we confess our sins, He is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness.—1 John 1:9.

There are multitudes in Zion who can testify that God has forgiven their iniquities and healed their diseases.

On the Literature Mission page of LEAVES OF HEALING of April 7th reference was made to the healing of MRS. Maggie Malcolm, 3040 Throop Street, Chicago. We quote from a letter written by her, in which she says:

It is six years this month since I was healed through the teaching and prayers of Dr. Dowie, and I thank God, who has kept me.

I have never taken medicine since. No disease has ever troubled me since I was healed, and I am well today.

I have distributed all of the LEAVES OF HEALING from the first to the last number (with the exception of a few) to cities of the United States, Canada and foreign countries.

I thank God that he ever sent Dr. Dowie to Chicago, for he is truly a servant of the Lord, and the noble work he is doing has benefited thousands besides myself.

It is my earnest prayer, every day, that God will bless Dr. Dowie and his family and all of Zion's people everywhere.

This lady is a native of the Orkney Islands.

Reader, do you remember to ask God's blessing every day upon the General Overseer and his family and upon all of Zion?

The Little White Dove Tells of Jesus the Healer in India.

In a letter a gentleman in India says:

Somewhat accidentally I happened to read a copy of LEAVES OF HEALING.

This was the first I knew about this paper.

I am astonished to see that there is such a paper in existence.

I have nothing to speak against it. What it contains about healing is altogether Scriptural; in fact, it is the most practical Christian teaching which has ever come to my knowledge.

I have read the whole paper from beginning to end, and I find it very useful to a Christian who is trying to go according to God's Word with regard to sickness, disease, etc.

There was a time in my life in which I never used to go to any doctor for medicine in illness. My medicine was simple prayer to God and faith in His promises. He has answered all such childlike prayers offered to Him in the Name of His Son.

Of course He will continue to do so if we will be patient and wait upon Him faithfully.

Sometimes I have gone to doctors when my children became ill. Owing to my impatience, I am forced to go to them.

Many Conversions Follow Healing.

A writer from Ireland says:

As I look at Zion Literature, I exclaim: "God has indeed opened a fountain in the midst of this valley and the people are thirsting for it."

A young evangelist, Robert Mills, was spitting blood one day, and very ill. He arose the next day in the strength of the Lord and addressed a large meeting, and spoke better than he had ever done before.

He gave his testimony and told of the Lord's healing. There was a great work of grace in the district afterwards, and many were converted.

I firmly believe that the Christian Catholic Church is the Church of the future. The denominations with their several traditions are going down. The people see this and are forming Christian Workers' Unions to unite Christians.

Very many are rejoiced that Dr. Dowie is coming here. I am praying that all prejudice may be destroyed and that crowds may hear God's truth from his mouth and live.

Life Owed to Leaves of Healing.

A lady in Jacksonville, Illinois, writes:

When I read LEAVES OF HEALING I get strength in spirit, soul, and body.

I thank God that it ever came into my home. Here is my tithe to help send the Gospel to all parts of the earth.

I thank God that He has sent one anointed to preach this beautiful Full Gospel. It does bring "Glad Tidings" to my soul.

I do believe had it not been for LEAVES OF HEALING coming into my home I should not now be alive. I was sick and lost my flesh. Through reading LEAVES OF HEALING I got well.

Vaccination Kills More Than Smallpox.

Zion teaches the people to trust God for protection against smallpox instead of having the filthy, diseased vaccine matter injected into their systems. We have two letters before us speaking of this subject. One is from a man in Virginia, who says:

We have in our city what they call smallpox, but it does not seem to hurt any one, for no one has died from it. But there were several deaths from vaccination last year when they had compulsory vaccination.

Now the Council has again ordered it. I cannot pray to be healed and have disease put into me.

A writer in Brunswick, Ohio, says:

The attacks upon our General Overseer, as in the *Ram's Horn*, only serve to strengthen my faith in him. My prayer is that God will speedily pull down the walls of sin that surround us and build up Zion.

A lady here who was a member of the Lady Maccabees, and had felt for some time that she ought to come out of the order, was led to make the final decision through reading LEAVES OF HEALING, and has sent in her resignation. Another family have decided not to eat any more pork.

Reader, do you not desire to bring the sinful, the sick and the sorrowful to the Lord, who is so willing not only to forgive our iniquities, but to heal our diseases? This is the work of Zion Literature Mission. Will you not help us by your money and your prayers?

Zion Literature Sent Out From a Free Distribution Fund Provided by Zion's Guests and the Friends of Zion. Report for the Week Ending April 4, 1900.

5284 Rolls to	Various States.
509 Rolls to	Hotels in the United States.
382 Rolls to	India.
334 Rolls to	England and Scotland.
286 Rolls to	Canada.
192 Rolls to	South Africa.
169 Rolls to	Various Foreign Countries.
89 Rolls to	Palestine.

Number of rolls for the week, 7445.

Number of rolls reported to April 11, 1900, 372,057.

He sendeth His word and healeth them.

LEAVES OF HEALING

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

A WEEKLY PAPER FOR THE EXTENSION OF THE KINGDOM OF GOD.
EDITED BY THE REV. JOHN ALEX. DOWIE.

Entered at the Postoffice, Chicago, Illinois, as Second Class Matter.

Subscription Rates.		Special Rates.	
One Year	$2.00	100 Copies of One Issue	$1.00
Six Months	1.25	26 Copies of One Issue	1.00
Three Months	.75	To Ministers, Y. M. C. A.'s and Public Reading Rooms, per annum	1.00
Single Copies	.05		

For foreign subscriptions add one dollar per year for postage.
Subscribers desiring a change of address, should give present address, as well as that to which they desire LEAVES OF HEALING sent in the future.
Make all Bank Drafts, Express Money Orders or Postoffice Money Orders payable to the order of JOHN ALEX. DOWIE, 1300 Michigan Avenue, Chicago, Ill., U. S. A.
Station L. Long Distance Telephone South 694. Cable Address "Dowie, Chicago."
All communications upon business must be addressed to
MANAGER ZION PUBLISHING HOUSE,
1300 Michigan Avenue, Chicago, U. S. A.

CHICAGO, ILLINOIS, APRIL 21, 1900.

TABLE OF CONTENTS.

Leaves of Healing, Saturday, April 21, 1900.

GOD'S WITNESSES TO DIVINE HEALING—
Illustration—Wyatt B. Eldred, . . . 817
Written Testimony of Wyatt B. Eldred, . . . 818
ZION'S BIBLE CLASS, . . . 818
ZION LITERATURE MISSION, . . . 819
EDITORIAL NOTES—
End of Volume VI, LEAVES OF HEALING, . . . 820
Statistics of Output of Zion Printing Works, . . . 820-821
Statistics of Composing Room, Zion Printing Works, . . . 821
Equipment of Zion Printing Works of the Best but Taxed to Its Utmost, . . . 821
LEAVES OF HEALING Succeeded Without Advertisements, . . . 821
Preparation for THE COMING CITY Being Made, . . . 821
The Incessant Toil Required in Preparing LEAVES OF HEALING, . . . 821
Employees of Zion Printing Works Free From Sickness, . . . 821
The Contributors to Departments of LEAVES OF HEALING, . . . 821
Mr. Charles Champe's Cartoons, . . . 821
Work of Zion Literature Mission, . . . 821
Polyglot Character of LEAVES OF HEALING, . . . 821
Numbers of People Saved, Healed and Cleansed Through Reading LEAVES OF HEALING, . . . 822
Importance and Growth of Work of Zion Publishing House, . . . 822
Review of the Sixth Volume, . . . 822
Deacon Daniel Sloan's Special Mission, . . . 823
The Graphophone as a Reproducer of Sermons, . . . 823
The General Overseer's Mission in Philadelphia, . . . 823
Thanksgiving, . . . 823
ANNOUNCEMENT OF GENERAL OVERSEER'S MISSION IN PHILADELPHIA, . . . 823
CARTOON—
Zion's Discovery of Masonic Bedfellows, . . . 824
A VOICE TO ZION AND GOD'S PEOPLE IN EVERY LAND—
Prelude—R. A. Torrey's Attempt to Discredit His Letters, . . . 825-827
Sermon—Because—, . . . 827-829
NOTES FROM ZION'S HARVEST FIELD, . . . 830-832
ZION CITY NOTES, . . . 832
ZION COLLEGE, . . . 833
CHEERING WORDS FROM ZION'S GUESTS, . . . 834
NOTES OF THANKSGIVING TO ZION'S GOD, . . . 835
ZION LAND AND INVESTMENT ASSOCIATION—
Articles of Agreement, . . . 836-837
ZION CITY BANK—
Articles of Agreement, . . . 838-839
ZION'S SALOON SEVENTIES, . . . 840
ZION'S JUNIOR SEVENTIES, . . . 841
ZION IN THE ORIENT, . . . 842
ADVERTISEMENTS OF ZION'S INSTITUTIONS, . . . 843
ZION'S NEW PAPER—"THE COMING CITY," . . . 844
GOD'S WAY OF HEALING, . . . 844
ITINERARY OF DEACON DANIEL SLOAN, . . . 845
GUDS VAG ATT HULA (Danish), . . . 845
FORM OF APPLICATION FOR MEMBERSHIP IN THE CHRISTIAN CATHOLIC CHURCH, . . . 846
CATALOGUE OF ZION PUBLICATIONS, . . . 847
BAPTISMS, . . . 848
LA MANIERE DE GUERIR DE DIEU (French), . . . 848

EDITORIAL NOTES.

"THE LORD IS GREAT IN ZION."

WITH THIS ISSUE we close another volume of LEAVES OF HEALING.

UP TO THIS time the volume has been annual, but owing to the great increase in the size of each issue, to thirty-two, and occasionally to forty pages, it has become too large for one volume, and therefore we have determined to make it a half-yearly volume.

This volume consists of 848 pages, which is sixteen pages larger than Volume 1, which was 832 pages.

We have doubled the size of LEAVES OF HEALING, and are now giving two volumes in the year. Yet we have not increased the price of the paper.

WE REJOICE in the great blessing which God has given to us in permitting us to send forth such large numbers of our Little White Dove into all the lands.

WE CALLED for some statistics of the output of Zion Printing Works from our Acting Manager, Mr. Arthur W. Newcomb, covering the period of this volume now closing, and think it may interest our readers if we give the memorandum which contains the returns for which we called:

Statistics of Output of Zion Printing Works From October 28, 1899, to April 14, 1900.

LEAVES OF HEALING, Volume VI, Numbers 1 to 25, copies	500,000
LEAVES OF HEALING, Volumes I, II, III, IV, and V, back numbers, copies	50,000
Total number of copies of LEAVES OF HEALING	550,000
Total weight, LEAVES OF HEALING, tons	105
Total number of reams of paper, 3½ by 4½ feet square	1,380

Spread out in a single layer these sheets of paper would cover about 250 acres.

The total number of LEAVES printed, if piled in a single pile, would be 2750 feet, or more than one-half mile high.

Total number tracts and leaflets printed and bound (estimated)	1,320,000
Total weight of tracts printed, tons	35
Total weight of Zion Literature printed, tons	140

Placed end to end, the sheets of paper in all this literature would make a paper-covered walk nearly three and one-half feet wide and 8125 miles long. It would stretch from Chicago, Illinois, to Albany, New York, and lap over a mile and one-half.

Respectfully Submitted, ARTHUR W. NEWCOMB.

This interesting memorandum will no doubt serve to place the output of Zion Printing Works clearly before our readers. But it is difficult even with such figures to realize what they mean.

IN A LETTER accompanying this memorandum, Mr. Newcomb writes as follows:

ZION PRINTING WORKS,
1300 MICHIGAN AVENUE, CHICAGO, April 14, 1900.

REV. JOHN ALEX. DOWIE,
General Overseer of the Christian Catholic Church in Zion.

Dear General Overseer:—In accordance with your request I present herewith some statistics of Zion Printing Works.

The rush of work, which is still unabated, practically began with the sixth volume of LEAVES OF HEALING, hence I have compiled statistics from that time and directed Mr. McVean to compile statistics of composition of type from that time. I may say that in comparison with the work which Zion Printing Works was doing when I first assumed acting management, January 4, 1899, the output is now approximately three times as great in every department. During some seasons of special stress it has been even five times as great.

I feel that no one can estimate the leverage which these tons of Zion Literature will exert upon the world.

I thank God that He sees fit to use me even in a small way in this great work, and pray that Zion Printing Works may ever grow in the same or greater ratio.

Your Obedient Servant, ARTHUR W. NEWCOMB.

WE HAVE also called for certain returns from the foreman of the Composing Room, who writes in reply to us as follows:

Statistics of Zion Printing Works.

During the fifteen months beginning January 1, 1899, and ending March 31, 1900, the work performed and output of Zion Printing Works has increased over 500 per cent.

In place of two old presses are three of the highest grade pieces of printing mechanism ever installed in any plant, and still they are inadequate to meet the demand of the Works.

In the Composing Room tons of new type have been added, and the amount of composition has increased more than 500 per cent.

The total amount of composition on the twenty-five numbers of Volume VI of LEAVES OF HEALING is approximately 4,500,000 ems. One thousand ems occupies on an average four inches of a column of LEAVES OF HEALING. This would give an approximate roll of reading matter 18,000 inches or 1500 feet long; equal to 2570 pages of an ordinary book.

The face of the type now used is practically the same as that always used on LEAVES OF HEALING, but is enough smaller in body to admit of at least one-fourth more reading matter in the same space.

Thus the reader is not only obtaining sixteen more pages with each number of the paper than when it was begun in 1894, but is getting a much greater quantity of reading matter than formerly in each page.

This fact can be better understood when it is said that the reading in each issue is equal to forty pages, if printed in the same type with which the paper was started.

THE EQUIPMENT in all departments of the Printing Works is now of the very best. All our machinery is run by electricity and every device employed by which the full value of our resources is made available. And yet with all this, we find that our facilities are not more than adequate to the present and immediately visible demands, so that with the publication of THE COMING CITY, next month, we shall be at our wits' end to know how to provide room for this five-and-a-half-year-old institution.

We shall be glad when we can move it to Zion City, as we plan, and have all the room we need, and, we trust, all the machinery that we can profitably employ.

WE REJOICE to record the fact that LEAVES OF HEALING has grown and extended without the aid of one single dollar from business advertisements.

We felt that our Little White Dove must be kept free from being made the mere messenger of commercial advertisers, and that its pages were too sacred for anything which is not directly connected with the extension of the Kingdom of God. This policy has been greatly blessed, and we shall continue to make the paper, God helping us, in the coming volumes, a still more effective means of spiritual power.

WE DESIRE our readers to understand that subscriptions which have been taken for a year will continue to be effective throughout the whole of the next volume, VII, which will begin with our next issue.

PREPARATIONS are being made for THE COMING CITY, and we ask our readers to send in their subscriptions as early as possible, so that we may be able to file the statement required by law as to a bonafide subscription list at the time we make application for its registration at the postoffice as second class matter.

NONE OF OUR readers can really estimate the incessant toil, in addition to all our other work, of preparing this sixth volume for the press.

We have given more attention than ever before to the preparation of the volume now closing, and have been splendidly helped in this by our Assistant Editor, Mr. A. W. Newcomb, the heads of the composing and machinery rooms of Zion Printing Works, and every one of the employees, who have all worked with great enthusiasm in the preparation of these pages.

We have been compelled to call upon our staff to work night and day for a portion of every week, and are deeply grateful to God that this has been done without a single employee being incapaciated by sickness. This fact extends, as far as we can now remember, not only to the year which has passed, but to the five and a half years during which this paper has been printed.

WE HAVE, as our readers will have observed, opened our columns to many departments of Zion work and to many writers.

"Notes from Zion's Harvest Field," by Mr. A. W. Newcomb; "Notes of Thanksgiving to Zion's God," by Mr. O. L. Sprecher, our Private Secretary; "Zion City Notes," by Deacon H. Worthington Judd; "Zion City Bank Notes," by Deacon Charles J. Barnard; "Zion Bible Class," by Deacon Daniel Sloan; "Zion Junior Seventies," by Elder DeWitt C. Holmes; "Zion College Notes," by Professors O. L. Tindall and W. F. Matthews; "Zion in the Orient," by Overseer G. L. Mason; "Zion's Saloon Seventies," by Elder J. G. Excell; and "Zion Literature Mission," last but not least, by Deaconess Hill, have been made very prominent features in this volume now closing.

The reports of the Elders in the Field Notes have conspired to make the paper an increasingly interesting account of Zion's work.

Then the work of Mr. Charles Champe, in the splendid series of cartoons, must be noticed. We earnestly ask our readers to pray for this talented young brother who has so generously placed his splendid artistic powers at our disposal for the glory of God, the destruction of evil, and the extension of the Everlasting Gospel and Kingdom of God.

To all these helpers we desire to here record our grateful appreciation, and trust that our readers will increasingly show their appreciation by extending the circulation of LEAVES OF HEALING in every way.

IT IS WORTHY of notice that Deaconess Hill's last report of Zion Literature Mission shows that no less than 372,057 rolls of Zion Literature have been sent out gratuitously from Zion's Free Distribution Fund.

It is probable that more than seven and a half millions of people will read these rolls before they are worn out, allowing for twenty readers to each roll. We know some cases in which copies of LEAVES OF HEALING have been read by several hundreds of persons, and indeed so much handled that they have been almost undecipherable.

WE WOULD remind our readers that LEAVES OF HEALING is now printed in three languages: English, weekly; German and Holland, monthly; and that THE COMING CITY will be a fortnightly from about the 16th of May.

In addition to this we shall presently publish an occasional issue of the LEAVES in French. We have directed Elder Pos to translate The Story of Zion contained in Number 16 of this volume, which he will use freely in connection with the Paris Exposition.

We have also, as our readers will see from this issue and from recent issues, begun to print in some of the languages of the Orient: Chinese, Japanese, and Arabic.

We have also printed from time to time translations of portions of the LEAVES in Italian, Swedish, Danish, German, French, Dutch, Bohemian, etc.

In short, LEAVES OF HEALING has a polyglot character, and is likely to become increasingly so.

THE CHRISTIAN CATHOLIC CHURCH has now extended to every continent in some measure, and we expect to tell the wonderful works of God in every language known to man.

CONSTANT READERS of these pages must have been impressed with the large number of persons who have been directly saved and healed and led into holy lives through the reading of LEAVES OF HEALING. As we close this sixth volume we again give thanks to God, who alone hath wrought in us and through us and to whom alone we give the Glory: for His alone was all the Power.

GOD WILLING, LEAVES OF HEALING will continue to be what it has been from the first: a Paper for the Extension of the Kingdom of God.

WE ASK OUR readers to pray for every member of our staff and all our employees in Zion Printing Works, and also for the excellent helpers who, under Mr. George W. Stahlman, are doing the laborious work of Zion Publishing House, into which all the printed matter is taken and from which it is sent out, except the weekly mailing list, which is sent directly from Zion Printing Works.

Zion Publishing House has now a very large stock and gives continually large orders to Zion Printing Works, not only for the current issues, but for back numbers, one of the great features of the work being that every issue of LEAVES OF HEALING is constantly in more or less demand. Some of these issues have been reprinted as many as twenty times.

Zion Publishing House, which is situated a block away from Zion Printing Works, has become a very considerable business concern, and in the not distant future it is evidently destined to become a very large institution.

Will our readers earnestly pray for all associated with us in these great enterprises, who toil while others sleep, and love to give their strength and talent to the sending forth of the Little White Dove?

IT WOULD be impossible in the few lines remaining at our disposal to review adequately the volume now closing.

But we think it well to remind our readers of some of the important matters that have been dealt with in these pages during the past six months.

FOR SEVERAL MONTHS our pages were filled with the reports of our Three Months' Holy War Against the Hosts of Hell in Chicago.

We went out to fight the enemy, and we found them in force.

The streets of the city and suburbs, and even distant cities, rang for months with the cries of those who had been stricken by the sharp arrows of Divine truth.

They even tried to murder us, on three occasions, at the West Side of Chicago, at Oak Park, and at Hammond.

As the Messenger of God's Covenant, we realized that we must show that God Himself was "A Swift Witness" against (1) the Sorcerers, (2) the Adulterers, (3) False Swearers, (4) Oppressors of the Hireling in his Wages, (5) Oppressors of the Widow and the Fatherless, (6) Those that Turned the Stranger from his Right, and (7) that left God out of everything.

Zion's Witnessing was based therefore upon God's Word in Malachi 3:5 and 6.

THE REPORTS of Zion's witnessing in LEAVES OF HEALING have been of great value, and God has blessed multitudes through it.

WHEN THE YEAR 1899 closed with the wonderful gathering in Central Zion Tabernacle on Lord's Day, December 31st, continuing until the morning of January 1st, the eyes of the whole land were again turned upon Zion by the Unveiling of the Coming City.

INTENSE INTEREST followed the announcement.

The issue of January 6th, which opens with the picture of the "General Overseer and His Cabinet Discussing the Purchase of Land for Zion City near Chicago," and which gives the report of the proceedings of the All-Day and All-Night with God, had a very large circulation.

Interest continued and increased and found wonderful expression in the Conferences of the Fourth Anniversary of the Church, and in the visit of fully one thousand to the City Site, although the country was covered with snow.

The publication of The Story of Zion up to that period appeared in our issue of February 10th.

ON MARCH 3D the *Ram's Horn* of Chicago devoted the whole of its issue to a most bitter attack upon Zion and the General Overseer.

This was at once replied to by us on Lord's Day afternoon, March 4th.

The report of that Reply to the *Ram's Horn*, covering forty pages, was published on March 10th.

It has occupied our presses to a large extent every week since. More than a hundred and fifty thousand copies of this issue will probably go forth to all parts of the world.

God has overruled the attack by enabling us to send forth a Reply which covered all the ground and utterly destroyed the Satanic designs of the enemies of God and of Zion.

WE GIVE GOD all the glory and all the praise for all the power and all the blessing which He has put into these six volumes of LEAVES OF HEALING.

We acknowledge in our hearts every day—

That every virtue we possess,
And every victory won,
And every thought of holiness
Are His alone.

AND, AS JOHN WESLEY shouted in triumph with his latest breath,

"THE BEST OF ALL IS, GOD IS WITH US."

WHILE WE have been witnessing for Him, He has been witnessing for us.

The Proclamation of God's Eternal Covenant of Salvation, Healing and Holy Living, and the blows against apostasy which have been given in this volume, are telling effectively upon the apostate churches and the corrupt world.

The fear of Zion is upon God's enemies even as the fear of Israel was upon the heathen as the hosts of God marched up out of the desert to possess the land of Canaan.

AMID ALL this conflict Zion is being built up.

The Son of God was manifested to destroy the works of the Devil.

We must follow in His steps, and be destroyers of evil.

But we also rejoice in the fact that God is building up in Zion a Spiritual Temple.

He is preparing for us even here on earth "a City of Habitation."

Zion City will be a center of power, under God, and we pray that He will make it a most effective instrument for the Extension of His Kingdom in the closing years of this Age. We believe that to be God's purpose.

We say this humbly, but we say it boldly: for it is truth. All who are truthful, and who know the facts as to what God has wrought in Zion, must acknowledge it to be so.

DEACON DANIEL SLOAN, before starting out on his itinerary, had a number of very successful stereopticon exhibitions of the Panorama of Zion. He has gone forth, with his assistant, believing that God is going with him. He is followed by thousands of earnest prayers continually from Headquarters, and we trust by tens of thousands of prayers daily throughout the Church.

He carries with him a graphophone sermon which we spoke a few months ago into that wonderful talking machine whilst we were at Ben MacDhui. Many have expressed an intense desire to hear the discourse which was delivered through the machine to an audience of about three thousand in Central Zion Tabernacle. We trust it will be blessed, and are glad that our voice will be heard where our face may never be seen.

There are great possibilities before this wonderful instrument. We are carefully studying the whole question as to the reproduction of our discourses in the coming Temple in Zion City.

Our dear people from all parts of the country are calling for these graphophone discourses, and we hope to arrange a way in which we can supply their earnest desire before long. But the question is a large one and involves many considerations not immediately apparent to those who have not had practical experience.

WE SHALL be glad to meet with members of the Christian Catholic Church in Zion and Friends on the Atlantic Coast, although it be only for one day, in Philadelphia, where we speak, God willing, three times on Lord's Day, April 29th, in the Grand Opera House, as announced on page 823.

AND NOW with heartfelt gratitude to our God and Father, who has enabled us by the Holy Spirit, through Faith in His Son, to deliver the discourses and write the articles appearing in this volume, we close it and lay it at the feet of our King, humbly believing that He will accept it and continue to bless it to His people and to a sin-stricken and disease-smitten world.

BRETHREN, PRAY FOR US.

WHO STUMBLED, you or your enemies? You stumbled and fell, is why you are here. What are you going to do? Get rid of the thing which created sin and pain. It is inconsistent to have pain. You had better adjust yourselves to the righteousness of God quickly and make straight paths for your feet, that the Lord may come in power. Fear got hold of the apostles, when Jesus was seized by the mob, and they took to their heels and fled, Peter, boastful Peter, leading the procession. So many think they can deceive God Almighty and yet get a blessing. They want to obey God in so far as they please, yet go on eating pig and living for the belly. Jesus, using up 2000 pigs at Gadara in a few minutes, makes it mighty clear what He thought of pig.—Notes on Teaching of the General Overseer in Assembly Room of Zion Home, preserved by an Elder.

IN SOWING SEED, the ground must be prepared to get results. Anybody can pray, but what is the use of praying if you do not get results? Get down to business and find out why your prayers were not answered. "Be not deceived; God is not mocked: for whatever a man soweth, that shall he also reap." —Galatians 6:7.—Notes on Teaching of General Overseer in Assembly Room ofZion Home, preserved by an Elder.

BEHOLD, the tempest of the Lord, even His fury, is gone forth, a sweeping tempest: it shall burst upon the heads of the wicked. In the

ZION IN PHILADELPHIA

REV. JOHN ALEX. DOWIE,

General Overseer of the Christian Catholic Church in Zion, and Zion City, Near Chicago,

WILL DELIVER THREE LECTURES IN

GRAND OPERA HOUSE,

Corner of Broad Street and Montgomery Avenue,

Lord's Day, April 29, 1900.

AT 10:30 A. M.:

"The Principles, Practices and Purposes of the Christian Catholic Church in Zion."

AT 3 P. M.:

"Zion and the Apostate Churches."

AT 8 P. M.:

"The Everlasting Gospel."

The Ordinance of the Lord's Supper, open to all Christians, will be observed at the close of the morning service, followed by a Conference of the Members of the Christian Catholic Church in Zion, open to Members only.

DEACON DANIEL SLOAN,

ASSISTANT MANAGER OF ZION LAND AND INVESTMENT ASSOCIATION,

Will Conduct a

SPECIAL MISSION FOR ZION CITY

AT PHILADELPHIA,

Thursday, Friday, Saturday and Monday,

APRIL 26 TO 30, 1900.

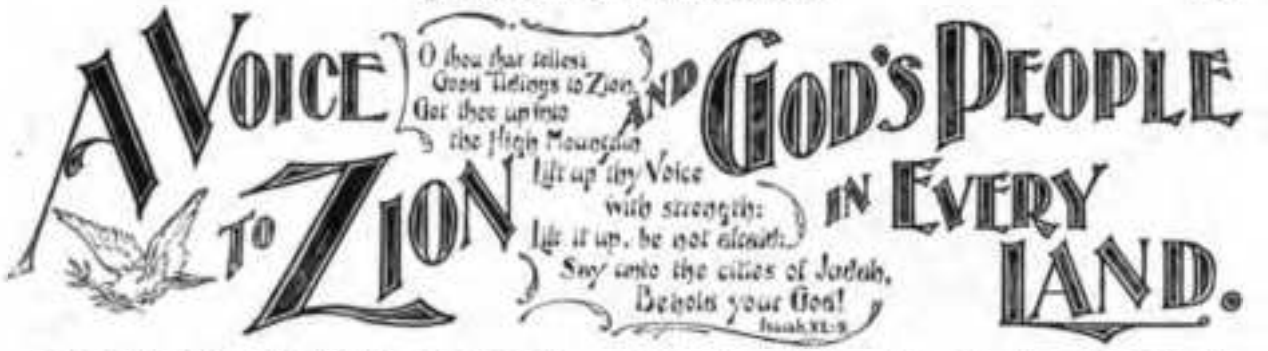
A PANORAMA OF ZION,

As seen through a Stereopticon, will be given in WARRINGTON HALL, Broad Street and Susquehanna Avenue, FRIDAY EVENING, APRIL 27, 1900, at 8 P. M.

All Welcome. All Seats Free. Free-Will Offerings.



ZION'S DISCOVERY OF MASONIC BEDFELLOWS.



BEAUTIFUL EASTER SERVICE.

Report of Meeting held in Central Zion Tabernacle, Lord's Day Afternoon, April 15, 1900. Easter Music by Zion's White-Robed Choir. Prelude: R. A. Torrey's Attempt to Disown His Letters. Sermon: Because—.

REPORTED BY S. D. AND E. W. AND A. W. R.

"CHRIST IS RISEN."

These three simple words were spoken in the calm beauty of the oriental garden of Joseph of Arimathæa on the first glad Easter morn. The holy joy which they awakened in the breast of the humble woman to whom they were spoken spread throughout the golden glories of the highest heaven, and has come down, an ever-increasing joy, through all the succeeding ages.

The day upon which all Christians commemorate the resurrection of their Saviour and Coming King, and the triumphant accomplishment of the great work for humanity which He came to earth to do, has thus become a day of gladness, of beauty, of life, of light.

It dawned on last Lord's Day with cloudless skies and gentle glow of April sunshine.

Everything in Nature betokened the return of the happy Springtime, that season so filled with the silent but eloquent symbolism of the resurrection in Nature.

In hundreds and in thousands the Easter worshipers thronged the broad floors and high-terraced galleries of Central Zion Tabernacle, the second largest auditorium in the City of Chicago. Although it was a day when smiling Nature beckoned all out of doors, over three thousand people were present and remained, with but few exceptions, until the close of the service. Lighting up the whole great room with their pure beauty, and filling the air with their fragrance, three great clusters of Easter lilies graced the broad platform. Other cut flowers and foliage decked the choir gallery, platform stairs and gallery pillars, the whole effect being a most tasteful and yet striking decoration.

"Christ is Risen" was the processional sung by Zion's Choir, as the singers in their snowy vestments took their places in front of the platform. Then the General Overseer appeared upon the platform and the great congregation stood, awaiting his invocation of Divine blessing:

> God be merciful unto us, and bless us,
> And cause His face to shine upon us;
> That Thy way may be known upon earth,
> Thy Saving Health among all nations.

Central Zion Tabernacle, Lord's Day Afternoon, April 15, 1900.

The meeting was opened by singing Hymn Number 201:

> All hail the power of Jesus' Name!
> Let angels prostrate fall;
> Bring forth the royal diadem,
> And crown Him Lord of all.



Dr. Dowie then read from the Inspired Word of God in the Gospel according to St. John, and in the twentieth chapter:

> Now on the first day of the week cometh Mary Magdalene early, while it was yet dark, unto the tomb, and seeth the stone taken away from the tomb. She runneth therefore, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the tomb, and we know not where they have laid him. Peter therefore went forth, and the other disciple, and they went toward the tomb. And they ran both together: and the other disciple outran Peter, and came first to the tomb; and stooping and looking in, he seeth the linen cloths lying; yet entered he not in. Simon Peter therefore also cometh, following him, and entered into the tomb; and he beholdeth the linen cloths lying, and the napkin, that was upon His head, not lying with the linen cloths, but rolled up in a place by itself. Then entered in therefore the other disciple also, which came first to the tomb, and he saw, and believed. For as yet they knew not the Scripture, that He must rise again from the dead. So the disciples went away again unto their own home.
>
> But Mary was standing without at the tomb weeping: so, as she wept, she stooped and looked into the tomb; and she beholdeth two angels in white sitting, one at the head, and one at the feet, where the body of Jesus had lain. And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid Him. When she had thus said, she turned herself back, and beholdeth Jesus standing, and knew not that it was Jesus. Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing Him to be the gardener, saith unto Him, Sir, if thou hast borne Him hence, tell me where thou hast laid Him, and I will take Him away. Jesus saith unto her, Mary. She turneth herself, and saith unto him in Hebrew, Rabboni; which is to say, Master. Jesus saith to her, Touch Me not; for I am not yet ascended unto the Father: but go unto my brethren, and say to them, I ascend unto My Father and your Father, and My God and your God. Mary Magdalene cometh and telleth the disciples, I have seen the Lord; and how that He had said these things unto her.
>
> When therefore it was evening, on that day, the first day of the week, and when the doors were shut where the disciples were, for fear of the Jews, Jesus came and stood in the midst, and saith unto them, Peace be

His side. The disciples therefore were glad, when they saw the Lord. Jesus therefore said unto them again, Peace be unto you: as the Father hath sent Me, even so send I you. And when He had said this, He breathed on them, and saith unto them, Receive ye the Holy Ghost: whose soever sins ye forgive, they are forgiven unto them; whose soever sins ye retain, they are retained.

But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in His hands the print of the nails, and put my finger into the print of the nails, and put my hand into His side, I will not believe.

And after eight days again His disciples were within, and Thomas with them. Jesus cometh, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith he to Thomas, Reach hither thy finger, and see My hands; and reach hither thy hand, and put it into My side: and be not faithless, but believing. Thomas answered and said unto Him, My Lord and my God. Jesus saith unto him, Because thou hast seen Me, thou hast believed; blessed are they that have not seen, and yet have believed.

Many other signs therefore did Jesus in the presence of the disciples which are not written in this book: but these are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in His Name.

May God add His blessing.

The many voices of Zion Choir then joined in exquisite harmony and intense feeling in the glorious strains of Caleb Simper's beautiful Easter anthem, "King of Kings." The shout of final triumph, "and He shall reign forever and ever, Lord of Lords and King of Kings," rang out as from prophetic voices. Filled with a sense of the beauty of the music and the grandeur of the thought, the multitudes who heard joined, in their hearts, in the song of praise.

Prayer was then offered by the General Overseer, closing with the reverent chant of the prayer taught His disciples by Jesus when He was in the flesh.

While giving the announcements, the General Overseer said: I direct your attention for a moment to a certain letter published in the Chicago *Tribune*. I do not wish to inflict upon my own people who do not require it, nor upon strangers who are here, any lengthened words concerning a matter which it is a pain to speak about. But it seems to me that a word or two ought to be spoken.

Concerning R. A. Torrey's Attempt to Disown His Letters.

Yesterday a very bitter attack in the *Tribune* followed another bitter attack in the Chicago Evening *Post* of the previous Thursday.

I care nothing at all for anything that Talmage Junior says. By the way, *Tal mudge* in Swedish means a windbag. (Laughter.) I care nothing for what that windbag may say. I am sure you do not, do you?

Voices--"No."

Dr. Dowie—I know you do not. But I was hoping that Mr. Torrey, who had been so severely punished, would take his punishment in the proper spirit and that he would cease to add falsehood to falsehood. Yesterday, however, in the *Tribune* he charged me with deliberate untruth, saying that his letter to me had been altered.

That young windbag made the same charge.

Mr. Torrey's letters to me, to which reference is made, have been twice published. They were first published in LEAVES OF HEALING, Volume V, Number 24, April 8, 1899. In A VOICE FROM ZION for October, 1899, on pages fourteen and eighteen, his letters are again printed.

When I read these letters in connection with the discourse which I delivered from this platform March 12, 1899, I read from Mr. Torrey's very badly written letter. If any one will take the trouble to look at the facsimiles of these letters which are in the "Reply to the *Ram's Horn*," LEAVES OF HEALING, Volume VI, Number 20, March 10th, pages 642, 643 and 645, they will see how almost illegible these letters were. These facsimiles of Mr. Torrey's letters were photographed and zinc-etched.

It is simply impossible to have altered these letters without detection. There they are, photographed by the Chicago Electrotype and Stereotype Company of this city, and zinc-etched. They are printed exactly as they were written, facsimiles of his letters.

Mr. Torrey and Mr. Talmage both have the audacity to say that I have altered these letters.

How can I have altered the letters?

The thing is an impossibility.

I am sure it would be quite impossible for any one who writes as I write to imitate this very bad writing. (Laughter.) It is shocking writing. I never wrote like that in my life. I would not know how to do it. It is not possible.

When I read these on March 12, 1899, from this platform, it happened to be a dull evening. My impression is that the lights were not lighted. I stumbled at these letters in reading them, and made two or three slight mistakes. Here they all are.

The Sum Total of the Change in the Letters of Mr. Torrey.

In one case I used the word "patches" for "aches," and the other "parched" for "patched."

I omitted the italics, which, of course, I could not put into speech, and in one case I used the word "entirely" for "perfectly." That is all the alteration in the first letter; it does not matter a pin. And in the second letter there is no alteration of consequence at all.

When reading I used the words "sat up" for "stayed up." If you look at his letter it might almost as easily be read "sat" as "stayed." (Laughter.)

Then my stenographers made one little mistake. At the close of the letter, I read these words:

> We praise the Lord not only for the healing (referring to the healing of his daughter), but that He permitted this trial in order that He might be glorified, and our faith established.

When I had read the letter I just added these words: "Mr. Torrey wants you to understand that his faith has been established in Him as the Healer of His people."

These words, "In Him as the Healer of His people," were by a mistake of the stenographer incorporated in the letter, but they do not alter it one iota, because Mr. Torrey is talking about the healing of his daughter, and saying that his faith had been established, and, of course, these words clearly refer to his faith in God as the Healer of His people.

I found out after this was published these very small clerical errors. Such a thing very seldom happens in connection with my work, because my stenographers are exceedingly careful, and usually take any letter read and copy it. These letters were not in their hands. They simply transcribed their stenographic notes of my reading of them.

These Letters Were Subsequently Reproduced in Facsimile.

It does not alter them one iota. But if they had been accidentally or even purposely altered, Mr. Torrey knows perfectly well that these letters are published in my Reply to the *Ram's Horn* in LEAVES OF HEALING of March 10th, and that they are published in his own handwriting, and that the printed copies of these letters are identical with his own handwriting.

How can he dare to say publicly or privately that I have altered his letters, when I not only print them faithfully, but actually reproduce the letters with every line of his bad writing and his blunders included?

In fact, there is one blunder here with which he begins the first letter, "April 14, 1896," and it should have been 1898. He wrote in great agitation that appeal to me to pray for his daughter's healing; but the process by which the facsimile was made compelled the photographed reproduction of the error.

But in the printed copy I corrected that blunder, and made it 1898, so as not to draw attention to it.

The second letter is dated April 19, 1898. They were written within five days of each other.

It is not possible—and Mr. Torrey knows that it is not possible—for me to alter these letters in any degree; and how he can have the audacity to publicly say that I have altered these letters when I have faithfully reproduced them, I cannot understand, except on the ground that he has gone to the Devil, who is the author of all lies.

I am ashamed and mortified. I feel it a disgrace to the whole Christian ministry that any man should endeavor to crawl out of his own letters by saying that I had altered them, when he knows I have reproduced them exactly.

He is a very, very wicked and bad man who does that kind of thing. I think you do not need me to say anything more about that. (Amen.)

Is there one single person here who doubts that these letters are an exact reproduction?

The Reproduction Declared By a Disinterested Witness to Be Facsimile.

I handed the original and the reproduction to the representatives of the press, you will remember, upon March 4th, and I asked the gentleman who was sitting here representing the City Press to kindly compare them and see if they were identical.

Did he not say Yes, audibly?

Voices--"Yes."

Dr. Dowie—They are facsimiles. I can produce the originals at any moment. How dare he say that the Chicago Electrotype and Stereotype Company has reproduced a false set of letters?

They are his own writing, upon the paper of the Bible Institute, and he cannot get out of them. There is no possibility of getting away from them.

He says in closing the first one: "I believe I have dishonored the Lord. I would be glad to have the people know that the failure was not in Him, but in me."

I would be glad to have the people know that I kept that confession of Mr. Torrey's sin back for a year, all but six days. Then I told it. I told it when Mr. Moody was challenging Divine Healing. I said, "How can you challenge Divine Healing when Mr. Torrey, the Superintendent of your Institute, teaches it, practices it, and asked me to pray for his daughter?"

Then I read these letters. When they were challenged by Mr. Torrey in the *Ram's Horn*, I reproduced them. They are an exact reproduction. I am willing to place in the hands of any responsible persons the originals and the reproduction. They will be found to be exactly the same. Mr. Torrey knows it, and it is wilful wickedness to say that I have altered them in any way.

I hope that explanation is perfectly satisfactory to my own people. Is it not?

Audience—"Yes."

Dr. Dowie—Is there any one here who doubts it? I would just like simply to ask stranger or friend who doubts that these letters are Mr. Torrey's to arise and tell me. I will have such person or persons taken down to Zion Home at the close of this meeting, and show them the originals. (No one arose).

Challenge to Any Doubter.

I would like to see the doubter, to see what kind of a face he has. (Laughter.)

The public press is helping Mr. Torrey now to crawl out of his allegations that he believed in Divine Healing. Not only did he believe in Divine Healing, but he says in that letter these words:

Mrs. Torrey especially wants you and Mrs. Dowie to come over and pray, and to examine us to see if you can find any sin in the way to hinder an immediate cure.

It is perfectly shameful that Mr. Torrey, who wrote these words, should now want the public to believe that they were never written.

I hate to take up the time this afternoon with a denial of that shameful falsehood, but it is the only time in the week when I meet my people in such numbers as I do now. I know there are thousands of our people present. I thought it well to just answer that thing at once.

There are seventy-five thousand copies of these reproductions. Seventy-five thousand copies of my Reply to the *Ram's Horn* have been purchased. They are still asking for more, and the presses are at every convenient opportunity reproducing the Reply. A hundred thousand copies will be printed by Zion Printing Works.

The fact is, it has completely smashed the whole mass of lies that Mr. Torrey, the *Ram's Horn* and others have been indulging in. The papers are now trying, by this shameful lying, to fix upon me that of which I am not guilty.

I again say that these are perfect reproductions.

Where is Mr. Arthur W. Newcomb?

Mr. Newcomb (from the gallery)—"Here."

Dr. Dowie—Are you my Assistant Editor?

Mr. Newcomb—"Yes, sir."

Dr. Dowie—The Acting Manager of Zion Printing Works?

Mr. Newcomb—"Yes, sir."

Dr. Dowie—Did you get from my hands the originals of these letters?

Mr. Newcomb—"Yes, sir."

Dr. Dowie—Were they reproduced exactly as they were written?

Mr. Newcomb—"Yes, sir."

Dr. Dowie—By what firm?

Mr. Newcomb—"The Chicago Electrotype and Stereotype Company."

Dr. Dowie—Did they produce a perfect facsimile?

Mr. Newcomb—"Yes, sir."

Dr. Dowie—You declare that?

Mr. Newcomb—"Yes, sir."

Dr. Dowie—I refer the *Tribune* and the *Post* and Mr. Torrey and all concerned to the Chicago Electrotype and Stereotype Company, who reproduced these letters from the originals. I declare that their falsehoods are shameful, and only add to their other wickedness.

I did not want to say this. It seems very sad to have to say it today, but I suppose that we must do something of this kind, even if it is on an Easter Sunday. Come what will,

I Will Defend Zion.

I welcome you this Easter Sabbath—glad to see the house so largely filled with our people, although there are some strangers here. They are also very welcome, but it takes this building now to hold our people at the ordinary service on the Sabbath afternoon. If all our people in and around Chicago were to come, not one-half would get in.

I am so glad that God has blessed us; but as the years roll on and the Winters pass by we are found better and better prepared as each Spring comes for the work which lies before us.

May God give us a glorious Springtime. (Amen.)

May the life He is giving us—fresh life—be afresh dedicated to Him.

The tithes and offerings were then received.

While the ushers were waiting upon the congregation, the clear, sweet voices of Zion's Boy Choir were heard in Damrosch's Easter carol, "Sweetly the Birds are Singing." The full choir then took up "Unfold, ye Portals Everlasting," by Gounod, with a spirit and volume which thrilled every hearer. The piece was given with violin and viol, by Prof. J. H. Johnson and Mr. Herbert Calverley, as well as the organ accompaniment by Miss Leah Sprinkel. These instruments added a richness to the rendition of the matchless music. It could truly be said that Zion Choir never sang better, nor was there ever any greater spiritual blessing to singers and people in the music.

BECAUSE—.

INVOCATION.

Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, be profitable unto this people, and to all to whom these words shall come, in this and every land, in this and all the coming time, till Jesus' come, for His sake, our Lord, our Strength and our Redeemer.

This afternoon I desire to address you briefly with two passages of Scripture on my mind, which I will present.

The first is in the Gospel according to St. John, fourteenth chapter, the nineteenth verse:

TEXT.

Yet a little while, and the world beholdeth Me no more; but ye behold Me: Because I live, ye shall live also.

The other I read to you in the twentieth chapter in these words of Jesus to Thomas, twenty-ninth verse:

Jesus saith unto him, Because thou hast seen Me, thou hast believed: blessed are they that have not seen, and yet have believed.

Because—.

One day a sweet little child in the home of a very lovely friend looked up into my face, and said, "I love you."

I said, "Why do you love me?"

"Because—because—"

I said, "Because what?"

Then she pirouetted around—"Because—because—"

I said, "Because what? Why do you love me?"

"Because—because—because," she said, "I do love you," and with that she leaped into my arms, threw her arms around my neck and gave me such a warm embrace.

That was all she could say, "Because—"

One day I sent a letter to my little daughter, who was then a very little girl. Mrs. Dowie and I were then in the Islands of New Zealand conducting a Divine Healing Mission. It was several years ago.

We were feeling the separation from our children very much, and I wrote a little letter to my daughter. Of course she was very pleased, and went skipping along the passages in the house singing all the time, telling my housekeeper every now and then, "Papa and mamma are coming back. Papa and mamma are going to bring me something from Sydney and from Auckland. They have got this and that."

After a little while our housekeeper said, "Well now, little Queen"—that is what we called her. She is not here today and

I can speak in her absence a little more freely. "Why do you believe that papa and mamma are going to come back?"

"Because," she said, "because—because—"

"Tell me why you believe."

"Because I do, Ettie."

"Well, but tell me why you do."

"Because I do," she said.

"Well, but I want to know why."

"Well, because," and she burst into tears; but she believed it, and she would not have any one doubt it. Her faith was superior to reason.

The Child Faith is the Best Kind of Faith.

"I believe because—"

I could add a great many reasons.

I love the Lord because He hath heard
My voice and my supplications.

If I were the sinner that an apostate church and a diabolical press would make me, why does the Lord hear my voice and my supplications?

God heareth not sinners; but, if any man be a worshiper of God, and do His will, him He heareth.

The Lord has answered my prayer for thousands of you, has He not?

Voices—"Yes."

Dr. Dowie—Let every one who has been healed and blessed spiritually, physically, psychically through my ministry, arise. (With few exceptions the entire audience of about three thousand arose.)

Did God bless you through my ministry?

Answer—"Yes."

Dr. Dowie—Through my teaching?

Answer—"Yes."

Dr. Dowie—Through my prayers?

Answer—"Yes."

Dr. Dowie—Did God answer because of what I said to Him?

Answer—"Yes."

Dr. Dowie—Thank God for that. That is a better answer than all the rest put together.

You cannot undo that answer.

I love the Lord because He hath heard
My voice and my supplications.

That answer of those today in Central Zion Tabernacle could not be duplicated in any assembly of its size in the world. (Amen.)

It has not been done, so far as I know. If it has been done, I do not know where.

There are direct answers to prayer. As I look at you this Easter Day I remember many of you individually, and your stories. I remember how some of you were dying, how some of you were in the depths of sin; how some of you cried to me to plead with God. You cried out of the depths when you had almost sunk into despair spiritually and unto death, and God heard.

God hears still.

I love the Lord because He hath heard
My voice and my supplications.
Because He has inclined His ear unto me,
Therefore will I call upon Him as long as I live.

I shall not be discouraged.

I am not made of that material.

The more the foes of hell fight Zion, the more will Zion conquer, for Zion will never go back. (Amen. Applause.)

Today I desire you to look at these two Becauses of Jesus' own. They are much better than anything I can say.

Talking to His sorrowing disciples He said, on the eve of His death:

Yet a little while, and the world beholdeth Me no more; but ye behold Me: because I live, ye shall live also.

Christ's meaning was that in the life that He would give they would see Him; that the eye of faith would not be dimmed, and that they would see Him with them all the way even unto the consummation of the age.

The Other "Because" of Jesus.

Thomas said:

Except I shall see in His hands the print of the nails, and put my finger into the print of the nails, and put my hand into His side, I will not believe.

"Except I see the print of the nails in His own hand," said the doubter, "the place where the nails pierced Him when He was crucified upon the cross; unless I can thrust my hand into that awful wound where the Roman thrust his spear and tore the heart of our Master, I will not believe that He has risen from the dead."

When Christ in that bloodless body appeared in the midst, eight days after the Resurrection, He said: "Peace be unto you." Then He looked at Thomas and said, in effect: "Thomas, come, put your finger into the print of the nails. Thomas, come, look at these wounds in My side. Put your hand there, Thomas."

Thomas fell on his face and cried, "My Lord and my God." Christ said:

Because thou hast seen Me, thou hast believed: blessed are they that have not seen, and yet have believed.

Christ of God—

Strong Son of God, Immortal Love,
Whom we, that have not seen Thy face,
By faith, and faith alone, embrace,
Believing where we cannot prove—

wilt Thou not give to us the blessedness of those who believe and have not seen Thee? Yet art Thou not with us all the way?

Oh, Jesus, make Thyself to me
A living, bright reality,
More present to faith's vision keen
Than any earthly object seen:
More dear, more intimately nigh,
Than ever the dearest earthly tie.

Give us the blessing of those who have not seen and yet believe. (Amen.)

I believe, therefore I have spoken. I have been greatly afflicted, but God has comforted me.

I look upon you this afternoon and I think with gladness of the fact that you all live because Christ lived.

I thank God for that Fourth Gospel. I am so glad for the other three. They are very human. They tell us in such simple straightforwardness the story of Jesus. They tell us the story of the angels who announced to Zacharias, the priest in the Temple of God at Jerusalem, the birth of his son, John the Baptist.

They tell the story of the Annunciation to Mary by the angel Gabriel.

They tell the sweet story of the angels who sung at Bethlehem.

They tell the story of the Immaculate Conception and the Divine Birth into this world of the Sinless One.

They tell the story of the beautiful life of the Sinless One; the life of self-suppression.

For thirty years there is no story, except that He did His duty in the little home in Nazareth where He helped mother to take care of the other children, especially when the father had died.

He helped care for Jimmy and Josie, Simeon and Jude, and the three sisters. His hand pushed the plane, and his adze carved out the rough plow. He made the things which a carpenter makes in a mountain village for the poor people. He never said anything except the words which could be said by a kind, great, loving heart who bided His time and waited.

Sometimes He would spread His hands at the eventide and look up to the Father when the evening sacrifice was being offered at the Temple. His eyes would be toward Jerusalem, and toward the Zion above.

The Shadow of the Cross.

The shadow of her Son would fall, and it would be always a cross that Mary saw. She would remember how the angel had said that a sword should pierce her own heart.

Yet He lived for thirty years and she thought, perhaps, it was not going to be. Then He disappeared, His duty done, the thirty years over. He appeared at the Jordan, and when the Son of Mary had done His duty in her home, He entered upon His mission, and, therefore, He came to be baptized.

There are multitudes of professors today who do not live at all. They have no spiritual life. They have none of the life of God within them. They know Him not. They see Him not. They understand Him not. They receive Him not. They follow Him not. They have no power from Him. They have not been baptized.

They went not down into the water.

They obeyed Him not. They went not down into these waters which are the symbol of a great truth, a Triune Baptism, which is the symbol of three great facts:

Death to sin;

Life in God;

And then Power for service.

John the Baptist would never have proclaimed Him as the Christ, had he not seen Him at the Jordan. Had he not seen that symbol, the Dove descending upon Him; had he not heard that Voice declaring "This is My beloved Son," John the Baptist would never have proclaimed Jesus as the Lamb of God that taketh away the sin of the world.

John said:

I knew Him not: but He that sent me to baptize with water, He said unto me, Upon whomsoever thou shalt see the Spirit descending, and abiding upon Him, the same is He that baptizeth with the Holy Spirit. And I have seen, and have borne witness that this is the Son of God.

It is John in the Fourth Gospel who shows us the meaning of that word. The Son of God means, not *a* son, but *the* Son; not one of many, but the Firstborn of many brethren; the Eternal Logos.

In the beginning was the Word (the Logos), and the Word (Logos) was with God, and the Word (Logos) was God. The same was in the beginning with God. All things were made by Him; and without Him was not anything made that hath been made. In Him was life.

Life! Life!

Oh I desire you to get that word today!

In Him was life; and the life was the light of men.

Life is Light; Light is Not Life.

"In Him was Life."

That is it.

What this world needs is Life.

What God gives is Life.

You can manufacture, but can you manufacture one seed which will bring forth a lily? Can all the skill of all the world manufacture a seed which can bring forth a lily?

Voices—"No."

Dr. Dowie—Can you manufacture one seed which can bring forth a single ear of golden grain? Have you the power to give life to a single grain? Can you make one and sow it and grow it?

Life is ever in God. The Life which is in us today, physical, psychical and spiritual, we receive from the Christ. He made all things; or, as it might be better translated: "All things came into being by means of Him, and without Him there came not into being anything which has come into being."

"In Him was Life." He gave life to everything. He gives life to the vegetable, to the animal, and to the spiritual kingdoms.

All life is in Him, and we believe it. We therefore say today that we believe His words, "Because I live, ye shall live also."

If you are not living in God, bethink you this day in whom are you living? Your natural being is in God. In whom are you living, if you are not living in God?

Bethink you! You have a natural life; you have a psychical life. The animals have the same. But have you this Life which enabled Him to say that He would impart it to His followers, and by means of it, they should live? Jesus said to Martha:

I am the Resurrection and the Life; he that believeth on Me, though he die, yet shall he live: and whosoever liveth and believeth on Me shall never die. Believest thou this?

And Martha at the side of Lazarus' tomb said: "Yea, Lord: I have believed that Thou art the Christ, the Son of God: even He that cometh into the world."

Do we believe it?

I believe today that whatever shall be asked of God His own Son, our Advocate with the Father, Jesus Christ the righteous—whatever He has asked for, He will give. He will give pardon to the sinner; He will give comfort to the mourner; He will give healing to the sick; He will give life to the dying; He will give joy to the sorrowing. There is nothing that is good which He will not give, if His conditions are fulfilled.

Do you see Him? He lives.

God May Dwell in Your Hearts.

Said Collins, the infidel, to a little girl: "Is your God a big god or a little god?" The little maid did not know that a mocking infidel asked that question. As she looked up into his face, she said, "My God is both. He is so big that the heaven of heavens cannot contain Him. He is so little that He lives in my heart." (Amen.)

Does He live in you?

I know He lives in me.

Does He live in you? Do you desire Him to live in you? If you do, arise and tell Him so. (There was an instantaneous response to this appeal, and thousands were on their feet with faces and hearts aglow. The Spirit's power was present and one by one the few who hesitated arose to tell their God that they were determined to turn from sin, to make wrongs right, and to open their hearts, cleansed by His grace, for dwelling places for Him. There were scarcely any who remained seated during this sacred service of repentance and consecration.)

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Take me as I am. Make me what I ought to be, in spirit, soul and body. Give me power to do right, no matter what it costs. Give me power to restore, to repent, to do right to all my fellowmen, and to Thee my God. Help me to trust Jesus the Lamb of God, incarnated, living in this world, who was slain, buried, rose again, and ever liveth to make intercession for all who come unto Thee by Him and through Him. Give me Life; give me Love; give me Light; give me Power to live for Thee, for Jesus' sake. (All repeat the prayer, clause by clause, after Dr. Dowie.)

Did you mean it?

Answer—"Yes."

Dr. Dowie—Will you live it?

Answer—"Yes."

Dr. Dowie—May God bless you.

CLOSING PRAYER.

Our Father, for Jesus' sake, bless the simple words spoken today, and may some who have been hitherto dead in trespasses and sins go forth from this place saying, "I will arise and go unto my Father, and will say unto Him, 'Father, I have sinned against heaven and in Thy sight.'" Thou wilt take them in. Hear us, Oh God, for Zion everywhere, that new life may come this beautiful Spring; this beautiful Easter time—Life to enable us to triumph over Death by Thy Spirit, for Jesus' sake.

After the closing prayer, the great audience sat with bowed heads and hearts lifted in praise and prayer to God, while Zion's Choir voiced the majestic harmonies of Mozart's "Gloria." Tears of intense joy filled many eyes as the grand words of praise went up to God.

Then there was a hush and the General Overseer pronounced the

BENEDICTION.

Beloved, abstain from all appearance of evil, and may the very God of Peace Himself sanctify you wholly, and I pray God your whole Spirit and Soul and Body be preserved entire, without blame unto the coming of our Lord Jesus Christ; faithful is He that 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.

Slowly then, the white-robed singers filed out, the clear notes of the Recessional dying away in the distance as they went. The audience of thousands sat in silent prayer until the song was ended, and then quietly passed out.

"Bladen der Heeling."

Wij vestigen opnieuw de aandacht op de Maandelijksche Uitgave van BLADEN DER HEELING in 't Nederlandsch, waarvan reeds negen nommers verschenen. Bij inschrijving doet men wel met No 1 aantevangen, daar de leesstof Goddelijke Waarheden betreft uit de H. Schriftuur ons overgeleverd, welke trouwens nimmer verouden.

VOORWAARDEN VAN INTEEKENING..

Leesgeld per Jaar 50 cts. Halfjaarlijks 30 cts. Afzonderlijke Exemplaren 5 cts. Honderd exemplaren van een nommer $3.00. Vijfentwintig exemplaren $1.00. Voor Predikers, Jongelings-Jongedochters- of andere Christelijke Vereenigingen per jaar 35 cts. Naar het Buitenland, franco jaarlijks 75 cts. en per half jaar 45 cts.

Not Looking Each of You to His Own Things, but Each of You Also to the Things of Others.—Philippians 2:4.

While the undersigned thankfully acknowledges the receipt of many addresses, he again calls the attention of the readers of LEAVES OF HEALING to the need of additional subscribers to the Holland Edition.

If you know poor Dutch families, will you not subscribe for and send them BLADEN DER HEELING?

Address EVANGELIST N. POS,
Zion Home, 1201 Michigan Avenue, Chicago, Illinois.

IMPORTANT NOTICE.

Pasted on each copy of the LEAVES OF HEALING which is mailed to our regular subscribers is a small label indicating when the subscription ends. Thus, John Doe, 5-52, means that Mr. Doe's subscription ends with Vol. 5, No. 52. When special attention is called to this paragraph, by a pencil mark in the margin, it means that your subscription is about to expire, and that you are very cordially invited to renew. We do not wish to lose a single subscriber from our list, and trust that you will favor us with a prompt remittance, that the "Little White Dove" may continue its visits without a break.

If renewals are sent in advance, the paper will be continued without interruption; otherwise it will be stopped when the subscription expires.

Make all Bank Drafts, Express Money Orders or Postoffice Money Orders payable to the order of JOHN ALEX. DOWIE, 1207 Michigan Avenue, Chicago, Ill., U. S. A.
Station L. Long Distance Telephone South 662. Cable Address "Dowie, Chicago."
All communications upon business must be addressed to
MANAGER ZION PUBLISHING HOUSE,



CHICAGO.

ON Lord's Day morning, April 15th, a most lovely Easter morning, the General Overseer conducted a beautiful service for the presentation and consecration of young children to God, in Central Zion Tabernacle.

He spoke with power and authority, yet with a heart full of love manifested in every sentence, of the great responsibility which rests upon parents in the rearing and training of their children. He pointed out the duty and privilege of leading the little feet into such paths that the child might grow into manhood or womanhood without the scars left on body, soul and spirit by a life of indulgence and dissipation. He spoke especially of the religious instruction of the children, warning the parents against the silly and utterly false "Mother Goose tales," which the child soon finds out are lies, and thus learns to distrust his parents.

"What is better," said the man of God, "than the beautiful and simple stories of Jesus? Fill your child's spirit with the story of Jesus, the Sinless One, and keep them away from the filth of the lives of David and Solomon."

At the close of the General Overseer's brief address, the fathers and mothers came upon the platform with their children.

The scene was a beautiful one as these young parents with their children sat among the fragrant Easter lilies and other flowers which comprised the decorations of the Tabernacle.

The solemn charge was delivered to the parents; then the General Overseer consecrated each child with the words, "In the Name of the Lord Jesus Christ, in the Power of the Holy Spirit, and in accordance with the Will of God our Heavenly Father, I bless thee." Each benediction was bestowed with a loving kiss upon the pure brow of the babe.

About twenty children were thus consecrated.

A Panorama of Zion.

With the "Panorama of Zion," a series of over two hundred beautiful stereopticon pictures, showing graphically the many phases of Zion's great work, many splendid views of Zion City Site as it is today and as it is planned to appear, and many other most interesting scenes, Deacon Daniel Sloan has been entertaining and instructing large audiences in the various Zion Tabernacles of the city.

The first display of these views was at West Side Zion Tabernacle on Tuesday evening, April 10, 1900. On Thursday evening, April 12th, the Panorama appeared at the North Side Zion Tabernacle.

The General Overseer and a number of the officers and members of the Christian Catholic Church in Zion saw the pictures at Zion Hall of Seventies on Saturday evening, April 14th, and on Lord's Day evening, April 15th, Deacon Sloan displayed the pictures at the big South Side Zion Tabernacle before an audience of seven hundred people, and although the lecture was two and a half hours long, the people sat deeply interested to the end.

These stereopticon pictures, prepared with great pains by Deacon Sloan and Zion's expert stenographers and photographers, Messrs. Shirley D. and Ernest Williams, have proven themselves to be of unfailing interest to the many people who have seen them. They are thrown upon a large screen by an excellent instrument and stand out with startling clearness. Deacon Sloan is preparing to use this Panorama in connection with his special missions to Zion in many parts of the United States.

A Bible Class for Chinese.

One of the students in Zion College, preparing for work in China, is Mr. George S. Hong, a young Chinese gentleman who came to America from Canton Province some years ago and settled in San Diego, California.

While there he was led to God and became a Christian according to the teaching given him. Later, through reading LEAVES OF HEALING, he saw that in Zion was taught, preached and practiced the Full Gospel which was a mighty power for evangelization among all men, and especially among his demon, drug, opium, and pig-cursed fellow-countrymen. His whole-hearted acceptance of the Gospel as taught in Zion resulted in his coming to Chicago to prepare for work as a Messenger of Zion to his native country.

With this young man as interpreter, Evangelist E. P. Fisher and Elders E. B. Kennedy and H. D. Brasefield conduct, on each Lord's Day afternoon, in Zion College, a school for Chinese who reside in the city. As all the Chinese in Chicago are Cantonese, Mr. Hong speaks the same dialect as they do and is a great assistance in this important work for a great neglected class among the city's millions.

The first part of the hour is devoted to a real Zion Gospel meeting, the Elders and Evangelists declaring God's Message and Mr. Hong interpreting.

Then follows a most interesting session of study and teaching, in which each Chinese present is provided with an instructor. Some of them are making good progress in acquiring a knowledge of the written and printed English language.

There are usually fourteen or fifteen in the class.

On Lord's Day, after the class, the members of this little school are most interested spectators and listeners at the great afternoon service in Central Zion Tabernacle.

A most promising line of missionary work is thus being opened up at our very doors.

Mansfield, Ohio.

Rev. Cyrus B. Fockler, Elder-in-Charge.

Elder Fockler sends us the following wonderful testimony to the love, mercy and healing power of the Father in Heaven.

It tells the story, nineteen centuries old, of much suffering at the hands of many physicians, being nothing bettered, but rather growing worse, and final, complete healing in the Name of Jesus, by the Power of the Holy Spirit and in accordance with the Will of God.

This testimony, as its date shows, was written last November, but the brief letter from Miss Streib testifies to the keeping power of God:

106 EAST THIRD STREET,
MANSFIELD, OHIO, November 15, 1899.

MY DEAR BROTHER FOCKLER:—This is my testimony of how I have been afflicted and now delivered from it all by the power of God.

I have been sick for eleven years.

At first I began doctoring with Dr. Markle, of Mifflin, Ohio. He said one of the nerves which ran from the heart to the lungs was affected.

He treated me for about two years. I was so bad that I have sat up in a chair day and night. I could not take a long breath for two hours at a time, and was unable to speak.

Dr. Markle said that he could do nothing more for me; that I would have to die. He consulted in Mansfield with Drs. Mitchell and Reed, and they said the same.

Then I went to Dr. Kendig, of Hayesville. He also said that he could not help me.

We moved to Mansfield, and I went to Dr. Race. He said I had asthma.

I went to Dr. Ecke, and he said he could cure me, but failed to do so.

I went to Dr. Batorf. He said the trouble was caused from my having diphtheria when I was three years old. He said that I would never get well.

I went to Dr. Hall. He said he did not know what caused the hard breathing. He gave medicine which did not help me.

I next was treated by Dr. Dabney, once a preacher of the First Christian Church. I thought he would not lie, so I asked him if I could get well. He said Yes and gave me medicine. But he failed to cure me.

Then Dr. Hedge said he could cure me, but failed to do so.

An Indian doctor was then tried. I paid him $5 a week and he promised to cure me, but failed.

I next went to Marton, a faith doctor. I gave him $3 a month for faith, and did not get healing.

I had Dr. Craig. He said it was no use to give me any medicine.

I went to Dr. Anderson, and he did me no good.

I then went to Dr. Foster. At that time I was troubled with female complaint. He said that I would have to undergo an operation. I did not, but grew worse during the last year. I suffered everything. I thought I could not live from one day to the next. I did not care how soon I did die.

When I heard of Brother Fockler's teaching, I went to hear him. When I heard him I knew that he was a man of God.

He taught us that the Great Physician, Jesus, would heal our bodies.

At that time I was suffering with hard breathing, female trouble, heart trouble, piles, and could not see to read without glasses.

I gave up medicine and Brother Fockler prayed for me.

I received a great healing, and the day I was baptized I was healed of hard breathing.

I have been well ever since, and happy in the Lord.

The Lord has wonderfully blessed me, spirit, soul and body, in Zion, for which I do praise Him with all my heart.

I remain your Sister in Christ, (MISS) IDA STREIB.

MANSFIELD, OHIO, April 12, 1900.

REV. CYRUS B. FOCKLER.

Dear Brother in Christ:—I received your letters. My healing still remains, and I am going to stand firm for Zion.

Your Sister in Christ, (MISS) IDA STREIB.

Minneapolis, Minnesota.

Rev. Christ. J. Sindall, M. D., Elder-in-Charge.

Elder Sindall is in charge of Zion work in a large portion of the State of Minnesota, and some of Wisconsin lying round about Minneapolis, there being Gatherings of the Friends of Zion at many of the points which he visits. He is doing especially good work among the Scandinavians, of whom there are a great many in his portion of the field.

He sends us the following account of his work:

I am glad that we are also in the good work for our Father and for Zion.

Zion in Minnesota is growing, and we know that God is among us.

I hold from six to ten meetings a week, in the English, Danish, and Norwegian languages. One meeting for English-speaking people, Sunday afternoon, is the best attended.

I also have many calls from other places to hold meetings. March 26th I went to a small town in Minnesota called Sandstone. There I held four meetings in the Norwegian language, in the Congregational Church.

April 2d, 3d, and 4th I was in Ellsworth, Wisconsin, where I held meetings in the English language. The attendance was large. Two healing meetings in a private house were also well attended. A great blessing of the Lord was manifested there.

A very blessed testimony meeting was held in Zion Tabernacle, Minneapolis, Sunday, April 8th. Some wonderful testimonies to healing were given.

Mrs. Sophia Varnberg, 509 Twenty-fourth Avenue South, Minneapolis, said: "I have not used any medicine in the two years since I came to hear Elder Sindall. I was very sick and sent for the Elder. He prayed for me and I got well. God has answered prayers every time I have been sick."

G. W. Lillard, 335 East Nineteenth Street, Minneapolis, testified that since he united with the Christian Catholic Church, a great change had taken place in his spiritual life. He said he had more blessing and more power to live for God.

Mrs. Lillard testified to great healing in answer to the Elder's prayers three times.

Several others gave very good testimonies for spiritual blessing and healing. We had a very blessed day.

God has blessed us wonderfully this winter, keeping Zion by His power. He has healed every Zion brother, sister, and child who has been sick.

I am very thankful to God that I am in Zion. I know that I am working for God, and God is blessing us in the work. I also work in distributing Zion Literature. Many copies of LEAVES OF HEALING are distributed every week.

Detroit, Michigan.

Rev. Samuel H. Stokes, Elder-in-Charge.

God is working mightily in the healing of His people in Detroit. The faithful teaching, preaching and practicing of the Full Gospel is having its effect, and sin-stricken and disease-smitten people are leaving the worse than useless drugs and are trusting God, the only true Healer of the body.

Elder Stokes sends us the reports of several wonderful manifestations of the love of a prayer-hearing and prayer-answering God.

Pray for a lady whom we captured from the Devil and the doctors last Saturday.

She had been flooding since Thursday evening, and on Saturday morning we learned that the physicians had decided to take the child.

One of our Zion women went to the home after we had prayed God to use her.

The woman and her husband were led to trust God and to dismiss the doctors. The husband had to compel them to go. They seemed determined to use their instruments.

After dismissing the physicians, they sent for me. The flooding ceased after prayer and the woman was delivered naturally and easily.

The mother is now doing nicely.

When Sister Lang, of Detroit, was healed of such severe afflictions, she wrote her father, J. S. Smith, of Coleman, Michigan, about her healing and sent him a copy of LEAVES OF HEALING.

Mr. Smith had left the denominational churches some twelve years ago, because as he read God's Word he saw that they were not teaching it.

When he read LEAVES OF HEALING he said, "That is the Gospel, thank God." He was rejoiced to hear of his daughter's healing through faith in the Name of Jesus.

He read the copy of LEAVES again and again. His wife read it three times and he said, "Mother will not leave it out of her sight."

He gave up his tobacco. He has been quite deaf most of his life, but since reading the LEAVES he hears. One of his sons also quit the use of tobacco.

One of our Zion Seventy workers in Detroit, Mrs. Savill, took a copy of LEAVES OF HEALING to the home of a Mrs. Carpenter. This lady had been suffering, confined to her bed most of the time, for eleven months.

She read LEAVES OF HEALING and accepted the teaching it brought to her heart. She prayed to God for healing, in Jesus' Name, and was healed.

Last Lord's Day she was at services in Zion Tabernacle, and sang a beautiful song just before the sacrament of the Lord's Supper.

Marion, Ohio.

Rev. Alfred F. Pence, Elder-in-Charge.

The following letter, telling of blessing in answer to the prayer of Elder Pence, has been received at Headquarters:

180 FRANCONIA AVENUE, MARION, OHIO, April 3, 1900.

DEAR GENERAL OVERSEER:—As I sat reading LEAVES OF HEALING today, I thought we must tell of God's goodness to us on the evening of January 23d.

My husband came home from work (he is working on the railroad) a very sick man. He nearly fell in the door. He said he could hardly get home. He was sick all day, he said, but kept working.

He got to the sofa as soon as he could. Elder Pence came in and prayed with him. In about ten minutes he got up and ate supper.

The next morning he went to work all right, and has been all right ever since.

We give God all the glory and are thankful we live in a place where we can get an Elder.

There are six of us: three boys and one girl, my husband and myself. We are all in Zion but the two oldest boys.

Pray for them that God may open their eyes and help them to see the right way.

We have had many healings in our family in the last six months. We give God all the glory and pray every day for Zion to go forward in this good work. Our prayer is that God may keep and preserve our General Overseer for many years.

We pray for the prosperity of Zion City. We expect to live there, praise God.

If you can use this in any way, do so.

Your Sister in Christ. MARTHA L. GRIFFITHS.

ZION CITY NOTES

BY DEACON H. W. JUDD.

THE LORD hath brought forth our righteousness: come, and let us declare in Zion the work of the Lord our God.—Jeremiah 51:10.

NOT ONLY by the words of our mouths shall righteousness be declared, but by our God-approved actions and deeds, together with the fruits thereof, shall the righteousness of His Zion be proclaimed.

GOD FROWNS with disgust upon the so-called Christian who merely has a form of godliness and is constantly being led by the example and influence of worldly men and women.

THE REASONS why most people make so little progress spiritually, physically or financially in this life is on account of the fearfulness, narrowness, doubtfulness, stubbornness and hardness of their hearts.

THE TIME has arrived when sincere, earnest Christian men and women must separate from the world and march together. The full blessing of God will be withheld until they do. God demands a deeper and fuller consecration of His people.

A WORD of warning to the wise ought to be sufficient, and the time has come when God's people in every land should heed the warning from Zion.

THERE ARE those in Zion who are trusting God for the healing of their disease-stricken bodies, but go on casting their financial lot with the World and the Devil, utterly ignoring God's commands and the teachings of Christ and His apostles, and wonder why the complete deliverance is kept from them.

SOME SAD EXPERIENCES have come to those in Zion who have gone contrary to advice given them concerning certain investments or business partnerships they desired to make with ungodly men.

WE ARE reminded of one God most graciously and miraculously healed twice in answer to the prayer of our beloved General Overseer, who just a few weeks ago came to Zion City Bank for counsel regarding an investment he desired to make with a person not in Zion. He was advised not to make the investment, but the advice was unheeded, and we are now informed that he is not only losing his healing, but there is every indication he will lose every dollar he invested.

JESUS SAID: "He that is not with Me is against Me." If you are not with God's Zion, you are against God Himself. A neutral position found no favor with Jesus, neither will a neutral position regarding God's Zion find favor with your God.

GOD IS calling out His true Zion, bringing her into closer relationship with Himself, and when fully accomplished the hearts of His people will beat as one, and a bond of Christian fellowship will be created, never to be severed.

A MEMBER of Zion, now a shareholder, who recently had money invested in a building association in Philadelphia, and evidently had quite a lively time getting out of it, writes thus:

> I am glad I am out of it. They have everything in their own hands and will do as they please. I do not think that we (Zion) have any right to do business with these unbelievers. I told a sister of the Christian Catholic Church yesterday that her business was to put her money into Zion land stock, for there alone God could take care of our money, and there is no fear of losing our money, for God is back of it. I believe this sister will send her money, as she believes as I do.



LOOKING SOUTHWEST FROM SHERIDAN ROAD.
One and One-Half Miles from Lake Michigan.

IN THIS ISSUE of the LEAVES you will find a copy of the Articles of Agreement, which is the Agreement made between each shareholder and the General Overseer, and is to be signed by all who desire to become investors in this Association.

THE ORIGINAL AGREEMENT is kept on file in this office, but for the convenience of members and friends living outside of Chicago who desire to become investors, Duplicate Originals for signatures will be furnished upon application.

THE INTEREST begins as soon as the executed Agreement and the remittance are in our hands.

WHERE CAN you find today any safer investment and any better inducement held out to investors than stock in our Association, with its guaranteed dividend of six per cent per annum and a well-assured contingent dividend of two per cent additional from the profits of the Association?

AGAIN we repeat the statement made some time ago, and say if you are full of doubt and question in the least the capability and honesty of purpose of God's servant, our General Overseer, you had better refrain from ever becoming a shareholder.

ADDRESS your communications relative to matters in connection with Zion City or investments in this Association to

ZION LAND AND INVESTMENT ASSOCIATION,
1300 Michigan Boulevard, Chicago, Illinois.



By Rev. O. L. TINDALL, M. A., B. D., Principal Ministerial Training Department.

A YOUNG fresh-fledged theological student, who had had *fourteen weeks'* actual experience in the pulpit, criticised with great assurance our leader in Zion, who has had many years of most successful work. He said, "Dr. Dowie repeats so much." "Yes," we said, "he does repeat frequently, and that is his strength. He follows the instruction the doctors used to give us when we were foolish enough to go to them with our aches and pains. They would say: 'Apply this liniment and then *rub it in* or it will do no good.'"

We said to him (and he was a Methodist), "What if Dr. Buckley, of New York, should undertake to rub into the Methodist Church and her many Mah-hah-bones what he said on a certain occasion about a minister who marched in a Masonic procession and used the Masonic ritual at the dedication of a church: that it was 'an aberration of judgment on his part and brought the Church into contempt.' That might be pardoned, provided he did not repeat it and undertake to rub it in. Dr. Buckley knows the institution is wrong, but he dares not fight it."

The same was true of Mr. Moody. Mr. Torrey comes at this late hour and says Mr. Moody was opposed to Masonry. But it never got out very much. A careful search through all his written works does not disclose a single line of protest against the widespread abomination which has drawn 8,000,000 strong men into its maelstrom. These men and thousands of others know this is a great and unparalleled curse; but, like Saul and his company, they stand in fear before the loud threats of the uncircumcised Philistine.

No David has arisen since the days of King Solomon who has been able even to wound the boastful giant, until the brave leader of Zion came to the field, clad in the simple armor of God's truth. He has smitten them a deathblow, and they are writhing in their pain.

The thing the man objects to is to having it "rubbed in." It does not smart till then, and does no good.

Zion College is simply rubbing into the students these great and yet simple truths which Zion stands for.

Zion's strong words are burning their way into all the world. They are compelled to hear.

Even the *Record* can report a pretty fair Zion sermon of our General Overseer and never be near the Tabernacle, as they did of his sermon on "Because—."

The *Record* said that the General Overseer said: "Because they do not understand, they allow physicians to administer when prayer is needed."

"Because I am working for the common people and offer them homes, I am a crank."

Other truths they uttered. The boys on the streets know what Zion teaches, the sins she denounces, and the virtues she exalts.

Every Zion College teacher instills these things into the minds of the pupils.

Elder E. B. Kennedy, who has taken the place of Evangelist Fisher during the latter's absence, gave the class a lecture on the word φαρμακεία, and showed plainly that its proper meaning was simply a modern druggist, a maker and vender of drugs; that it should not be translated sorcerer, as it is in Revelation 22:15.

Our devotional exercises, which are held each morning at the opening of the school, are refreshing seasons and an inspiration for the day's work. They are conducted alternate weeks by the principals.

Last week we took up the Sermon on the Mount. We read and studied it as the platform and principles of the "Theocratic Party."

We are not like the Democrats, hunting for principles on which to fight our campaign to get office, nor like Dewey, without a party.

Our principles are eternal, like the Rock on which we build. Our planks do not break and let us down, as did the rotten silver plank of the Democrats, which threw the whole party into hopeless confusion.

The politicians sneer at a Theocratic Party and cry "Sunday School politics." A distinguished senator from Kansas said a few years ago: "The Golden Rule and the Ten Commandments cut no figure in modern politics."

We find some very substantial planks with which to build a party platform in the Sermon on the Mount.

The one on the Divorce Question should be adopted by all parties for all States and so wipe out forever the statutes which now disgrace the whole country.

The Theocratic Party would solve the question of ownership of land by saying what God says, "The meek shall inherit the earth"; not by force, as the British are doing in South Africa or the United States in the Philippines, but as Zion has done in getting 6000 acres for Zion City.

Closely associated with that is the money question and the bread and butter question. These also are easily solved. "Seek ye first His Kingdom, and His righteousness; and all these things shall be added unto you."

Our General Overseer has been doing business with heaven for a good many years, and laying up treasures there. His banking business has been done there. Now he is drawing large sums and the world stands aghast and says, "Where does he get so much money, that he can buy a million-dollar farm and then double the money inside of six weeks?"

Run your party as Jesus would.

That is what Zion proposes to do, and we take the teachings of Christ and go by them. They were made for every-day use. They were made for earth, not for heaven.

The Golden Rule would solve the labor question, and put a stop to the accursed customs of trades-unions, which disgrace our country and curse the laboring people.

We found enough principles in the Sermon on the Mount to run a political party as well as a home or a church or a daily newspaper.

All of which Zion proposes to do for God and the world.

CHEERING WORDS FROM ZION'S GUESTS

NOTES FROM ZION HOME

THE regular Praise and Testimony Meeting held in Zion Home, Saturday evening, April 14, 1900, was conducted by the General Overseer.

After the usual opening exercises, the States represented were enumerated and found to be fifteen in number, as follows:

California, Delaware, Illinois, Indiana, Iowa, Louisiana, Maryland, Michigan, Minnesota, New York, Ohio, Pennsylvania, Tennessee, Virginia, and Wisconsin.

The following foreign countries were also represented:

Austria, Canada, China, England, and Japan.

The meeting was then thrown open for testimony.

DEACONESS MARIE BRIEGER, Zion Home (formerly of Meran, Austria), said: "I am glad for the early morning meetings at half-past six; there are so many blessings then. I had a very severe cold for several days. I came down to the morning meeting and thought to ask prayers for the healing of my cold. When I went up to my room I felt a great joy. I was very much better and was soon well.

"I am very happy to state that I have received a great many letters from Austria, and that I see that the hearts of the people are open for Zion. The greater part of the writers ask for LEAVES OF HEALING. Some are opposed, but the most part are for Zion.

"The father of a nurse-deaconess in Austria was dying. This nurse-deaconess had read LEAVES OF HEALING and believed in Divine Healing. They put away medicine and prayed together, this man and his daughter, and the father has been very much better ever since. Now he can walk again.

"I wish that a man might be fitted to be sent to Austria for this work."

General Overseer—We are getting some German Elders around us. We will have to send some of them back to Germany by and by.

MRS. H. M. BARNES, Ellsworth, Minnesota, said that she had been reading LEAVES OF HEALING for two years and that she had been led to come to Zion with her daughter. She and her daughter had both received blessing since coming to Zion Home.

The General Overseer made some remarks regarding some tobacco and tobacco pipes which had been left on his table, closing his speech concerning them with Charles Lamb's verse:

Roses, violets, they are but toys
For the smaller sort of boys;
Or, for greener damsels meant.
Tobacco, thou art the only manly scent;
Stinking'st of the stinking kind:
Filth of the mouth and fog of the mind.

MISS FLORENCE WADDINGTON, Zion Home (formerly of Salem, New Jersey), said: "I had a letter from my sister this week which gave a nice little testimony regarding the good that has been done in my old town through LEAVES OF HEALING. Deaconess Hill sent a copy of the LEAVES to a cousin of ours, who gave the paper to a Mrs. Shepherd. Her husband read it and became very much interested in the work. The second or third copy that he read his hearing was restored. Since then two of his children have been healed.

"One child had tonsilitis and the father prayed for him, repeating Dr. Dowie's form of prayer. Then he left the little one and did not see him until evening. When he came back the patch was gone from his throat and he seemed to be well. When they were talking about it, the child said, 'Papa prayed for me. The pain all went away and I got well.' My sister says that many are interested in the work through this Mr. Shepherd and come to him for LEAVES OF HEALING. I feel the fire is kindled there."

MRS. SMITH, Princeton, Wisconsin, said: "I was here three years ago this month and was healed of rheumatism."

She further testified to healing received just before Christmas when ill. She had sent in a telegram, and God has raised her up from a severe spell of sickness, which came shortly after the healing referred to. God also spared her life and permitted her to come to Zion to fulfil her vow to God.

GEORGE W. FRITZ, Terre Haute, Illinois, said: "I thank God very much for Zion. My spiritual strength has been deepened and broadened and strengthened. I have had a large measure of healing myself, and God has answered my own prayers and Dr. Dowie's, as I have written to him from time to time for healing in my family."

HENRY S. BROWN, Hammondsport, New York, thanked God for the privilege of being in Zion Home and for some help received in the few days since his arrival.

MORRIS P. SATTERTHWAITE, Wilmington, Delaware, said: "I feel it to be my duty to praise God for being in Zion again. He has been with me, I know, since I went away some months ago in a very trying time.

"I am thankful that the teaching has gone deeper into my heart. I have been able to withstand a great many trials. I visited the Branch of the Christian Catholic Church in Zion in Philadelphia several times recently. I was with them last Sunday. I have become very much attached to the Elder-in-Charge, the Rev. Gideon Hammond, and the members of the Church have been exceedingly kind to me.

"I rejoice in being back here tonight. I am also thankful to find that my father and sister are very much interested in Zion work and are reading LEAVES OF HEALING every week. That is a great satisfaction to me."

MISS HATTIE COWELL, Edinburgh, Ohio, said: "I must thank God that I am in Zion. I have had a wonderful fight to get here. I had to come away without the consent of my own people. First I went to Cleveland, and I was in Cleveland a short time. The brothers and sisters in Cleveland desired me to give their love to the friends in Zion. I thank God for what He has done for me. Ever since I was baptized, when you opened the Mission at Findlay, I have been growing stronger; but I have lived amongst the pork and the world so much and had so much unbelief to contend with that my faith has been very weak. I would like the prayers of the people in Zion."

General Overseer—If you contend you will grow stronger. Keep on contending. The old Reformers used to sing:

Steep and thorny is the way,
Straight to heaven our home ascending;
Happy he who every day
Walks therein, for Christ contending.
Happier when his journey's o'er,
Conqueror he to Christ shall soar.

MRS. GEORGE P. MOELLER, Hagerstown, Maryland, thanked God for blessing received through reading LEAVES OF HEALING and for the privilege of being in Zion Home.

ELDER C. A. HOY, Zion Home, speaking concerning Mrs. Moeller, said: "This lady has thrown open her home for Zion meetings and scattered much Zion Literature. I preached at the outskirts of Hagerstown at a place called Funkstown before coming to Zion, and had services in her home. She has done much to assist the cause of Zion."

NOTES OF THANKSGIVING TO ZION'S GOD

Extracts From The General Overseer's Correspondence

Compiled by O. L. SPRECHER, Private Secretary

O LORD my God, I cried unto Thee, and Thou hast healed me.—Psalm 30:2.

ZION is constantly ringing with words of testimony like those quoted above.

The days pass rapidly, bringing with them their cries from the sinful and sick ones, and we rejoice that each day is adding to the unnumbered hosts who are rising up and praising God for deliverance in spirit, soul, and body, received from God, by the power of the Holy Spirit, through the teaching and prayers of the Christian Catholic Church in Zion.

To God be all the glory.

We give herewith a few of the testimonies recently received in Zion through the mail.

God's Healing Power Instantly Manifested.

The following telegram was received by the General Overseer:

FREEMAN, MINNESOTA, March 4, 1900.

Pray for A. B. Robinson. Very low. Cause unknown.

(MRS.) OLIVE ROBINSON.

On April 10th the following letter reached Zion:

NASHVILLE CENTER, MINNESOTA, April 8, 1900.

DEAR DR. DOWIE:—On March 1st I was taken with a very severe pain in the stomach, caused by eating a frosted orange.

I was seven miles from home. I took a severe cold, and pneumonia followed.

On the 4th my wife sent a telegram to you for prayers, and about five o'clock P. M. the pain all left my stomach, as if by magic. But we knew at the time it was in answer to your prayers.

All through my sicknesses God has wonderfully kept me, and I am getting strong and well to the astonishment, and I think disappointment, of my neighbors; for it seems as if some would rather see me die than get well without a doctor.

May God bless you and your good wife, and give you a long and happy life.

Please find thankoffering, also application for membership in the Christian Catholic Church.

Yours in the service, A. B. ROBINSON.

God Shows a Willing Heart the Light and Answers Prayer for Healing.

CEDARVILLE, OHIO, April 10, 1900.

DEAR DR. DOWIE:—'Tis only by the silent but powerful prompting of the Spirit within, the overflowing of the grateful heart, with thanksgiving for special blessing in answer to penitential prayer, that I write.

I believe I now am, and for many years have been, a child of the Covenant. Had there been doubt as to that momentous question, that doubt would have been removed, and the light of life and salvation made sure by the relief from bodily pain vouchsafed me.

During the winter of 1898-1899, and until relief came, I was a great sufferer from pain in the left limb, from knee to foot. The pains came on about every morning, lasting for hours, at times half a day.

LEAVES OF HEALING, for which I thank Brother Sayrs and your own dear self, had whispered powerfully of relief by Divine Healing. I began to search and pray, as I never had before, at the thought that my active life was ended, and I but a helpless sufferer, unless God, for Christ's sake, would heal and deliver me.

I earnestly sobbed for relief at the hands of the Great, the Divine Healer of body, soul and spirit. I believed the blessing would come.

It was in January, 1900, that relief came, as I arose from my knees in me. The whole left side and shoulder, before then in a weak condition, is wholly restored.

Catarrh in head and throat, with which I was afflicted for fifteen years, has also been taken from me in answer to prayer for relief therefrom. For two days after prayer for relief, I felt it passing from the nasal passage outward, until the last vestige of the prickling sensation vanished at the nasal orifices.

I cannot adequately express my thanksgiving at the great relief. The saved body, soul and spirit are the Lord's. I am trying to realize what my corresponding duties and responsibilities are.

I trust this testimony will encourage every child of the Covenant to consecration of body, soul and spirit anew to God, and that the Full Gospel of Salvation, Healing, and Holy Living may be received and believed by all Christian people.

The Lutheran Church, of which I now am and have for many years been a communing member, is a stranger to the Full Gospel. I feel it to be a duty to reveal this wonderful experience, and trust the suffering multitudes may receive like deliverance, or come out from among them.

Let all the praise be to God, the Father, the loving, omnipotent, healing, ever-present, unchangeable Saviour, by the power of the Holy Spirit.

That heaven's blessing may sustain your useful life of devotion and blessing to humanity, and keep you safe against the assault of the Evil One, and that the eyes and hearts of all true Christian people may be opened to Full Gospel light, is the prayer of

Yours faithfully, ROBERT HOOD.

Baby Blessedly Healed of Fever. Gets Up and Eats.

SPRING GREEN, WISCONSIN, March 22, 1900.

DEAR DR. DOWIE:—I sent you a testimony to the healing of my baby, Enid, in answer to your prayers, last October, but was convinced you did not receive it; so I will write one again, and if you care to use it in any way, you can do so.

On October 3, 1899, my father, mother and myself, with baby, went to visit a brother, who is station agent at Thorpe, Iowa.

On the 7th my brother took me to Manchester, seven miles from Thorpe, and before we got there the baby seemed to have fever. She complained about her little legs and arms aching, and seemed so tired.

I went into a drug store there and tried to get some fever powders, but the druggist would not let me have any without a doctor's prescription. They advised me to see a doctor, as they thought baby acted as if she were coming down with typhoid fever.

I went to the best doctor in that place, but he was not in.

We went back to Thorpe, hoping she would be better; but instead, she grew worse, and by night was flighty. I was up with her all night, so the next morning my brother telephoned for the doctor, but he was out. He waited a while, and telephoned again, but got no reply, and by that time it was nearly noon.

My dear little babe rolled her head back and forth, and her little face was just like purple streaks. We were nearly wild.

Mother told me to write out a message to Dr. Dowie, and I did so. As my brother went out to send it, he said, "I presume baby will get up and eat a hearty dinner after I send this." My reply was, "Yes, she will"; for the dear little thing had not eaten anything since Saturday forenoon, and this was Sunday noon.

He left the house at about noon, and oh how anxiously we watched our dear baby to see if there were any change.

About one o'clock I called them to the crib to see the change, for she seemed to be sleeping so nicely, and all around her little forehead was fine perspiration. Oh, how we did rejoice. When my brother came home, sure enough, baby was sitting up and eating a big dinner. How he did stare, though! He did not have the faith I had, or he would have been expecting it.

She gradually improved all the afternoon, and asked me to take her out by-by, which I did, and on the next morning we started for home. She improved all the day, and seemed real well when we arrived home.

In a few days her skin began to peel off in little scales. We do not know what disease she had, as we had no doctor; but we know God healed and blessed her, through your prayers.

She has been healed at different times through faith in God and your prayers, and we wish to thank you, and hope God will give you the victory over all your enemies.

ARTICLES OF AGREEMENT

Between John Alex. Dowie and the Subscribers to the Capital Stock of the Zion Land and Investment Association.

THE UNDERSIGNED hereby subscribe for and agree to pay to JOHN ALEX. DOWIE, the sums set opposite their respective names, for the purpose of furnishing the capital for a Land and Investment Association, upon the following terms and conditions:

1. The fund subscribed shall be divided into shares of $100 each and shall, together with other money contributed as herein provided, constitute, for the purposes of this Agreement, the capital stock of such Association, to be known as the ZION LAND AND INVESTMENT ASSOCIATION, which shall be managed and controlled by said John Alex. Dowie, and such parties as he shall appoint to act for him in the matter.

2. The business of the said Association shall be to acquire a large tract of land located within a short distance of Chicago, Illinois, and improve the same and establish a city thereon to be known as "ZION CITY."

3. Said John Alex. Dowie shall have full power and authority to select the location and buy the land, or secure options upon the same, or to buy part and obtain options upon other portions thereof, from time to time, and for such prices and upon such terms as he may deem best; and may take or hold the title to the real estate so acquired, or any part thereof, in his own name or in the name of such other party or parties as he may see fit; and he shall also have full authority to manage, subdivide, improve, protect, lease, sell, mortgage, and convey, from time to time, the real estate so acquired, in such parcels and for such considerations, and upon such terms, and with or without warranty or restrictions and easements, as he shall deem best; and shall from time to time, according to his best judgment and discretion, sell, collect in, dispose of, pledge, hypothecate, or realize upon all such notes, bonds, mortgages, leases, things in action, and property of any kind that shall come into his hands as the proceeds or rentals of any such real estate, and may use the same, as well as any other moneys, assets, or property coming under his control through this Agreement, in any way he may deem best, to establish, build up, beautify, and improve said Zion City. And he shall have power and authority, if he deems it best, to organize one or more corporations to engage in any business or businesses which shall, in his opinion, tend to build up and promote the best interests of said City, and to make donations to and pay for the stock of such corporations in whole or in part out of the property, real or personal, which he has obtained under this Agreement; the stock of such corporations so paid for shall, for the purposes of this Agreement, be treated as part of the said Zion Land and Investment Association, and may be held by said John Alex. Dowie, or by other parties he may select for that purpose, or the same may be sold, hypothecated, or disposed of as he may deem best; and generally said John Alex. Dowie shall have full power and authority, either personally or through other parties to whom he may delegate the power, to make all contracts, deeds, leases, bonds, mortgages, notes, and other obligations, whether under seal or not, which he may deem proper in connection with this joint enterprise, and may do and perform any and all other acts and things which he may think best to further the objects of this Agreement. And any and all powers conferred upon the said John Alex. Dowie under the terms of this Agreement may be exercised and performed by his duly authorized employee, agent, attorney, representative, or substitute with like effect as though exercised and performed by him personally.

4. It is distinctly understood and agreed that the shareholders in this Association shall not become co-partners together or with said John Alex. Dowie, in the business of said Association; but that the capital contributed by the shareholders, outside of that contributed by said John Alex. Dowie, shall be returned to them, in any event, as herein provided; and that the profits which such shareholders shall receive in the way of dividends, shall be by way of compensation for the use of their capital. And all the assets and property of the Association, including the capital contributed by the shareholders, shall be held, owned, and possessed by John Alex. Dowie, and in case of his death, by his executor and trustee or successor; and no other shareholder shall have any title to, or interest in, legal or equitable, or possession or control of, any of the assets or property, real or personal, of said Association, nor any right, authority, or power to make any sale, transfer, or disposition thereof, or to contract any debts or incur any liabilities, or act in any way for said Association; and the said John Alex. Dowie shall alone be responsible for all the debts and liabilities of the Association, and all actions and suits by and against said Association shall be carried on in the name of John Alex. Dowie. He shall also have authority to make such rules for the management of the affairs of said Association as he shall deem best, not inconsistent with the provisions of this Agreement. The Secretary, General Manager, and all employees of said Association shall be employed by said John Alex. Dowie, and be responsible to him alone. Mr. H. Worthington Judd shall be the first Secretary and General Manager of the Association, under the supervision and control of said John Alex. Dowie.

In some conspicuous place in the office of the Association, where it can be easily read, there shall be a notice in substance as follows:

"John Alex. Dowie is the owner of all the property and assets of this Association, and responsible for all its obligations. Shareholders have no power to act for the Association or to bind it in any way, and are not liable for its debts."

5. The shares of stock in said Association shall be represented by certificates, which shall be issued to each shareholder, stating the number of shares held by him, and shall be signed by the said John Alex. Dowie and by the Secretary. No certificates for shares shall be issued except for money actually paid into said Association, at the rate of not less than the full par value of such shares, namely, $100 per share.

When a certificate has been assigned and surrendered to the Association, the assignee or assignees of the shares assigned shall be entitled to have a new certificate or certificates issued to him or them, for the number of shares represented by such surrendered certificate; and any such assignee by the issue to him of such new certificate, but not otherwise, shall become a shareholder in said Association and succeed to all the rights and privileges of the assignors of said certificate, to the extent of the number of shares so issued to him.

The beneficial interests of the shareholders, and the subscribers hereunder, are hereby declared to be and shall be personal property, and on the death of any shareholder his interest shall go to his personal representative.

6. Neither the death of John Alex. Dowie, nor the death of any shareholder, nor any change in the ownership of the shares or certificates, shall work a termination or dissolution of this joint enterprise; and neither the personal representative of a deceased shareholder, or any assignee of a shareholder, whether by operation of law or otherwise, shall be entitled to an account or an inventory, but such personal representative or assignee may have a new certificate issued to him upon surrender of the old certificate owned by the decedent or assignor, for the shares represented by such certificates, which shall admit him to the position of a shareholder. In case such personal representative does not care to have a new certificate issued to him and thus become a shareholder, he may, upon request to said Association in writing and surrender of the certificate owned by such decedent, obtain the promissory note of said John Alex. Dowie, or his executor and trustee or successor, for the amount of the par value of the shares ($100 per share) represented by said certificate, payable to the order of the representative of such decedent, and due on or before eighteen months after the date of the death of such decedent, with interest thereon at eight per cent per annum, payable semi-annually, from such date until paid; which said sum so payable as aforesaid, together with all dividends previously paid on such shares, it is hereby agreed, shall be taken and considered to be the full, fair value of said shares, and of the interest of such decedent in said Association through the ownership of such shares.

In case of the death of said John Alex. Dowie, it is and shall be provided in his last will and testament, that an executor and trustee therein named, or his successor or successors, shall succeed to all the assets and property, liabilities, duties and responsibilities, rights, powers and privileges of said Association and of said John Alex. Dowie under this Agreement, so that this joint enterprise may continue until July 1, 1919, unless sooner terminated by the redemption of all the outstanding shares as herein provided.

7. So long as the said John Alex. Dowie is of the opinion that additional capital can be advantageously used by said Association, he shall have the right to sell additional shares of stock in said Association. But such new subscribers shall pay at least the par value of their shares, and may be made to pay a premium or bonus upon the same in addition. But the payment of such premium or bonus shall not entitle them to any additional rights above other shareholders, and such new shareholders shall not be entitled to share in any dividends that may have been declared by said Association before they becan e shareholders.

8. John Alex. Dowie he.eby guarantees to pay dividends upon all shares of stock in this Association at the rate of six per cent per annum, payable semi-annually, the first dividend being payable January 1, 1900; all shares of stock shall commence to earn dividends from the date when the same are subscribed and paid for. On the first day of July, 1902, there shall be declared and paid on each share then outstanding, a further dividend out of the net profits of said Association, if earned, of such a sum as will, together with the other dividends paid on such share, be equal to interest on the capital represented by said share at the rate of eight per cent per annum, compounded annually, from the date the same was subscribed and paid for; and on the first day of January and July in every year thereafter, until the termination of this Agreement (July 1, 1919), an addi-

tional dividend shall be paid out of the net profits of said Association, if earned, of one per cent on each share of stock then outstanding, thereby enabling the shareholders to receive on their investment a guaranteed income of six per cent, payable semi-annually, and a further dividend, if the net profits of the Association justify it, equivalent to two per cent per annum, compounded semi-annually, at eight per cent. But it is distinctly understood and agreed that all dividends above six per cent must be derived from the net earnings of the Association, or else they are not payable; and in determining whether any dividend above the said six per cent guaranteed dividend has been earned on the first day of July, 1902, or in any other year thereafter (in case the full amount of the two per cent per annum extra dividend is not paid), the net profits of the Association shall be arrived at as follows: An inventory and appraisement must be made by said John Alex. Dowie, or by some one appointed by him, of all the assets and property on hand. And the selling price asked by the Association for its property offered for sale shall be taken as the appraised value of said property. The other property and assets of the Association which has not a salable price put upon it, shall be appraised at its fair cash value.

It is understood that said Association expects to and is hereby authorized to give, use, dedicate or devote such portion of its assets and property for any and all public and quasi public purposes, though not for the direct pecuniary profit of the Association, as said John Alex. Dowie may deem best, including grounds and buildings for a Divine Healing Home or Homes; Churches, Schools, Colleges; Homes for Widows and Orphans; Aged Ministers', Young Men's and Young Women's Homes; Fire Engine Houses, City Hall, Campus, and Parks. The property and assets of said Association which at the time of taking any inventory may have been given, used, dedicated, or devoted to such uses or purposes as aforesaid, without reference to who holds the title to the same, shall not be included in the inventory of assets of said Association, for the purpose of determining the amount of a dividend.

From the sum total of all the assets and property of the Association so arrived at, shall then be deducted the total capital contributed to the Association, including that contributed by said John Alex. Dowie, as well as all outstanding debts and liabilities of the Association. The balance so found shall be considered net profits earned up to that date. It is understood that all dividends, whether guaranteed or otherwise, shall be paid out of the assets of the Association, as well as all expenses of the Association.

If the net profits are not sufficient to pay the extra dividend of two per cent per annum in full, then such profits shall be distributed ratably upon all outstanding stock (after making proper allowance for the difference in the dates of payment for the shares to the Association), including all shares owned and beld by said John Alex. Dowie.

In case the net profits July 1, 1902, or on the first day of any July thereafter, during the term of this Agreement, shall not be sufficient to pay the additional dividends above mentioned, then, in that case, the shortage in such dividends shall be made up as soon as the net profits ascertained by inventory and appraisement on the first day of July of each year, as aforesaid, will warrant it, together with interest at eight per cent upon such shortage until paid. In order to simplify the keeping of the accounts, it is understood that no dividends of net profits shall be declared of any fraction of one per cent, except when necessary in order to pay interest on a dividend from the the time when it would have been paid, if earned, up to the time the same is actually paid, or when rendered necessary on account of stock being paid for to the Association at some other date than July first, the beginning of the fiscal year of the Association.

It is further distinctly understood and agreed that shareholders shall have no right to or interest in the profits of said Association beyond receiving a sum as compensation for the use of their money, equal to eight per cent per annum on the par value of their shares, compounded semi-annually.

9. John. Alex. Dowie shall keep, or cause to be kept, a Share Register, Stock Certificate Book, and all other proper books to record the business of the Association.

10. If the Association does not on July 1, 1902, and yearly thereafter, declare the extra dividend out of the profits, so that the shareholders will receive what is equivalent to eight per cent per annum, compounded semi-annually, as herein provided, then, in that event, the said John Alex. Dowie shall cause the Secretary of said Association, as soon after the first day of July as practicable, to prepare a full statement of the condition of the Association and mail or deliver a copy thereof to each shareholder.

11. The Association shall keep a book containing the postoffice addresses of the share holders so far as given, and shareholders are required to communicate to the Association their postoffice addresses or changes in the same, in order to be entitled to the benefit of any communication or notice; and all communications or notices mailed to any shareholder, properly stamped, when directed to the last address given by such shareholder, shall be considered and treated as received by such share holder, unless the letter is returned.

The Stock Certificate Book and Share Register of the Association shall be considered and accepted as full and sufficient evidence as to who may be the shareholders of said Association at any time.

12. It is further understood and agreed that when the said Association subdivides its real estate, or any part thereof, and puts the same upon the market for sale or lease, at a certain schedule of prices, that any shareholder may use his stock to the extent of its value in exchange for such real estate. And said stock for the purpose of such exchange shall be treated as equal to cash at its face or par value, and if dividends have not been paid on the same equal to eight per cent per annum, compounded semi-annually, since the stock was paid for to the Association, then in estimating its value a sum sufficient to give the shareholder interest at that rate shall be added to the par value of the stock.

In the choice of lots, given in exchange for stock, the preference shall always be given to the oldest stock, that is, the stock that was first paid for, whether then owned by the original subscriber or purchaser thereof, or by some assignee who has acquired the title of the original subscriber or purchaser and has had the same transferred to him on the books of the Association.

13. It is expressly understood and agreed that said John Alex. Dowie, or his executor, trustee, or successor, shall have the right to redeem, pay off, and extinguish any shares of stock in said Association, in manner following, namely: Notice in writing, signed by said John Alex. Dowie, his executor, trustee, or successor, shall be either given to the shareholder personally or mailed to the last address given by him, stating that the shares of stock held by such shareholder will be redeemed at the office of the Association in accordance with the provisions of this Agreement, at a certain time, which shall not be less than one year from the date of such notification. The giving of such notice shall have the effect to immediately convert such shares of stock into a valid money demand due at the time specified in such notice for redemption, in favor of such shareholder and against said John Alex. Dowie, his heirs, executors, administrators, trustees and successors, for the full amount of the par value of such shares, together with interest thereon, at a rate which, added to the dividends paid thereon, would be equal to eight per cent per annum, compounded semi-annually, from the date of the payment to the Association for such shares, up to the time appointed for the redemption thereof.

No assignments or transfers of stock shall be allowed after the same has been called in for redemption as above provided; but after such notice is given the shareholder whose stock has been so called in may, if he wishes, surrender his certificate for the shares called in and receive a negotiable promissory note in exchange therefor, signed by said John Alex. Dowie, or his executor, trustee, or successor, for the amount which would become due on such shares at the date of redemption, and payable at such date. After the giving of such notice the shareholder so notified shall have no further interest in the earnings or profits of the Association, and shall not be entitled to any statement of the affairs of the Association. His rights shall be simply those of a creditor of the said John Alex. Dowie, his heirs, executors, administrators, trustees, and successors, for the amount which will become due to him upon his shares of stock, at the time appointed for the redemption thereof, as above provided.

When the time for redemption arrives, the shareholder shall, upon the surrender of his certificate (or promissory note if his certificate has been exchanged for a promissory note), at the office of the Association, receive the amount so due him in cash.

14. This joint enterprise shall continue until July 1, 1919, unless sooner terminated by the paying off of all shareholders before that time, as herein provided. Those not paid off at the expiration of said period, namely, July 1, 1919, shall be paid by the said John Alex. Dowie, or by his heirs, executors, administrators, trustees, or successors, the full par value of $100 for every share of stock then held by such shareholder, which sum, together with the dividends previously paid and the dividend due on that date upon such shares, shall be in full payment and satisfaction of all claims, rights, interests, and demands against said Association or said John Alex. Dowie, or his heirs, executors, administrators, trustees, successors, or assigns, in favor of such shareholder, arising from the ownership of such shares in said Association, and the certificate or certificates representing such shares shall thereupon become null and void, and the same shall be surrendered and cancelled.

15. A purchaser of any of said land or property from said Association shall not be required to see to the application of the purchase money.

16. In construing this Agreement, words importing the masculine gender may be applied to females; and words importing the singular number may extend and be applied to several persons or things; and words importing the plural number may include the singular.

It is understood and agreed that, for convenience in obtaining signatures, other duplicate originals of this Agreement may have the signatures of other subscribers not affixed hereto, but whose signatures to such duplicate of this Agreement are to have the same force and effect as though signed hereto.

In order to manifest the assent of John Alex. Dowie to all of the terms and provisions of this Agreement, made between him as one party, and the shareholders of the Zion Land and Investment Association as the other party, said John Alex. Dowie has hereunto subscribed his name.

Dated, Chicago, Illinois, February 22, A. D. 1899.

ARTICLES OF AGREEMENT

Between John Alex. Dowie and the Subscribers to the Capital Stock of Zion City Bank.

THE UNDERSIGNED hereby subscribe for and agree to pay to JOHN ALEX. DOWIE, the sums set opposite their respective names, for the purpose of enabling him to use the same in carrying on a Bank to be known as ZION CITY BANK (John Alex. Dowie), upon the following terms and conditions:

1. The fund subscribed shall be divided into shares of $100 each and shall, together with other money contributed, as herein provided, constitute, for the purposes of this Agreement, the capital stock of such Bank, which shall be managed and controlled by said John Alex. Dowie, and such parties as he shall appoint to act for him in the matter.

2. The Bank shall be located at present in Zion College Building, No. 1300 Michigan Avenue, in Chicago, Illinois. When Zion City is established, at some point not far from Chicago, it is expected the Bank will have its principal office in such City, with branches in Chicago and elsewhere.

3. The Bank shall conduct a general banking business, as well as carry on a Savings Bank Department.

4. The shares of stock in said Bank shall be represented by certificates, which shall be issued to each shareholder, stating the number of shares held by him, and shall be signed by the said John Alex. Dowie, and by the Cashier. No certificates for shares shall be issued except for money actually paid into said Bank, at the rate of not less than the full par value of such shares, namely, $100 per share. But it is understood that the money already paid in and used for vault, safe and bank furniture and fixtures, shall be treated as part of the capital of the Bank, and share certificates may be issued therefor.

When a certificate has been assigned and surrendered to the Bank, the assignee or assignees of the shares assigned shall be entitled to have a new certificate or certificates issued to him or them, for the number of shares represented by such surrendered certificate; and any such assignee by the issue to him of such new certificate, but not otherwise, shall become a shareholder in said Bank and succeed to all the rights and privileges of the assignor of said certificate, to the extent of the number of shares so issued to him.

5. Neither the death of John Alex. Dowie, nor the death of any shareholder, nor any change in the ownership of the shares or certificates, shall work a termination or dissolution of this joint enterprise; and neither the personal representative of a deceased shareholder nor any assignee of a shareholder, whether by operation of law or otherwise, shall be entitled to an account or an inventory, but such personal representative or assignee may have a new certificate issued to him upon surrender of the old certificate owned hy the decedent or assignor, for the shares represented by such certificate, which shall admit him to the position of a shareholder. In case such personal representative does not care to have a new certificate issued to him and thus become a shareholder, he may, upon request to said Bank in writing and surrender of the certificate owned by such decedent, obtain the promissory note of said John Alex. Dowie, or his executor, trustee or successor, for the amount of the par value of the shares ($100 per share), represented by said certificate, payable to the order of the representative of such decedent, and due on or before eighteen months after the date of the death of such decedent, with interest thereon at eight per cent per annum, payable semi-annually, from such date until paid; which said sum so payable as aforesaid, together with all dividends previously paid on such shares, it is hereby agreed shall be taken and considered to be the full, fair value of said shares, and of the interest of such decedent in said Bank, through the ownership of such shares.

In case of the death of said John Alex. Dowie, it is and shall be provided in his last will and testament that an executor and trustee therein named, or his successor or successors, shall succeed to all the assets and property, liabilities, duties and responsibilities, rights, powers and privileges of said Bank and of said John Alex. Dowie under this Agreement, so that this joint enterprise may continue until July 1, 1919, unless sooner terminated by the redemption of all the outstanding shares as herein provided.

6. So long as the said John Alex. Dowie is of the opinion that additional capital obtained in this way can be advantageously used by said Bank, he shall have the right to sell additional shares of stock in said Bank. But such new subscribers shall pay at least the par value of their shares, and may be made to pay a premium or bonus upon the same in addition. But the payment of such premium or bonus shall not entitle them to any additional rights above other shareholders, and such new shareholders shall not be entitled to share in any dividends that may have been declared by said Bank, before they became shareholders.

7. It is distinctly understood and agreed that the shareholders in this Bank shall not become co-partners together or with said John Alex. Dowie, in the business of said Bank; but that the capital contributed by the shareholders, outside of that contributed by said John Alex. Dowie, shall be returned to them, in any event, as herein provided; and that the profits which such shareholders shall receive in the way of dividends, shall be by way of compensation for the use of their capital. And all the assets and property of the Bank, including the capital contributed by the shareholders, shall be held, owned, and possessed by John Alex. Dowie, and in case of his death by his personal representatives, trustee, or successor; and no other shareholder shall have any title to or interest in, legal or equitable, or possession or control of any of the assets and property of said Bank, nor any right, authority, or power to make any sale, transfer or disposition thereof, or to contract any debts or incur any liabilities, or act in any way for said Bank. And the said John Alex. Dowie shall alone be responsible for all the debts and liabilities of the Bank, and he alone shall have power and authority to make contracts and incur liabilities for said Bank. He shall have full and absolute power and authority to manage and carry on the business of said Bank as he shall deem best, and may, either personally or through the Cashier, or other employees of the Bank to whom he may delegate the power, sell, assign, transfer, mortgage, pledge, hypothecate, or otherwise dispose of the assets and property of said Bank, and may sign any notes, bonds, deeds, mortgages, leases, bills of exchange, checks, drafts, or other contracts or obligations, whether under seal or not, which he may deem proper in the business of establishing and running said Bank; and all suits by and against said Bank shall be carried on in the name of John Alex. Dowie. He shall also have authority to make such rules for the management of the Bank as he shall deem best, not inconsistent with the provisions of this Agreement. And any and all powers conferred upon the said John Alex. Dowie under the terms of this Agreement may be exercised and performed by his duly authorized employee, agent, attorney, representative, or substitute with like effect as though exercised and performed by him personally. The Cashier and all employees of the Bank shall be employed by him and be responsible to him alone. Mr. Charles J. Barnard shall be the first Cashier and General Manager of the Bank, under the supervision and control of said John Alex. Dowie.

Upon all the pass-books of the Bank, as well as in some conspicuous place in the Bank, where it can be easily read, there shall be a notice in substance as follows:

"John Alex. Dowie is proprietor of this Bank and responsible for all its obligations. Shareholders have no power to act for the Bank or hind it in any way, and are not liable for its debts."

The money contributed by shareholders, to whom the same is to be returned in any event, shall not be advertised as part of the capital of the Bank.

8. John Alex. Dowie hereby guarantees to pay dividends upon all shares of stock in this Bank hereby subscribed for, at the rate of six per cent per annum, payable semi-annually, the first dividend being payable January 1, 1900; all shares of stock shall commence to earn dividends from the date when the same are subscribed and paid for. On the first day of July, 1902, there shall be declared and paid on each share then outstanding, a further dividend out of the net profits of said Bank, if earned, of such a sum as will, together with the other dividends paid on such share, be equal to interest on the capital represented by said share at the rate of eight per cent per annum, compounded semi-annually, from the date the same was subscribed and paid for; and on the first day of January and July in every year thereafter, until the termination of this Agreement (July 1, 1919), an additional dividend shall be paid out of the net profits of said Bank, if earned, of one per cent on each share of stock then outstanding, thereby enabling the shareholders to receive on their investment a guaranteed income of six per cent, payable semi-annnally, and a further dividend, if the net profits of the Bank justify it, equivalent to two per cent per annum, compounded semi-annually, at eight per cent. But it is distinctly understood and agreed that all dividends above six per cent must be derived from the net earnings of the Bank or else they are not payable; and in determining whether any dividend above the said six per cent guaranteed dividend has been earned on the first day of July, 1902, or in any other year thereafter (in case the full amount of the two per cent per annum extra dividend is not paid), the net profits of the Bank shall be arrived at as follows: An inventory and appraisement must be made by said John Alex. Dowie, or by some one appointed by him, of all the money, credits, bills receivable, assets, and property of the Bank on hand. From the sum total of all the assets and property of the Bank so arrived at, shall then be deducted the total capital contributed to the Bank, including that contributed by said John Alex. Dowie, as well as all outstanding debts and liabilities of the Bank. The balance so found shall be considered net profits earned to that date. It is understood that all dividends, whether

guaranteed or otherwise, shall be paid out of the assets of the Bank, as well as all expenses of the Bank, including a charge for rent.

If the net profits are not sufficient to pay the extra dividend of two per cent per annum in full, then such profits shall be distributed ratably upon all outstanding stock (after making proper allowance for the difference in the dates of payment for the shares to the Bank), including all shares owned and held by said John Alex. Dowie.

In case the net profits July 1, 1902, or on the first day of any January or July thereafter, during the term of this Agreement, shall not be sufficient to pay the additional dividends above mentioned, then, in that case, the shortage in such dividends shall be made up as soon as the net profits ascertained by inventory and appraisement on the first day of January and July of each year, as aforesaid, will warrant it, together with interest at eight per cent upon such shortage until paid. In order to simplify the keeping of the accounts, it is understood that no dividends of net profits shall be declared of any fraction of one per cent, except when necessary in order to pay interest on a dividend from the time when it would have been paid, if earned, up to the time the same is actually paid, or when rendered necessary on account of stock being paid for to the Bank on some other date than July first, the beginning of the fiscal year of the Bank.

It is further distinctly understood and agreed that shareholders shall have no right to or interest in the profits of said Bank beyond receiving a sum as compensation for the use of their money, equal to eight per cent per annum on the par value of their shares, compounded semi-annually.

9. John Alex. Dowie shall keep or cause to be kept a Share Register, Stock Certificate Book, and all other proper books to record the business of the Bank.

10. If the Bank does not on July 1, 1902, and semi-annually thereafter, declare the extra dividend out of the profits, so that the shareholders will receive what is equivalent to eight per cent per annum, compounded semi-annually, as herein provided, then, in that event, the said John Alex. Dowie shall cause the Cashier of said Bank, as soon after the first day of January and July as practicable, to prepare a full statement of the condition of the Bank and mail or deliver a copy thereof to each shareholder.

11. The Bank shall keep a book containing the postoffice addresses of the shareholders so far as given, and shareholders are required to communicate to the Bank their postoffice addresses or changes in the same, in order to be entitled to the benefit of any communication or notice; and all communications or notices mailed to any shareholder, properly stamped, when directed to the last address given by such shareholder, shall be considered and treated as received by such shareholder unless the letter is returned.

The Stock Certificate Book and Share Register of the Bank shall be considered and accepted as full and sufficient evidence as to who may be the shareholders of said Bank at any time.

12. It is expressly understood and agreed that said John Alex. Dowie, or his executor, trustee or successor, shall have the right to redeem, pay off, and extinguish any shares of stock in said Bank in manner following, namely: Notice in writing signed by said John Alex. Dowie, his executor, trustee or successor, shall be either given to the shareholder personally or mailed to the last address given by him, stating that the shares of stock held by such shareholder will be redeemed at the office of the Bank in accordance with the provisions of this Agreement, at a certain time, which shall not be less than one year from the date of such notification. The giving of such notice shall have the effect to immediately convert such shares of stock into a valid money demand due at the time specified in such notice for redemption in favor of such shareholder and against said John Alex. Dowie, his heirs, executors, administrators, trustees and successors, for the full amount of the par value of such shares, together with interest thereon, at a rate which, added to the dividends paid thereon, would be equal to eight per cent per annum, compounded semi-annually, from the date of the payment to the Bank for such shares, up to the time appointed for the redemption thereof.

No assignments or transfers of stock shall be allowed after the same has been called in for redemption as above provided, but after such notice is given the shareholder whose stock has been so called in may, if he wishes, surrender his certificate for the shares called in and receive a negotiable promissory note in exchange therefor, signed by said John Alex. Dowie, or his executor, trustee or successor, for the amount which would become due on such shares at the date of redemption, and payable at such date. After the giving of such notice the shareholder so notified shall have no further interest in the earnings or profits of the Bank, and shall not be entitled to any statement of the affairs of the Bank. His rights shall be simply those of a creditor of the said John Alex. Dowie, his heirs, executors, administrators, trustees and successors, for the amount which will become due to him upon his shares of stock, at the time appointed for the redemption thereof, as above provided.

When the time for redemption arrives, the shareholder shall, upon the surrender of his certificate (or promissory note, if his certificate has been exchanged for a promissory note), at the office of the Bank, receive the amount so due him in cash.

13. This joint enterprise shall continue until July 1, 1919, unless sooner terminated by the paying off of all shareholders before that time, as herein provided. Those not paid off at the expiration of said period, namely, July 1, 1919, shall be paid by the said John Alex. Dowie, or by his heirs, executors, administrators, trustees or successors, the full par value of $100 for every share of stock then held by such shareholders, which sum, together with the dividends previously paid and the dividend due on that date, upon such shares, shall be in full payment and satisfaction of all claims, rights, interests, and demands against said Bank or said John Alex. Dowie, or his heirs, executors, administrators, trustees, successors or assigns, in favor of such shareholders, arising from the ownership of such shares in said Bank, and the certificate or certificates representing such shares shall thereupon become null and void, and the same shall be surrendered and cancelled.

14. In construing this Agreement, words importing the masculine gender may be applied to females; and words importing the singular number may extend and be applied to several persons or things; and words importing the plural number may include the singular.

It is understood and agreed that for convenience in obtaining signatures, other duplicate originals of this Agreement may have the signatures of other subscribers not affixed hereto, but whose signatures to such duplicate of this Agreement are to have the same force and effect as though signed hereto.

In order to manifest the assent of John Alex. Dowie to all of the terms and provisions of this agreement, made between him as one party, and the shareholders of the Zion City Bank as the other party, said John Alex. Dowie has hereunto subscribed his name.

Dated, Chicago, Illinois, February 22, A. D. 1899.

Many Healings in Family. Presbyterian Minister Enraged Over Divine Healing.

MOUNT STERLING, OHIO, April 9, 1900.

DEAR DR. DOWIE:—Enclosed you will find our testimony of what the Lord has done for us.

It is almost two years since I was most wonderfully delivered of the tobacco habit, and found that I was a miserable sinner, although I was a member of the Presbyterian Church. Through reading LEAVES OF HEALING I saw what manner of man I was.

My dear wife and I are both in Zion now, and have been wonderfully blessed in spirit, soul and body. We have used no medicine in almost two years. We found that God was our Healer, Cleanser, and Keeper, and He has kept us. Thanks be to His Name. Thanks be to Dr. Dowie and Zion for the teachings.

God has answered our prayers in our family a number of times. Our dear baby was wonderfully healed last winter. In some way he dislocated his shoulder, and dear Elder Pence was here at the house at the time. We all knelt in prayer; Elder Pence laid hands on him and prayed. He soon went to sleep and woke up healed.

Our little girl, Esther, was also healed, in answer to Elder Pence's prayers, of a very severe case of cold, on the verge of lung fever. He prayed the prayer of faith, and she was healed.

We do thank God that He has led us to Zion, where we have found the Gospel of Divine Healing taught, and the Full Gospel preached.

May God open the eyes of the many denominational ministers who lie and condemn Dr. Dowie and his teaching. They know that it is the teaching of God, but are ashamed to stand up for their Lord and Master. Shame on them!

I have had some experience in this matter with the Presbyterian minister of our village. I attended Sabbath School, and was chosen Superintendent. I was advocating Divine Healing.

As Dr. Dowie says, I tried to pour "new wine into old bottles." You ought to have heard him kick. He said, "Don't you know it says, 'Whom the Lord loveth, He chasteneth'?"

"Explain that portion of Scripture to me," I said.

He replied, "I see you are chock-full of Dr. Dowie, and I have no time to talk with you. You had better give up your position, and return your letter to the Presbyterian Church you came from, to the honor of the Church, if you persist in following Dowie. Yes, you had better go to Utah and marry four or five wives, if you are going to follow Mormonism."

May he, as well as the rest of the ministers, investigate Zion before they condemn. Last December I resigned and left the Sunday School, and have not been there since.

We have a Gathering of Friends of Zion here, and God is with us in our work. May God bless Dr. Dowie and his family, and all Zion everywhere.

Yours in Christ. W. H. HIGHMILLER AND G. S. HIGHMILLER.

ZION'S SALOON SEVENTIES

Jesus said: "I am not come to call the Righteous, but Sinners to Repentance."—Luke v. 32.

Go out quickly into the Streets and Lanes of the City—and compel them to come in that My House may be filled.—Luke, XIV, 21, 23.



BY ELDER J. G. EXCELL.

AND I HEARD the Voice of the Lord, saying, Whom shall I send, and who will go for us?

God is still calling for workers: Who will go?
Hark! The Voice of Jesus calling: Who will go and work today?
Fields are white, the harvest waiting, who will bear the sheaves away?
Loud and long the Master calleth, rich reward He offers thee;
Who will answer, gladly saying, Here am I, O Lord, send me?

If you cannot cross the ocean and the heathen lands explore,
You can find the heathen nearer, you can help them at your door.
If you cannot preach like Peter, if you cannot pray like Paul,
You can tell the love of Jesus—you can say He died for all.

IN 1866 THERE WERE 230,000 fallen women in the United States. Dr. De Costa, of New York, says that "for every fallen woman there are five fallen men." This makes a total of 1,380,000 who are openly unchaste. This was four years ago and the number has rapidly increased.

WHAT ARE YOU doing to rescue these people? Many of these fallen women are girls under sixteen years of age. Christian women, what would you do if they were your daughters or sisters? But are they not? Does not God hold you responsible for these daughters of Adam? Have you done anything to save them? Have you done what you could?

DO YOU FEEL yourself above the rescue work? Then may the Lord have mercy on your miserable souls. You have placed yourself above your Saviour, for He came to save unto the uttermost—even the chief of sinners. It was Mary Magdalene who washed His feet with her tears and wiped them with the hair of her head. With such homage He was well pleased.

ARE YOU DOING as you would be done by? Many of these girls have been entrapped into sin. Some have been deceived, ruined and cast off by those they loved. Some have gone into this life of shame because they felt they must do so or starve. Would you have done better had you been in their places? These poor creatures are without friends, with no real joy, without God in this world, and with no hope in the world to come. Have you no interest in them? Do you care whether they are saved, or are you willing that they should suffer in hell?

THANK GOD FOR ZION! Zion is seeking the lost. She is reaching down to save the lowest. Thank God for our General Overseer and for the Home of Hope which he has established at 18 East Sixteenth Street, where these fallen girls can find a home and kind friends.

BUT ARE YOU doing your part? In the crowning day that's coming, will your crown have any stars? When you see, near the throne, those who have come up through much tribulation and have washed their robes, and made them white in the blood of the Lamb, and you realize that these are those who had fallen deepest in sin, will there be any of them whom you have led to Christ? Or will this be your experience?

I must go, and empty-handed,
I must meet my Saviour so:
Not one sheaf with which to greet Him;
I must empty-handed go.

Five Hundred Saloon Seventies Wanted.

The following is from one whose heart yearns for the young men and women who frequent these dens of infamy. She is the oldest of our Saloon Seventies, and, although the snows of winter have gathered on her brow, she rests in the promise, "As thy day, so shall thy strength be." She has been more faithful than many a younger person, and we pray God's blessing upon her.

As I see so many young and middle-aged people in their misery and wickedness, my heart goes out to God, and my soul yearns for these poor lost ones, perishing under the sound of the Gospel, and, as it were, under the very shadow of the churches.

My petition is that God will give us 500 Saloon Seventies. Who will help us to "throw out the life-line" to save a perishing brother or sister? Bright young men whose mothers are praying for them; young women who, but a short time ago, were as pure and innocent as little children.

Who will heed this call and come over and help us? These young men are some women's sons; these young women are some one's sisters. Are they not yours? Why should you not give one evening a week to rescue them?

What answer can you give to satisfy your conscience?

What excuse can you make to our beloved General Overseer?

What answer will you give when you stand at the bar of God and their blood is upon your garments?

I would gladly devote my whole time to this work if I could. It pays richly.

The saloon work is very tiresome, and many of our workers go out at considerable self-denial, often when they are weary with the toil of the day. She continues:

One evening, after selling a copy of the LEAVES which contained the picture of Zion Tabernacle, the men tacked the picture upon the wall and spoke very highly of it. I was very tired, but I said to myself, "It pays to do this kind of work, even if you are tired."

Some have learned to look for us, and so we need to be regular in our districts. One fine-looking young man—a bookkeeper who always buys the paper—said, "You have not been here lately." "No," said I, "I am very sorry, but I could not come, for I was caring for the sick. However, I thought of you and prayed for you."

One place we went we were driven out with oaths, curses and obscene language. This was not very pleasant, but we could endure it for Christ's sake. We wanted those people to learn the "happier way," and so we went again next time.

When we went in the bar-tender looked up in amazement and said, "I did not think you would come in here again." "We came to do you good," I replied. His tone was kind and he offered no abuse.

So we find that it pays to keep on going.

"Knock, and it shall be opened unto you." Sometimes it takes a good bit of knocking, but victory is sure to be ours in Jesus' Name. Through Him we are more than conquerors.

LAST SATURDAY night as we were coming home, at about 1.30 A. M., we met Dr. Dowie and his loyal attendant, going to see a sick child. They touched their hats to us as respectfully as if we had been some distinguished personages. His attendant told him that we were Saloon Seventies, and he turned around and spoke to us. It was a pleasure to meet him, and his words were very encouraging. Before he left us he raised his hand and prayed that "Our Father" would bless and protect us. His prayer at that late hour of the night and under those circumstances will be an inspiration to us for years to come.

As we went on, thinking of the weary hours by day and night that he spends these hours of toil spent for us—often sitting up all night, and going at all hours to pray with the sick and dying, we felt glad that we had the privilege of suffering with him in our labors for the Master. M. E. S.

Recruits for the Saloon Seventies are called for. Report to the one in charge of this department.



PICTURE NUMBER FOUR of **Zion's Little Four.** The four names given these little ones by their parents: **Paul, Grace, Elisabeth, Lois,** all are Bible names (found in four texts), all in chapter one—**"Paul,"** Romans, 1:1; **"Grace,"** 2 Corinthians 1:2; **"Elisabeth,"** Luke 1:5; **"Lois,"** 2 Timothy 1:5. Here are four texts of ones for these and all other little ones: Genesis 1:1; John 1:1; 1 John 1:1; Revelation 1:1. Learn the texts.

See the other names given them, found in Galatians 5:22: **Love, Joy, Gentleness, Goodness.**

Can you tell which of these names belong to these little faces by their looks? **Paul** is on the right hand: **Elisabeth** next to him; then **Grace**; and last, little **Lois.** In their little faces can we not read one word that was given to a little Child born in Bethlehem long, long ago, and foretold by the Prophet in Isaiah 9:6, as one of the seven names given to this wonderful Child? "And His Name shall be called **Wonderful."**



For these seven names see Isaiah 7:14; Isaiah 9:6; Matthew 1:21.

Will you not all learn the names and where to find them?

Now let us go over them—**"Immanuel," "Wonderful," "Counsellor," "The Mighty God," "The Everlasting Father," "The Prince of Peace," "Jesus."**

Where do we find the story of four Junior boys who had their names changed? Read in Daniel, first chapter, of four boys from the fourth tribe of Israel and their four names from the home life of the tribe of Judah: **Daniel, Hananiah, Mishael,** and **Azariah;** now the four names given them by the prince of the eunuchs, **Belteshazzar, Shadrach, Meshach,** and **Abednego.**

May all our Juniors be like them as expressed in Daniel 1:8; and may God do for these little ones and all who read these words what He did for these four Jewish Juniors from the tribe of Judah (read Daniel 1:17).

Where do we find the story of the four Junior girls whose names are not mentioned?

What took place in the home where these four girls lived?
Who came to their home from Judea?
What did he bind with a girdle?
Whose girdle did he take?
Whose hands and feet did he bind?
What did he use this object lesson for?
Where did you say we could find the story?

Read Acts 21:8, and then close the book and repeat the story—the names of the company; the names of the cities; what took place in the home.

What four names could have been given to one of the guests of this home as written of himself in Philippians 3:5? Then by this same writer in 1 Corinthians 16:15.

See four short messages for all our Junior bands—**"Watch Ye," "Stand Fast in the Faith," "Quit You Like Men," "Be Strong."**

To aid us thus to be, may the words of King David be our heartfelt prayer as found in Psalm 139:23 and 24:

Search **me,** O God, and know my heart.
Try **me,** and know my thoughts:
And see if there be any way of wickedness in **me,**
And lead **me** in the way everlasting.

Our Father—
Open **Thou** mine eyes that I may behold wondrous things out of Thy law.—Psalm 119:18.
Open **Thou** the scriptures unto us.—Luke 24:31; 32:45.
Open **Thou** mine understanding that I may know Thee through Thy Word.—John 17:3.
Open **Thou** my lips and my mouth shall show forth Thy praise.—Psalm 51:15.
In Jesus' Name.
Amen.

Give us, O God, I beseech thee, a
Habit of prayerful observation, an
Earnest, energetic and discriminating mind, an
Appreciative heart and a
Retentive memory and by
Thy Grace these shall be talents
Thankfully received and used for Thee.
In Jesus' Name.
Amen.

While last, not the least is a Junior prayer Number Four. Our desire for the sweet-faced **Zion's Little Four,** and all others everywhere and evermore:

O God, help me to be sweet
In **Temper, Touch,** and **Tone,**
That I may lead some one
Thyself to own.
In Jesus' Name. Amen.

Be Brave!

Whatever you are, **Be Brave,** Juniors!
The liar's a coward and slave, Juniors;
Though clever at times,
And sharp at excuses,
He's a sneaking and pitiful knave, Juniors!

Be Frank!

Whatever you are, **Be Frank,** Juniors!
'Tis better than money and rank, Juniors;
Still cleave to the right,
Be lovers of light,
Be open, above-board, and frank, Juniors.

ZION IN THE ORIENT.

The following is a reproduction of an article written by Elder C. F. Viking, setting forth briefly the principles, practices and purposes of the Christian Catholic Church in Zion. It was translated into Japanese by Elder J. A. Inouye. Thousands of copies of it were distributed in Japan by Elder Viking.

〝ジオンの聲

○基督教公同教會は使徒の聖訓に基き、イエスに由れる信仰は人をして全靈全生全身の全き救拯と神癒と聖潔とを得せしむべしとし堅く信ずるなり

○然れども悔改むる事なくば神聖なる信仰の與へらるべくもあらず故に曰く悔改めて福音を信ぜよと然らば何人も亦全き救拯の賜を得べし

○醫師及び藥劑は神より來れる賜にあらず

○イエス、キリストは永久不變の救主、醫癒者、聖潔者にして又常に吾人の守護者にて在すなり

○殊にイエス、キリストに信じて其名を呼び求むる者の醫癒者なり即ち如何なる疾病と雖も必ず癒し給はん

○されど悔改むる事なく又信仰なくば神癒の賜は得られざるべし蓋し神癒は神の其子に與へ給ひしパンなればなり

○故に此教會は信じてイエス、キリストの名を呼ぶ病者の為めに祈り且其上に手を按くなり

○バプテスマは三浸禮なり

○主イエスの血を以て贖はれたる基督信者は神の聖民にして又實に神の住み給ふ殿なれば聖徒たるに背かぬ行ひ其品性を保つべきは勿論苟も不潔の飲食物をなして其身を汚すべからざるなり

○本教會の總監督は博士ジヨン、アレキサンドル、ダウヰー氏なり

○本教會の本部は北米合衆國イリノイ州シカゴ府にあり

○本教會は其機關として週刊の雜誌を發行す

○本教會の詳細を知らんが為め雜誌又は小冊子を得んと欲し若しくは教義につき質問せんと欲する諸君は本部へ通報せらるべし便宜により左の諸氏に照會せらるゝも亦可なり

Zion Home, 1201 Mich. Ave. Chicago, Ill. U. S. A.

井上藏夫

日本伊豫八幡濱 酒井毅男

本教會教理の主要なる點は井上藏夫著「基督教公同教會と博士ダウヰー氏」なる小冊子の中に略記せられたれば就て參看せらるべし發賣所は東京警醒社にして代價は拾五錢なり

..ZION CITY BANK..

1300 Michigan Boulevard.

TRANSACTS. A GENERAL BANKING BUSINESS.

RECEIVES... CHECKING AND SAVINGS ACCOUNTS.

PAYS..... INTEREST at three per cent per annum on savings of $1 and upwards

MAKES..... LOANS on Improved Real Estate and Approved Collateral.

ISSUES ..... DRAFTS payable at all principal cities of Europe.

COLLECTS... ON all accessible points on equitable terms.

MANAGES... ESTATES AND COLLECTS RENTS.

RENTS ..... BOXES IN VAULT for valuable documents at yearly rental of $3 and $5.

Correspondence or a Personal Interview with a view to Business Relations respectfully invited.

Address all communications to

CHAS. J. BARNARD,
Cashier.

ZION CITY BANK,
1300 Michigan Boulevard, CHICAGO, ILL.

Zion Divine Healing Home.

Situated on the Finest Boulevard in Chicago.

Fire-Proof Construction.

Within One Block of the Illinois Central Railroad.



ZION HOME, Michigan Avenue and Twelfth Street.

Morning and Evening Praise and Prayer Daily.

Special Lectures on Monday, Wednesday and Friday, with Healing Services thereafter.

IS NOT A HOSPITAL, NOT A HOTEL, NOR IS IT A PUBLIC MEETING PLACE.

It is simply what its name implies, a "Home" for the accommodation of the Lord's children who seek God's Way of Healing through Faith in Jesus Christ.

It is also a temporary home for God's children who are not sick, but who desire to avail themselves whilst in Chicago of the privileges of Zion for a longer or shorter time,

No Alcohol, Tobacco, or Medical Poisons of any kind used or permitted.

Conducted by the REV. JOHN ALEX. DOWIE and MRS. DOWIE.

TERMS TO GUESTS will be forwarded on application.

Daily morning and evening prayer and instruction are also given, and the rooms are visited as often as occasion requires by ourselves and colleagues.

Guests only are permitted to attend the meetings in Zion Home.

Situated on the finest Boulevard in Chicago.

Special Assemblies for Teaching and Healing Three Times in Week.

Morning and Evening Praise and Prayer Daily.

ZION is very attractive to all who come, and we rejoice in the sacrifices we have made to prepare it for God's children as a place of quiet Teaching and Healing in the Name of Jesus.

ZION is within one block of the Park Row Terminal Depot of the Illinois Central Railroad. It is within one block of Wabash and Cottage Grove Avenue Cable Cars, one block and a half of the Elevated Railway, and two blocks from State Street Cable Cars, connecting with all points of the city and suburbs.

Zion Land and Investment ...ASSOCIATION...

Under the Supervision and Control of the General Overseer of the Christian Catholic Church in Zion, and Organized for the Purpose of Securing the Site and Building Up

"ZION CITY."

Shares $100 each, upon which six per cent interest is guaranteed, with an additional dividend of two per cent from the profits of the Association.

Copies of the Articles of Agreement, to be signed by each shareholder, will be mailed for inspection, upon application.

Remittances should be made either by Bank Draft on New York or Chicago, or by Postoffice or Express Money Order, payable to the Association.

Your correspondence is earnestly solicited, and all communications relative to this department of Zion should be addressed to the

Zion Land and Investment Association,

1300 MICHIGAN BOULEVARD,

CHICAGO, ILL.

H. WORTHINGTON JUDD, DANIEL SLOAN,

...ZION COLLEGE....

1300 MICHIGAN BOULEVARD,

CHICAGO, ILL.

REV. JOHN ALEXANDER DOWIE, President.

An Educational Institution for Members of the Christian Catholic Church and Their Families.

....DEPARTMENTS....

Ministerial Training School.

REV. O. L. TINDALL, M. A., B. D., PRINCIPAL.

For the teaching of men and women how to pray, teach and preach in the carrying of a Full Gospel to all nations.

Instruction by the President and a corps of able Lecturers.

Preparatory Training School.

REV. W. F. MATTHEWS, M. A., B. D.

Offers the following courses equivalent to those usually taught in the best secondary schools:

1. English Course.
2. Teachers' Course.
3. Classical Course.
4. Scientific Course.
5. Business Course.
6. Review Course.

A Night School is held for the accommodation of those who cannot attend in the day time.

GENERAL INFORMATION—The School Year is divided into two terms: The First from September to January; the second from February to July. The tuition in any department is $15.00 for each half-year term. For more detailed information address the Principal of either department.

—THE—

COMING CITY.

A FORTNIGHTLY PAPER TO
PROMOTE THE INTERESTS OF

ZION CITY.

Edited by the REV. JOHN ALEX. DOWIE.

This paper will consist of at least sixteen large pages, treble columns, 11 x 16 inches, similar to *Harper's Weekly* in form.

It will be profusely illustrated.

Principally, it will deal with THE PRINCIPLES OF ZION CITY;

NEWS OF PROGRESS IN ALL DEPARTMENTS;
AND FACTS AS TO ZION INDUSTRIES, ETC.

Editorially, attention will be given to Events of the Day; ecclesiastical, political, social, and commercial—from National, International and Religious standpoints.

Information as to Zion's Financial Institutions, etc.

Special Articles will be published on Labor and Cooperation and Profit-sharing.

ADVERTISEMENTS OF APPROVED CHARACTER

Will be Received and Published at Regular and Special Rates.

Subscriptions will be Received for 6 Months, 13 Issues, for 50 Cents, Prepaid

Single Copies, Five Cents Each.

It is expected that the first issue will be ready on May 16th.

PLEASE FILL UP THE FOLLOWING SLIP, and Send for at least ONE COPY.

Manager Zion Publishing House,
1207 Michigan Avenue, Chicago, Illinois.

I hereby enclose $ ..... for ..... copies of THE COMING CITY *(fortnightly), for six months, beginning May 16, 1900.*

Name .....

Street and Number .....

Town or City .....

State .....

GOD'S WAY OF HEALING.

BY THE REV. JOHN ALEX. DOWIE.

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

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

The Lord Jesus Christ is Still the Healer.

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

Divine Healing Rests on Christ's Atonement.

It was prophesied of Him, "Surely He hath borne our griefs (Hebrew *sicknesses*), and carried our sorrows: . . . and with His stripes we are healed"; and it is expressly declared that this was fulfilled in His ministry of Healing, which still continues. (Isaiah 53:4, 5; Matthew 8:17.)

Disease Can Never be God's Will.

It is the Devil's work, consequent upon Sin, and it is impossible for the work of the Devil ever to be the Will of God. Christ came to "destroy the works of the Devil," and when He was here on earth He healed "all manner of disease and all manner of sickness," and all these diseases are expressly declared to have been "oppressed of the Devil." (1 John 3:8; Matthew 4:23; Acts 10:38.)

The Gifts of Healing are Permanent.

It is expressly declared that the "Gifts and the calling of God are without repentance," and the Gifts of Healing are amongst the Nine Gifts of the Spirit to the Church. (Romans 11:29; 1 Cor. 12:8-11.)

There are Four Modes of Divine Healing.

The first is the direct prayer of faith; the second, intercessory prayer of two or more; the third, the anointing of the elders with the prayer of faith; and the fourth, the laying on of hands of those who believe, and whom God has prepared and called to that ministry.. (Matthew 8:5-13; Matthew 18:19; James 5:14, 15; Mark 16:18.)

Divine Healing is Opposed by Diabolical Counterfeits.

Amongst these are Christian Science (falsely so-called), Mind Healing, Spiritualism, Trance Evangelism, etc. (1 Timothy 6:20, 21; 1 Timothy 4:1, 2; Isaiah 51:22, 23.)

Multitudes Have Been Healed Through Faith in Jesus.

The writer knows of thousands of cases and has personally laid hands on scores of thousands of persons. Full information can be obtained at the meetings held in Zion Tabernacle, 1621-1633 Michigan Avenue, Chicago, and in many pamphlets which give the experience, in their own words, of many who have been healed in this and other countries, published at Zion Publishing House, 1207 Michigan Avenue, Chicago.

"Belief Cometh of Hearing, and Hearing by the Word of God."

You are heartily invited to attend and hear for yourself.

ITINERARY

GOD WILLING, OF

Deacon Daniel Sloan's Visits

WITH THE

STEREOPTICON

GIVING A

PANORAMA OF ZION

IN CONNECTION WITH

CONFERENCES AND INTERVIEWS

WITH THE MEMBERS AND FRIENDS OF ZION

WITH ESPECIAL REFERENCE TO

ZION CITY.

APRIL

Friday, 20th, to Tuesday, 24th, - - Cincinnati, Ohio.
Thursday, 26th, to Monday, 30th, - - Philadelphia, Pa.

MAY

Tuesday, 8th, and Wednesday, 9th, - - Lima, Ohio.
Thursday, 10th, to Saturday, 12th, - - Marion, Ohio.
Sunday, 13th, to Tuesday, 15th, - - Mansfield, Ohio.
Saturday, 19th, to Wednesday, 23d, - Cleveland, Ohio.
Thursday, 24th, to Monday, 28th, - - - Toledo, Ohio.

JUNE

Sunday, 10th, to Tuesday, 12th, Benton Harbor, Mich.
Wednesday, 13th, and Thursday, 14th, Kalamazoo, Mich.
Friday, 15th, to Monday, 18th, Grand Rapids, Mich.
Saturday, 23d, to Tuesday, 26th, - - - Detroit, Mich.
Wednesday, 27th, and Thursday, 28th, Port Huron, Mich.

JULY AND AUGUST

will be given to Wisconsin, Minesota and Iowa.

SEPTEMBER

to Illinois, Indiana and Southern Michigan.

OCTOBER

to Missouri, Kansas and Nebraska, as far as the present plans seem to indicate with reference to this Mission.

The General Overseer will, in connection with these visits, be in Philadelphia April 29th and in Toledo May 27th, and will preach the days indicated, forenoon, afternoon and evening, in large and commodious buildings, to be announced later.

GUDS VÄG ATT HELA.

Guds Väg att hela är en person, ej ett sakförhållande.

Jesus sade: "*Jag är* vägen, sanningen och lifvet," och Han har beständigt i alla tidsåldrar uppenbarat sig för sitt folk under löftesnamnet Jehovah-rophi, eller "*jag är* Herren, din läkare."—Joh. 14:6; 2 Mos. 15:26.

Herren Jesus Kristus är ännu Läkaren.

Han kan ej förändras, ty Han "är den samme i går, och i dag och i evighet," och Han är ännu med oss, ty Han sade: "Se, *jag är* med eder alla dagar, intill verldens ände." (Ebr. 13:8; Matt. 28:20.) Emedan Han är oföränderlig och emedan Han är nu närvarande i anden, liksom fordom i köttet, är Han sitt folks läkare.

Gudomlig helbrägdagörelse hvilar på Kristi försoning.

Profetian säger om Honom: "Sannerligen, Han bar vår krankhet och lade på sig vår sveda, och genom Hans sår äro vi helade," och det förklaras uttryckligen, att detta fullbordades i Hans utöfvande af sitt läkare ämbete, hvilket ännu fortfar.—Esaia 53:4, 5; Matt. 8:17.

Sjukdom kan aldrig vara Guds vilja.

Det är djäfvulens verk, samt en följd af synden, och det är för alltid omöjligt, att djäfvulens verk kan vara Guds vilja. Kristus kom för "att nedslå djäfvulens gerningar," och när Han var här på jorden, "botade han allt slags sjukdom och allt slags bräcklighet," och alla dessa sjukdomar förklaras uttryckligen hafva varit en följd af "djäfvulens förtryck."—1 Joh. 3:8; Matt. 4:23; Ap. 10:38.

Gåfvorna att bota sjuka äro förblifvande.

Det är uttryckligen förklaradt, att "Guds gåfvor och kallelse äro sådana, att Han icke ångrar dem," och gåfvorna att bota sjuka äro bland de nio gåfvor, som genom Anden gafs församlingen.—Rom. 11:29; 1 Kor. 12:8-11.

Det finnes fyra sätt för helbrägdagörelsens erhållande.

Det första är den direkta trons bön; det andra, förbön af två eller flera personer; det tredje, de äldstes smörjelse medelst trons bön; och det fjärde, händers påläggning af dem, som tro, och hvilka Gud har beredt och kallat till det embetet.—Matt. 8:5-13; Matt. 18:19; Jak. 5:14,15; Marc. 16:18.

Gudomlig helbrägdagörelse motverkas af djäfvulska förfalskningssystem.

Bland dessa äro: Kristlig vetenskap (falskligen så kallad), sinneshelande, spiritualism, ekstas-evangelism o. s. v.—1 Tim. 6:20, 21; 1 Tim. 4:1, 2; Es. 51:22, 23.

Stora skaror hafva blifvit helade genom tron på Jesus.

Den som skrifvit detta känner tusentals sådana händelser och har personligen lagt händer på hundra tusentals personer. Fullständiga upplysningar kunna erhållas vid de möten, som hållas i Zion Tabernaklet, 1621-1633 Michigan Avenue, Chicago, samt i många pamfletter, hvilka visa erfarenheten, i deras egna ord, af många, som blifvit helade i detta land och andra länder; dessa pamfletter äro utgifna af Zion Publishing House, 1207 Michigan Avenue, Chicago.

"Tron kommer genom att höra, och hörandet genom Guds ord."

Ni inbjudes hjärtligen att närvara och höra för Er sjelf.

FORM OF APPLICATION FOR MEMBERSHIP

—IN THE—

CHRISTIAN CATHOLIC CHURCH.

To all who are desirous of entering into Fellowship with the Christian Catholic Church:

MY DEAR BROTHERS AND SISTERS:—The principles of the Christian Catholic Church have been fully set forth in the Reports of Two Conferences on Organization, held in Zion Tabernacle No. 2, which are fully reported in LEAVES OF HEALING for January 31 and February 7, 1896. The Basis of Fellowship is set forth in the second section of the Resolution passed on February 5th (see LEAVES OF HEALING, Volume II, Number 17, page 267):

FIRST—That we recognize the infallible inspiration and sufficiency of the Holy Scriptures as the rule of faith and practice.

SECOND—That we recognize that no persons can be members of the Church who have not repented of their sins and have not trusted in Christ for Salvation.

THIRD—That such persons must also be able to make a good profession, and declare that they do know, in their own hearts, that they have truly repented, and are truly trusting Christ, and have the witness, in a measure, of the Holy Spirit.

FOURTH—That all other questions of every kind shall be held to be matters of opinion and not matters that are essential to church unity.

All who are conscious of fulfilling these conditions, no matter where they may reside, are invited to fill up the following blank and answer the questions contained therein.

I am, faithfully yours in Jesus,

John Alex. Dowie

General Overseer of the Christian Catholic Church.

No......

.....

To the Rev. John Alex. Dowie,

General Overseer of the Christian Catholic Church,

1201 Michigan Avenue, Chicago, Ill., U. S. A.

I hereby make application to be received as a member of the Christian Catholic Church, and declare my agreement with the Basis of Fellowship agreed upon at a Conference held February 5, 1896, as set forth in your circular letter of February 7, 1896.

What is your full name?.....

What is your age last birthday?.....

Are you married, unmarried or widowed?.....

If married, how many of your children are living?.....

Where is your residence?.....

What is your occupation, profession, or trade?.....

Where were you born?.....

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?.....

Were you sprinkled or immersed in Baptism?.....

When and where were you sprinkled?.....

When and where were you immersed?.....

With what Church were you formerly connected?.....

REMARKS:

.....

[Extra Copies of this Form will be sent to intending members, on application to the General Recorder of the Christian Catholic Church, Zion, Michigan Avenue and Twelfth Street, Chicago.

NEW AND REVISED
Catalogue of Zion Publishing House.

1201-1207 Michigan Avenue, Chicago, Ill., U. S. A.

A VOICE FROM ZION. Published monthly. 32 pp. 50 cents a year. Subscriptions may begin with any number of the volume.

Vol. 1,	No. 1,	January,	1897.....A Woman of Canaan.
	No. 2,	February,	1897.....Permission and Commission.
	No. 3,	March,	1897.....Reply to Dr. Hillis.
	No. 4,	April,	1897.....Reply to Ingersoll's Lecture on Truth.
	No. 5,	May,	1897.....Redemption Draweth Nigh.
	No. 6,	June,	1897.....Talks With Ministers.
	No. 7,	July,	1897.....Sanctification of Spirit, Soul and Body.
	No. 8,	August,	1897. Secret Societies: The Foes of God, Home, Church, and State.
	No. 9,	September,	1897. "I Will." Address on Divine Healing, with Answers to Questions.
	No. 10,	October,	1897. Doctors, Drugs and Devils; or, The Foes of Christ the Healer.
	No. 11,	November,	1897.....Ethiopia Stretching Out Her Hands to God,
	No. 12,	December,	1897. The Christian Ordinance of Baptism by Triune Immersion.
Vol. 2,	No. 1,	January,	1898.....What Should a Christian Do When Sick?
	No. 2,	February,	1898.....Organization of the Christian Catholic Church.
	No. 3,	March,	1898...."You Dirty Boy!" A Reply to Rev. P. S. Henson, D. D.
	No. 4,	April,	1898.....How to Pray.
	No. 5,	May,	1898. Christ's Methods of Healing: A Reply to Rev. J. L. Withrow, D. D.
	No. 6,	June,	1898. Zion's Protest Against Swine's Flesh as a Disease-Producer.
	No. 7,	July,	1898.....Tobacco: Satan's Consuming Fire.
	No. 8,	August,	1898.....False Christian Science Unmasked.
	No. 9,	September,	1898.....Divine Healing Vindicated.
	No. 10,	October,	1898.....The Press: The Tree of Good and Evil.
	No. 11,	November,	1898.....Estimates and Realities: A Reply to Baptist Ministers.
	No. 12,	December,	1898.....Diabolical Spiritualism Unmasked.
Vol. 3,	No. 1,	January,	1899.....Bible Calendar.
	No. 2,	February,	1899.....Ye are Come Unto Mount Zion. Will a Man Rob God
	No. 3,	March,	1899.....Fighting Blackmailers
	No. 4,	April,	1899.....Ingersoll Exposed.
	No. 5,	May,	1899. Christian Science Exposed as an Anti-Christian Imposture.
	No. 6,	June,	1899....Job's Boils; or, Objections to Divine Healing Considered.
	No. 7,	July,	1899.....The Man of Sin Revealed.
	No. 8,	August,	1899.....Zion's Answer to the Messengers of the Nations.
	No. 9,	September,	1899.....Reply to Dr. Gray.
	No. 10,	October,	1899.....Reply to D. L. Moody and *The Ram's Horn*.
	No. 11,	November,	1899.....Repentance.
	No. 12,	December,	1899.....Zion and Her Enemies.
Vol. 4,	No. 1,	January,	1900...Do You know God's Way of Healing, and He is Just the Same Today.
	No. 2,	February,	1900.....Jesus the Healer and Satan the Defiler.
	No. 3,	March,	1900.....Reply to the Lies of the *Ram's Horn* of March 3, 1900.
	No. 4,	April,	1900. By What Authority Doest Thou These Tbings? and A Voice of One Crying in the Wilderness.

Tracts by the Rev. John Alex. Dowie.

AMERICAN FIRST FRUITS. Price 25 cents, 10 copies $2.

A WOMAN OF CANAAN: WITH ITS APPLICATIONS. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for $4.

BIBLE CALENDAR. Price 5 cents, 12 for 50 cents, 100 for $4.

BY WHAT AUTHORTY DOEST THOU THESE THINGS? and A VOICE OF ONE CRYING IN THE WILDERNESS. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for $4.00.

CHRISTIAN SCIENCE EXPOSED AS AN ANTI-CHRISTIAN IMPOSTURE. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for $4.

CHRIST'S METHODS OF HEALING Price 5 cents, 12 for 50 cents, 100 for $4.

CONQUESTS FOR CHRIST IN AMERICA: PAST, PRESENT, AND TO COME. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for $4.

DIABOLICAL SPIRITUALISM UNMASKED. 32 pp. Price 5 cents, 12 for 50 cents, 100 for $4.

DIVINE HEALING VINDICATED. 32 pp. Price 5 cents, 12 for 50 cents, 100 for $4.

DO YOU KNOW GOD'S WAY OF HEALING? In Danish. 2 cents per copy. Also an English edition in nonpareil type at 1 cent a copy, suitable for enclosing with letters.

DO YOU KNOW GOD'S WAY OF HEALING? and HE IS JUST THE SAME TODAY. 16 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for $4.

DOCTORS, DRUGS AND DEVILS; OR, THE FOES OF CHRIST THE HEALER. 32 pp. with portraits of Dr. and Mrs. Dowie. Price 5 cents, 12 for 50 cents, 100 for $4.

ESTIMATES AND REALITIES: A Reply to the Rev. George Lasher, the Rev. Johnston Myers, and other Baptist Ministers. 48 pp. Price 5 cents, 12 for 50 cents, 100 for $4.

ETHIOPIA STRETCHING OUT HER HANDS TO GOD: Narrative of the Rev. Amos Dresser. 20 pp. with 4 illustrations. Price 5 cents, 12 for 50 cents, 100 for $4.

FALSE CHRISTIAN SCIENCE UNMASKED. 32 pp. Price 5 cents, 12 for 50 cents, 100 for $4.

FIGHTING BLACKMAILERS. 44 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for $4.

[illegible]ERAL OVERSEER OF THE CHRISTIAN CATHOLIC CHURCH. A beautiful engraving from a recent life-size photograph of the Rev. John Alex. Dowie. Printed on heavy coated paper, suitable for framing, and mailed in tubes specially prepared to avoid injury while in transit. Price 10 cents.

HE IS JUST THE SAME TODAY. In German and Danish. Price 2 cents per copy.
An edition in English and smaller type, of suitable size for enclosure in an envelope without folding, at one cent per copy.

HOW I CAME TO SPEAK FOR JESUS. By Mrs. Dowie. 12 pp. with portrait of author. Price 2 cents, 15 for 25 cents, 50 for 75 cents, 100 for $1.25, 1000 for $10.
An edition in smaller type, of suitable size for enclosure in an envelope without folding, at one cent a copy.

HOW TO PRAY. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for $4.

"IF IT BE THY WILL." In English and Norwegian. 16 pp. with portrait of author. Price 2 cents, 15 for 25 cents, 50 for 75 cents, 100 for $1.25, 1000 for $10.

INGERSOLL EXPOSED. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for $4.

"I WILL." An Address on Divine Healing, with Answers to Questions. In English and German. 48 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for $4.

JESUS THE HEALER. 16 pp. with portrait of author. Price 1 cent each, Size suitable for mailing in envelopes.

JESUS THE HEALER AND SATAN THE DEFILER. 32 pages with portrait of author. Price 5 cents, 12 for 50 cents, 100 for $4.

JOB'S BOILS; OR, OBJECTIONS TO DIVINE HEALING CONSIDERED. 32 pp. with portrait of author. Do You Know God's Way of Healing? etc. Price 5 cents, 12 for 50 cents, 100 for $4.

LEAVES OF HEALING. In English. Weekly. $2 per annum; $1.25 for 6 months; 75 cents for 15 weeks; single copies 5 cents; 25 copies of one issue $1; 100 copies of one issue $3. To ministers, Y. M. C. A.'s and public reading rooms, $1.50 per annum. For foreign subscriptions add 25 cents for three months, 50 cents for 6 months, and $1 for yearly subscriptions, to cover postage.

LEAVES OF HEALING. In English. Bound in book form. Each volume contains one year's issue of the paper; Volumes I, II, III and IV. Price per volume, $3.50; three volumes, $9; four volumes, $10. Transportation charges to be paid by purchaser. We also have these volumes unbound. Price per volume, $1.50, postpaid; three volumes, $4; four volumes, $5. For foreign countries, add $1 for each volume for postage.

LEAVES OF HEALING. In German. Monthly. 50 cents per annum; 30 cents for 6 months; single copies 5 cents; 25 copies of one issue $1; 100 copies of one issue $3. To ministers, Y. M. C. A.'s and public reading rooms, 35 cents per annum, 20 cents for 6 months. For foreign subscriptions add 12 cents for six months and 25 cents for yearly subscriptions, to cover postage.

LEAVES OF HEALING. In Dutch. Monthly. Same rates as for German edition.

LIKE A SHEPHERD. 16 pp. with portrait of author. Price 2 cents, 15 for 25 cents, 50 for 75 cents, 100 for $1.25, 1000 for $10.

ORGANIZATION OF THE CHRISTIAN CATHOLIC CHURCH. Containing verbatim reports of the two General Conferences of January 22 and February 5, and Formation of Church, on February 22, 1896. 100 pp. with portrait of Dr. Dowie. Price 10 cents, 12 copies for $1, 100 copies for $8.

OUR SECOND YEAR'S HARVEST. 180 pp. Price 25 cents (30 cents postpaid), 10 copies postpaid $2.25.

PERMISSION AND COMMISSION. "Whom the Lord Loveth He Chasteneth," Paul's Thorn in the Flesh, and Answers to Other Difficulties and Objections to Divine Healing. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for $4.

REASONINGS FOR INQUIRERS CONCERNING DIVINE HEALING TEACHING. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for $4.

REDEMPTION DRAWETH NIGH. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for $4.

REPENTANCE. 96 pp. and cover, with portrait of author. Price 5 cents, 12 for 50 cents, 100 for $4.

REPLY TO DR. GRAY. 36 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for $4.

REPLY TO DR. HILLIS. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for $4.

REPLY TO INGERSOLL'S LECTURE ON TRUTH. 32 pp with portrait of author. Price 5 cents, 12 for 50 cents, 100 for $4.

REPLY TO D. L. MOODY AND *The Ram's Horn*. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for $4.

REPLY TO THE LIES OF THE RAM'S HORN OF MARCH 3, 1900. 80 pp. with portrait of author and cartoon. Price 5 cents, 12 for 50 cents, 100 for $4.

SANCTIFICATION OF SPIRIT, SOUL AND BODY. 48 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for $4.

SATAN THE DEFILER. 16 pp. with portrait of author. Price 1 cent Size suitable for mailing in envelopes.

SECRET SOCIETIES: THE FOES OF GOD, HOME, CHURCH, AND STATE. 96 pp. with portrait of author. Price 10 cents, 12 copies for $1, 100 copies for $8.

SOUVENIR OF ZION. 96 pp. and cover. Beautifully illustrated. Price 25 cents, 10 copies postpaid $2.

TALKS WITH MINISTERS. 32 pp. Price 5 cents, 12 copies for 50 cents, 100 copies for $4.

THE CHRISTIAN ORDINANCE OF BAPTISM BY TRIUNE IMMERSION. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for $4.

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. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for $4.

THE PRESS: THE TREE OF GOOD AND EVIL. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for $4.

TOBACCO: SATAN'S CONSUMING FIRE, AND ITS ALLIES. 24 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for $4.

WHAT SHOULD A CHRISTIAN DO WHEN SICK? What Constitutes an Elder? 20 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for $4.

YE ARE COME UNTO MOUNT ZION. Will a Man Rob God? 32 pp. Price 5 cents, 12 for 50 cents, 100 for $4.

"YOU DIRTY BOY!" A Reply to Rev. Dr. Henson. With Some Remarks on Dining with the Doctors. 52 pp. Price 5 cents, 12 for 50 cents, 100 for $4.

ZION AND HER ENEMIES. 96 pp. with portrait of author and cartoon. Price 5 cents, 12 for 50 cents, 100 for $4.

ZION'S ANSWER TO THE MESSENGERS OF THE NATIONS. 32 pp. and cover, with portrait of author. Price 5 cents, 12 for 50 cents, 100 for $4.

ZION'S PROTEST AGAINST SWINE'S FLESH AS A DISEASE-PRODUCER. 36 pp. Price 5 cents, 12 for 50 cents, 100 for $4.

OBEYING GOD IN BAPTISM.

"Baptizing Them Into the Name of the Father and of the Son and of the Holy Ghost."

Six Thousand Four Hundred and Forty-Four Baptisms by Triune Immersion Since March 14, 1897.

Six Thousand Four Hundred and Forty-Four Believers have joyfully followed their Lord in the Ordinance of Believers' Baptism by Triune Immersion since the first Baptism in Central Zion Tabernacle on March 14, 1897:

Baptized in Central Zion Tabernacle from March 14, 1897, to March 14, 1900, by the General Overseer	3910		
Baptized by Elders and Evangelists	1100		
Total baptized in Central Zion Tabernacle			5010
Baptized in places outside of Chicago by the General Overseer		120	
Baptized in places outside of Chicago by Elders, Evangelists and Deacons		1114	
Total baptized outside of Chicago			1234
Total baptized in three years			6244

Baptized in Central Zion Tabernacle by the General Overseer:			
April, 1900, Vol. 6, page 784, 816, 848	124		
Baptized in Central Zion Tabernacle by Overseer Piper	12		
Baptized in Central Zion Tabernacle by Elder Holmes	28		
Baptized in Central Zion Tabernacle by Elder Kennedy	14	178	
Baptized in Kansas by Elder Osborn		5	
Baptized in Nebraska by Elder McFarlane		1	
Baptized in Ohio by Elder Bouck		8	
Baptized in Wisconsin by Elder Jenson		8	22 200
Grand total baptized since March 14, 1897			6444

The following-named eight believers were baptized in Zion Tabernacle, Waupaca, Wisconsin, on Lord's Day, April 15, 1900, by Elder C. J. Jenson:

Booth, S. E. — Wautoma, Wisconsin
Larsan, Jacob C — Clintonville, Wisconsin
Larsan, Sarah Maria — Clintonville, Wisconsin
Moss, Grace Edith — 815 Wisconsin Avenue, Stevens Point, Wisconsin
Moss, Hattie L — 815 Wisconsin Avenue, Stevens Point, Wisconsin
Parland, Edith — 400 Patch Street, Stevens Point, Wisconsin
Parland, Mrs. Ella — 400 Patch Street, Stevens Point, Wisconsin
Warner, Russell Eugene — Spring Lake, Wisconsin

The following-named four believers were baptized in Zion Tabernacle, Cleveland, Ohio, on Lord's Day, April 15, 1900, by Elder R. N. Bouck:

Adams, Mary Antoinette — 29 Guernsey Street, Cleveland, Ohio
Bradshaw, Harriet — 29 Guernsey Street, Cleveland, Ohio
Northrop, Miss Minnie — Edinburgh, Ohio
Schopp, Miss Rose — 99 Brenton Street, Cleveland, Ohio

The following-named eighteen believers were baptized in Central Zion Tabernacle, Wednesday night, April 18, 1900, by the General Overseer:

Aitchison, Miss Beatrice — Elkhorn, Manitoba
Baker, Mrs. Nancy E — 8 East Sixteenth Street, Chicago, Illinois
Braithwaite, Miss Emma L — 6838 Peoria Street, Chicago, Illinois
Britton, Elbridge W — 5806 State Street, Chicago, Illinois
Brown, Henry S — Hammondsport, New York
Buckman, H. H — 817 Christiana Street, Green Bay, Wisconsin
Howe, Miss Emma L — 1029 West North Avenue, Chicago, Illinois
Hubbard, Miss Ella — New Auburn, Minnesota
Jones, Rev. Amos — Irvington, Indiana
Lockenvitz, Charles — 291 Wabash Avenue, Chicago, Illinois
Moller, Mrs. Marie A — Hagerstown, Maryland
Peterson, Miss Jennie — 16 Sixteenth Street, Chicago, Illinois
Rehm, Daniel — 751 Albany Avenue, Chicago, Illinois
Rehm, Mrs. Matilda — 751 Albany Avenue, Chicago, Illinois
Robertson, Miss Sarah — Darlington, Wisconsin
Smith, Mrs. Ira L — Princeton, Wisconsin
Timpson, Mrs. Juliet C — 18 East Sixteenth Street, Chicago, Illinois
Weinman, Miss Louise — Richton, Illinois

The following-named five believers were baptized at Spearville, Kansas, Lord's Day, April 15, 1900, by Elder S. B. Osborn:

Padgett, Alice E — Spearville, Kansas
Padgett, Charlotte E — Dodge City, Kansas
Padgett, Percy C — Spearville, Kansas
Quick, Mary E — Spearville, Kansas
Shaffer, Cora E — Spearville, Kansas

In the list of those baptized in Central Zion Tabernacle on Lord's Day, April 8, 1900, appeared the following names:

Brennan, John T. — 136 Ogden Street, Milwaukee, Wisconsin
Chapman, Arthur T. — 92 Reed Street, Hammond, Indiana

These should read:

Brennan, John T. — 136 Ogden Street, Chicago, Illinois
Chapman, Arthur T. — 92 Reed Street, Milwaukee, Wisconsin

La Manière de Guérir de Dieu.

Sa voie de guérir est une personne et non pas une chose.

Jésus dit: "Je suis le chemin, la vérité et la vie," et en tout temps Il a été révélé à Son peuple par Son nom d'alliance, Jéhovah-rophi ou "Je suis l'Eternel qui te guérit." (Jean 14:6; Ex. 15:26.)

Le Seigneur Jésus Christ est encore celui qui guérit.

Il ne peut pas changer, car "Il est le même hier et aujourd'hui et eternellement," et Il est encore avec nous car Il a dit: "Et voici, Je suis toujours avec vous jusqu'à la fin du monde." (Hébr. 13:8; Matth. 28:20.) Il est celui qui guérit Son peuple, parcequ'il est invariable et qu'il est présent en esprit exactement de même que quand Il était en chair.

La Guérison divine se base sur l'expiation de Christ.

Il a été prophétisé de Lui: "Il s'est chargé véritablement de nos langueurs, et Il a porté nos douleurs (le mot hébreu pour 'langueurs' signifie maladies) et nous avons la guérison par Sa meurtrissure," et Il est expressément déclaré que cela s'accomplit dans Son ministère de guérir, lequel continue encore. (Esaïe 53:4, 5; Matth. 8:17.)

La maladie ne peut jamais être la volonté de Dieu.

Elle est l'œuvre du Diable, la conséquence du péché; et l'œuvre du Diable, ne peut jamais être la volonté de Dieu, c'est impossible.

Christ vint "pour détruir les œuvres du Diable" et lorsqu'il était ici-bas, "Il guérit toutes sortes de maladies et toutes sortes de langueurs," et toutes ces maladies ont été expressément declarées d'avoir été "l'oppression du Diable." (Jean 3:8; Matth. 4:23; Actes 10:38.)

Les dons de guérir sont permanents.

Il est expressément déclaré, que "les dons et la vocation de Dieu sont irrévocables," et les dons de guérir sont parmi les neuf dons de l'Esprit à l'Eglise. (Rom. 11:29; 1 Cor. 12:8-11.)

Il y a quatre manières de guérison divine.

La première est la prière directe de la foi; la seconde est la prière d'intercession de deux ou plusieurs personnes; la troisième est l'onction par les anciens avec la prière de la foi et la quatrième est l'imposition de mains de ceux qui croient, et qui ont été préparés et appelés à ce ministère par Dieu. (Matth. 8:5-13; 18:19; Jaques 5:14, 15; Marc. 16:18.)

La guérison divine est combattue par des impostures diaboliques.

Parmi celles-ci il y a la Science Chrétienne (faussement appelée ainsi), la guérison de Sentiment, le Spiritualisme, l'Evangélisme d'extase etc. (Tim. 6:20, 21; 4:1, 2; Esaïe 51:22, 23.)

De multitudes ont été guéries par la foi en Jésus.

L'écrivain connait de milliers de cas et a personnellement imposé les mains à des vingtaines de milliers de personnes. Des informations complètes peuvent être obtenues aux réunions qui ont lieu dans le grand Tabernacle de Zion, 1207-1623 Avenue Michigan, Chicago, et par de nombreuses brochures qui donnent l'expérience, dans leurs propres paroles, de beaucoup de personnes qui ont été guéries dans ce pays et dans d'autres; et qui ont été publiées par la maison éditrice Zion, 1207 Avenue Michigan, Chicago, Etats Unis.

"La foi vient de ce qu'on entend: et ce qu'on entend vient de la parole de Dieu." (Rom. 10:17.)

Vous êtes cordialement invité à venir et à entendre de vous-mêmes.